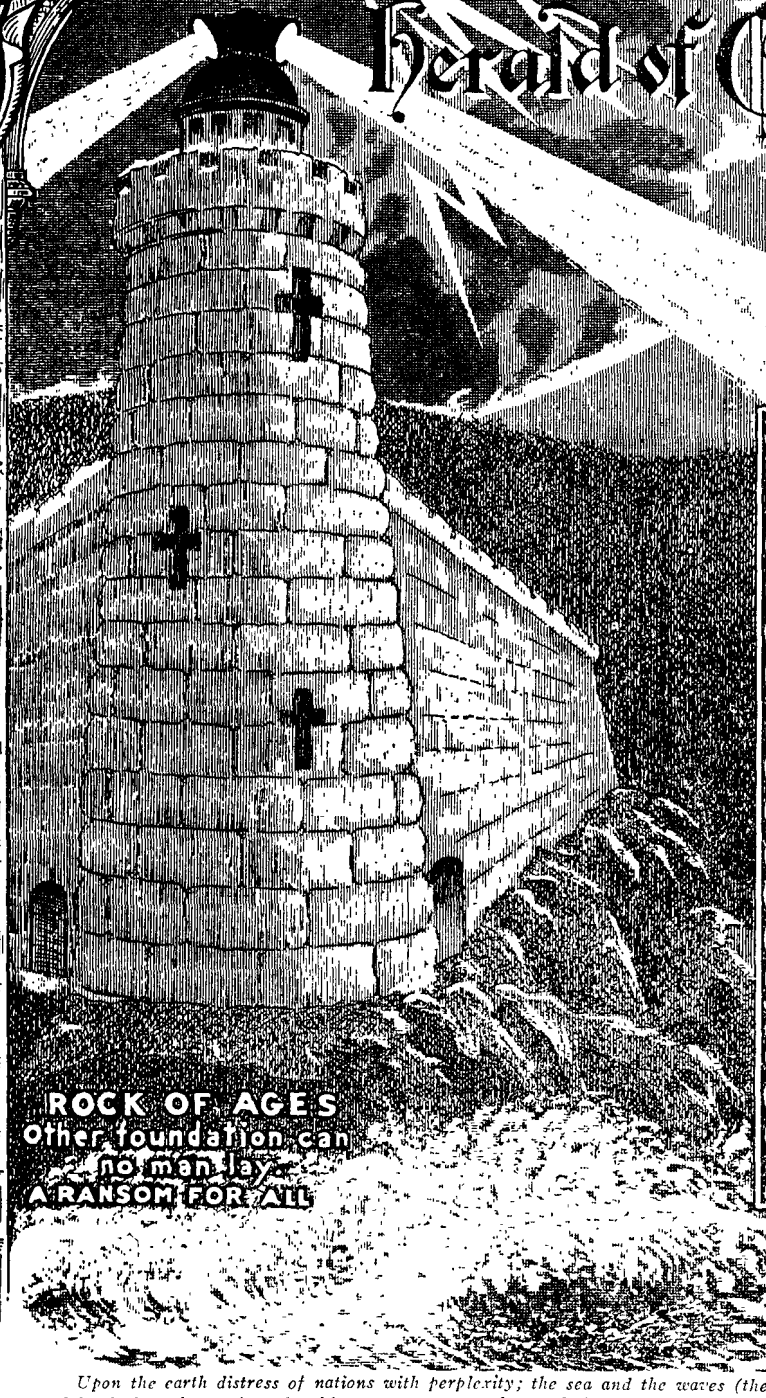
THE Watchtower

1911

THE WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?"
"The Morning Cometh, and a Night also!" Isaiah 21:11

SEMI-MONTHLY

Vol. XXXII. JANUARY 1, 1911 No. 1

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me." Hab. 2:1

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21:25-28-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is, *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,—Redemption through the precious blood of "the man Christ Jesus who gave himself a *ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;—according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*," "in due time,"—Heb. 2:9; Jno. 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

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CHARLES T. RUSSELL, PRESIDENT

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INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED

A EUROPEAN TRIP IN MARCH

The Lord willing, the Editor purposes another visit to Great Britain, and possibly to Germany and Scandinavia, about March 8th, expecting to be back at Brooklyn by May 7th.

WESTERN CONVENTION TOUR

Plans are nearly perfected for a Western Convention Tour by Brother Russell. He proposes starting June 9th, making first stop at Indianapolis, on the 10th; St. Louis, 11th; Denver, 18th; San Francisco, 24th; Portland, July 2nd; Winnipeg, 9th. A few stops between these.

Brother Dr. L. W. Jones, 3003 Walnut street, Chicago, learning of the proposition, asked if there would be any objection to his getting up a party with a special train, to accompany. We replied, "No; it would enhance our pleasure." Brother Jones is proceeding to make up a party.

BROOKLYN, N. Y., FEB. 5

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p. m. in the Brooklyn Academy of Music, Lafayette avenue and St. Felix street.

In conjunction with this meeting an opportunity will be given for symbolic Baptism in water. Robes, etc., will be provided. Any desiring to make use of this opportunity will please give us timely notice.

TRENTON, N. J., FEB. 12

Morning Rally at 10:30 o'clock in the Auditorium of the Republican Club, 139 East Hanover St.; discourse for the interested in the same place at 7:30 p. m. The Public Lecture in the afternoon at 3 will be held in the Taylor Opera House, 16 South Broad St.

ALLEGHENY, PA., FEB. 19

Morning Rally for Praise and Testimony, 10 o'clock, and discourse for the interested at 7:30 p. m. in Bible House Chapel, 610 Arch St. Lecture for the Public in Carnegie Hall, Federal and Ohio Sts., at 3 p. m.

FALL RIVER, MASS., FEB. 26

Morning Rally at 10:30 and discourse for the interested at 7:30 p. m. in Music Hall, 37 Franklin St. Public discourse at 3 p. m. in the Academy of Music, Main St.

BROOKLYN, N. Y., MARCH 5

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p. m. in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St.

HOW YOU CAN ASSIST US

Our dear readers can save much of our time:

By writing their letters plainly.

By putting their full address at the head of the letter.

By putting their orders on a separate piece of paper from their correspondence.

By giving our file reference in replying to any communications from our office. Write "File A," "File B" or "File R," as the case may be, on face of your addressed envelope or postal-card and at beginning of your letter.

Some, we notice, are using a small rubber stamp for their address. This is convenient and may also be used for stamping return address on your envelopes.

We thank you for interesting clippings sent in, but request that you give name and date of the publication. If you send the paper be sure to mark the articles distinctly.

The WATCH TOWER and Herald of Christ's Presence

VOL. XXXII BROOKLYN, N. Y., JANUARY 1, 1911 No. 1

THE NEW YEAR'S OUTLOOK

Our Society's very encouraging report for the old year in the December 15 issue naturally directs our mind to the New Year and inquires the prospects—the outlook. Our view respecting the financial and social outlook may appear to be prejudiced. We believe from the Scriptures that we are in that particular time which immediately precedes the great period of world-wide anarchy foretold by the Prophet Daniel as marking the end of Gentile Times and the inauguration of Messiah's kingdom. But while we expect such troubles and believe them near, it would be unwise for us to attempt to predict strife, lock-outs, panics, etc.—though all of these will be prominent factors in the precipitation of the anarchy which all so justly dread.

While the world is outwardly at peace, there is a great unrest in the hearts of humanity. The general increase of knowledge has brought general increase of dissatisfaction and ambition which cannot be satisfied, except in a very few instances. This discontent has already made itself felt in Russia and in Japan and is likely to precipitate trouble in India and China, the most populous parts of the world. Only the Lord knows to what extent and how long the winds of strife will be held, as pictorially set forth in Revelation.

Governments are beginning to learn that great battleships and military fortresses are sources of danger, as well as of protection. For instance, quite recently the government of Brazil purchased two war vessels of most modern type. Scarcely were they put into commission and manned by the Brazilian sailors when their crews rebelled. After considerable damage and loss, the government evidently feels that they are more of a menace than are foreign warships in their harbor. It has been suggested that the guns from the vessels be taken ashore and stored against time of need and to keep them out of the hands of rebels.

Similarly Portugal is having trouble. The revolution unseated the king and established a republic, only to find that the soldiers and sailors now feel that they are masters of the situation and may demand such wages and treatment as they think proper. When the time is ripe the trained soldiers of Europe will probably have at their control the great arsenals and immense stores of war material for the overthrow of the governments which provided them. These are not pleasant prospects to hold up at the beginning of the year; but why should we deceive ourselves? Here in the United States we have had a somewhat similar exhibit. A street car strike in the capital city of Ohio has been maintained for months, accompanied by violence. The State government has sought to maintain order, but has been able to do so only to a limited degree. Regiments of State militia, brought to the scene of trouble, sympathized with the strikers and declined to maintain order and were returned to their homes.

While there is a great deal of prosperity as compared with former times, the manufacturing plants of the world, equipped with modern machinery, have so large a capacity that business seems depressed, because only one-third of the possibilities are being accomplished. A semi-evident lack of confidence prevails, based upon the fact that the intelligent people know that there is not one-half the money necessary for business prosperity, because of the demonetization of silver. While this situation was brought about by the bankers and inures to their advantage in keeping up the rate of interest, nevertheless even for them it has its drawbacks, producing a feverish financial condition—a panicky condition in dread of a public loss of confidence and demand for deposits. Altogether there is an unquiet financial undertone or feverishness unfavorable to the smaller business interests; large and profitable enterprises are being well sustained financially, but these are retarded by the smaller industries and enterprises which they supply and, to some extent, depend upon for business. In a word, financial matters are top-heavy and nobody knows when something may occur to jostle and overturn them.

MORGAN'S CHURCH FEDERATION

The newspapers have recently informed the world that at a recent Episcopal Church Council the world-famed multi-millionaire banker, J. Pierrepont Morgan, who was a delegate, contributed ten thousand dollars as a start for an expense fund, having for its object the organization of a religious trust. Mr. Morgan's well-known business capacity, exhibited in connection with financial trusts, encourages many to believe that he will accomplish the desired end in connection with the movement. More and more all denominations are craving a religious trust or federation and are becoming more and more willing to sacrifice doctrines and principles formerly held dear, in order to accomplish the federation. This is a confession of denominational weakness and an intimation that the strength and power to be gained by federation is considered valuable. Prime movers in this undertaking dilate upon the great economy of the federated churches in respect to ministers and management. No doubt there is some truth in this, but the real reason lies deeper. It is believed that federation would soon acquire a political power, and hence a financial backing, before which undesirable truths would be forced to seek shelter or be publicly pilloried and secretly ostracized.

Evidently this federation is near at hand; the Scriptures have long foretold the Federation, as we have been pointing out therefrom for thirty years. It is to us one of the special signs of our day, one of the special indications marking the end of the Gospel age and the inauguration of Messiah's kingdom.

THE MESSAGE TO THE JEWS

The Scriptures are explicit in declaring that with the close of the Gospel call of this age and the completion of the bride class divine favor will turn again to natural Israel. We have from time to time noted favorable climatic conditions in Palestine and later on how the Zionist movement has stirred the Jews everywhere to an interest in their home land and a desire to re-possess it. But these hopes and ambitions have seemed impossible of attainment and the fervor of Zionism has recently been on the wane. Just at this juncture divine providence seemed to bless our message to the Jews. Most remarkably the message has been scattered all over the world, partly by Jewish journals interested in the message and partly by others opposing it—nevertheless *The Voice (Die Stimme)* has gone forth to the ends of the earth.

As a result Jewish hopes are turning more and more toward the prophecies of the Holy Scriptures. The result bids fair to be such a work of grace as the Scriptures describe when telling that the Lord will pour upon Israel at this time the spirit of prayer and supplication. The message to them now is that the land is theirs—that their period of chastisement is at an end and that shortly divine blessing will come to them—not as Christians, but as Jews. Subsequently they will recognize the Spiritual Messiah referred to in Daniel 12:1. Their journey thenceforth will be an easy one, for the kingdom will prevail, and Israel will be blessed and become the channel for divine blessing to all the families of the earth—the chief blessing coming to them from the glorified Christ on the spirit plane and operating through his spiritual, invisible government.

THE HARVEST WORK FOR THIS YEAR

Day by day it becomes more evident that there is a great sifting work in progress amongst those who have been so highly favored of the Lord in respect to present truth. During the past thirty years those who have not been thoroughly captivated by it, those who have not rejoiced to present their bodies living sacrifices in its interest, those who have been lukewarm rather than hot, are evidently being rejected of the Lord from any part or lot in the kingdom of God. Others in turn are coming into the truth—of all denominations and classes and ages. Some of these are ripening very rapidly. Indeed, some who have newly learned the truth, at times put to shame those who have had much larger opportunities, but who have of late been neglecting them. Our advice still is that to keep thoroughly in touch with the truth and to keep the world out of the heart, it will be found an excellent plan to read so many pages of STUDIES IN THE SCRIPTURES daily—if possible twelve—because this reading permits a review of the entire six volumes in less than a year.

We still also recommend "the vow." Surely it is proving a great blessing to many of the Lord's people, not only reminding them daily of their own interest in the harvest work, but also keeping them in a sympathetic and prayerful touch with all the brethren. And finally, amidst the increasing besetments of our day, it places a bulwark of resolution around the consecrated soldier of the cross. But while this sifting and testing and purging of the church is in progress it is noteworthy that the purged seem to be more earnest, more zealous, more faithful, more loyal to the Lord and to the truth and to the brethren.

Additionally we note a broadening of the work within the past year, which, for aught we know, may continue during the year beginning. More than one thousand newspapers, reaching more than ten millions of people weekly, is certainly a broadening of the message of the love of God to every member of Adam's race. Similarly the public meetings of late have been much better attended than ever before and more interest has been manifested. We should expect this door to open still more widely during the coming year.

We have just contracted for the printing of forty thousand PEOPLES PULPITS per day for 1911, and we expect this amount, twelve millions, will not be too many for our volunteer work and for use in advertising public meetings. Nevertheless we recognize that we have made a large contract and that ability to distribute this number depends upon the loyalty and zeal of the readers of this journal. We urge energy in this volunteer work, not alone for the sake of the public, but also for the sake of WATCH TOWER readers. It is our experience that those who love the Lord most and who most appreciate his goodness and favor are those most anxious and most willing to circulate the message to others, and to these the Lord gives proportionate blessings. This, then, is our reason for urging WATCH TOWER readers everywhere to become preachers of the truth in this simple manner, as well as orally, if they have the natural ability and opportunity.

On the whole, dear friends, it is our present opinion that the year 1911 offers greater opportunities for service of the Lord and the brethren and the truth than any other in the past. Let us be zealous to do with our might what our hands find to do.

ONE WORD OF CAUTION

We deprecate everything akin to sensationalism and everything calculated to the spread of fear amongst the Lord's people. Our attitude, based upon our faith, should be that of confidence, serenity, knowing that the powers of evil, whatever they may accomplish with others, cannot harm the "elect," who abide under the shadow of the Almighty. Therefore let us put away fears as marks or evidences of lack of faith, lack of trust in him who has declared that "all things shall work together for good to those who love God, to those called according to his purpose."

But while deprecating fear we should not close our eyes to what we see going on about us. The courage we want and which the Lord will appreciate is not the courage which closes its eyes and refuses to see, but that which trusts the Lord in the presence of apparent danger.

We remind our readers that about two years ago a variety of incidents was brought to our attention, seeming to demonstrate that the fallen angels were more than ever active and that the evidences of their ability to materialize were increasing, and that their reported tendencies toward licentiousness comported well with the record of their fall as portrayed in the Genesis account. At that time we suggested the possibility of evil spirits materializing, so as to personate some of the Lord's people and then committing flagrant crime, and dematerializing, vanishing, leaving the not-guilty one to face the righteous indignation aroused by the crime. We suggested that possibly, in some such manner, great odium might be brought upon the servants of the truth and thus upon the cause itself. We suggested further that possibly the same divine providence which permitted the crucifixion of our Redeemer might permit such experiences, and that possibly through these a great persecution, as unjust as that which came upon Jesus and his followers eighteen centuries ago, might come upon us today.

HOW FEW OF MANKIND KNOW OF THE FALLEN ANGELS!

For some two years we heard practically nothing along these lines. We had about concluded that the adversary had misled our attention to this direction, in order that he might make the more serious attack upon the minds and hearts of the consecrated. Now, however, after two years of silence, we have a report from far-off Australia which seems to confirm our worst fears as respects the course that will be pursued in the time of trouble by the demons, the fallen angels.

Brother Nicholson, of the Australian branch, writes us of an astounding circumstance. One of the Australian Brethren has a wife who is neither for nor against the truth, and who professes no sympathy for Spiritism. Quite recently the brother, returning to his home, had a harrowing tale related by his wife. She declared that Brother Russell had appeared to her. (Possibly she had seen his photograph.) She declared that he made improper proposals, to which she yielded.

At such a distance it is easy enough to prove an *alibi*—to prove that the Editor was not there. But suppose the materialization in all of its particulars had transpired in Brooklyn, or in the Bethel home, or in any of the various cities which the Editor visits in the preaching of the gospel, or in a Pullman sleeping car, in which he frequently travels—it is easily seen that an *alibi* might be very difficult to prove in such cases. And what would be true in this respect of the Editor might be true in some respects of many of the pilgrim brethren; yea, true of all of the Lord's people everywhere.

How few of mankind know of these fallen angels, or believe at all in their power to communicate with men! How few, especially, believe in their power to materialize! Could we blame such people if they should mob the innocent under such conditions? Would not all explanations seem like foolishness to them? If such matters as this shall form any part of the church's experiences during the year 1911, it will mean very stirring times indeed and that some of us wholly innocent may have opportunity of dying cruel and very ignominious deaths, after the manner of the Master.

"AS DECEIVERS AND YET TRUE"

Nothing in all this need make the Lord's consecrated people timid or fearful. Nothing can by any means harm us as new creatures. If such experiences come to us, let us decide, as did the Master, that it is the cup that the Father has poured for us, and let us seek his aid in the drinking of it with courage. Whatever may be the Lord's portion of experience for us, his grace is sufficient, and he is able to make an ignominious death a joyful one to those who put their trust in him.

WAS THE ALARM CLOCK RIGHT?

Chronology (time prophecies in general) was evidently not intended to give God's people accurate chronological information all the way down the path of the centuries. Evidently it is intended more to serve as an alarm clock to awaken and energize the Lord's people at the proper time.

We have no fault to find with the chronology, nor with the prophetic periods built upon it, as already presented to our readers in STUDIES IN THE SCRIPTURES. We would not know how to improve on the statements therein presented if the books were to be written today.

But let us suppose, for instance, that October, 1914, should pass and that no serious fall of Gentile power would occur. What would this prove or disprove? It would not disprove any feature of the divine plan of the ages. The ransom-price finished at Calvary would still stand the guarantee of the ultimate fulfillment of the great divine program for human restitution. The "high calling" of the church to suffer with the Redeemer and to be glorified with him as his members or as his bride would still be the same. There would still be the two salvations—the one on the spirit plane to which we are called now; the other to the human plane under the terms of the New Covenant during Messiah's blessed reign. It would still be true that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. It would still be true that it is for the called to be faithful, in order to be chosen—to make their calling and their election sure. The only thing effected by the chronology would be the time for the accomplishment of these glorious hopes for the church and for the world.

WE ARE IN THE MORNING OF THE NEW DISPENSATION

Suppose that our chronological calculations (never set forth as infallible) should prove to be fallible and in error. Our conclusion would merely be that the error could not be very great. Outward signs of restitution multiplying on every hand tell us that the rising of the Sun of Righteousness is near at hand. Church federation tendencies attest the same thing, corroborating the Scriptures respecting the conditions which will prevail at the very closing of this age. The movement amongst the Jews similarly implies an awakening and a preparation for Messiah much in harmony with what we must expect in the close of this age. The stress along the lines of social, political and financial affairs all indicate that the great time of trouble and anarchy with which this age will end cannot be far off—cannot lie much, if any, beyond October, 1914. And if that date pass it would merely prove that our chronology, our "alarm clock," went off a little before the time.

Would we consider it a great calamity if our alarm clock awakened us a few moments earlier in the morning of some great day full of joy and pleasure? Surely not! Rather we would say that we were glad that the alarm went off early and that we were around early, so that we could see, appreciate and enjoy more.

We are in the morning of the new dispensation. We give thanks to the Lord daily for the privilege of living in this wonderful time—and for the privilege of having our eyes of understanding opened to appreciate the divine plans for this day. If, then, it should prove eventually that the crisis of earthly government will not be reached by the end of 1914, should we not be very faithful anyway, and remember that had it not been for that alarm clock which helped to awaken us from the worldly stupor, we might not yet have been sufficiently awake to appreciate and enjoy the wonderful spiritual blessings which daily crown our lives?

The Editor thanks God for any and everything which has helped to awaken him to an appreciation of the length and the breadth and the height and the depth of the divine plan now visible to the "household of faith." The Editor will not repine, but thank God, even if the expected time shall pass without seeing the fruition of our every hope. He feels convinced that "Who led us first will lead us still," and gladly sinks into his will.

* * *

The Editor requests that the dear friends who send him Greetings at this season do not expect personal replies, which are impossible. Such will please accept, with all WATCH TOWERS readers, his best wishes for their best interests during 1911 A. D. As no special motto card for 1911 was prepared he here offers the following:—

MY GRACE
IS
SUFFICIENT FOR THEE
MY STRENGTH
IS
PERFECTED IN WEAKNESS

1910—REPORTS FROM THE SOCIETY'S FOREIGN BRANCHES—1910

BRITISH BRANCH REPORT

Dear Brother Russell:—

Enclosed is the report of the British work for the financial year ended on October 31, 1910.

Your perusal of the account will show you that though all the branches of the work have not made progress the work of the year is one of general increase. The volunteer work, the distribution of the PEOPLES PULPIT, has made great increase. We have sent out from London during the year well over 4,000,000 of these copies, and still the brethren are crying out for more, which we are proceeding to supply.

That this distribution of the glad tidings of great joy is effective to the stirring up of many minds is abundantly evidenced: Our inquiries are both numerous and general from all over the kingdom. It is true, however, that the distribution of the free literature has been and still is mostly among the urban population. In London alone the brethren—helped on the occasions of your two visits by some brethren from the Provinces and from Scotland—have given out from door to door, and from office to office, over 1,500,000 of these messengers of truth. This has meant much labor, for in London there is no system of each dweller in a flat having a letter-box at the foot of the stairs, and therefore each one must have a separate delivery effected. We do find evidences of the tracts having percolated into the country districts, but there is much work to be done before this Christian country is enlightened with the true light now shining so brightly.

Last year a brother spent several months going through the southern part of England, visiting the small towns and the villages which have no representative of the truth. He worked exceedingly hard, most of the days giving out nearly a thousand of PEOPLES PULPIT; and this year something has been done, but on a much smaller scale. It is not easy to judge the result accurately, but it is probable that the country people, the rural population, do not respond to our request for inquiry so readily as do the town people. But the Lord surely has many people amongst these and we have an earnest desire to send out the truth to them. We hope that the newspapers will help supply the need.

The labor has been blessed of the Lord, both to the distributors, and, as is clear, to many of those to whom the tracts have gone. Many have expressed their thanks for the light which is now beginning to shine so clearly. Your last two visits and the six large meetings in the Royal Albert Hall have meant much labor and expense, but both have been expended to advantage, for there is plenty of proof that your name, and the work so closely associated with it, are now well known, and less introduction of the STUDIES is necessary when the colporteurs present the book in their canvass.

The colporteur department has not made increase. Indeed the sales are rather less than last year. It is not easy to explain how this comes about, for the difficulties do not appear greater than before. Perhaps it is owing to the expense of the public meetings and a lessening of energy owing to the labor and time which the public service has demanded. There has been less "sharp-shooting" this year, and the regular, whole-time colporteurs have not increased in number. However, the decrease is but small, and perhaps it seems a little disappointing because we are always desirous to have the increase which the work seems to demand.

We are of the opinion, expressed in our report of last year, that there is a large class of people, of moderate means, the people who have been the backbone of Christian work, and whose hearts lean towards God, who have not yet been touched with the harvest message, and who ought to be reached by colporteurs. No doubt this means that the colporteur must be of good average ability; but we have many amongst us well able to do any work of the kind, and who could place sets of the STUDIES amongst the best of them.

The donations to the Tract Fund are in excess of those of last year; particulars are given in the report, showing whence the items come—from London or the country.

From your personal observation you will know that the work in the United Kingdom goes on well, accomplishing the gathering of the "wheat into the garner," and witnessing of the approach of the kingdom; that the Brethren are closely united in the bond of Christ, which is the bond of love; and that they are ready for the work of the Lord as it may be revealed to them.

While we say this we nevertheless believe that the brethren might do more in the colporteur work. We believe there are many brothers and sisters of ability who could do well enough to make a livelihood in the work, and who could thus become ministers of the Word to a large class not yet made aware of the harvest message. Besides, many cities and villages have not yet been volunteered. We hope for more of this work in 1911; for the spirit of fellowship in the labors and sufferings of Christ is on the increase.

While we joyfully report the prosperity of the brethren, gratefully acknowledging the mercies of the Lord in this respect, we know that the warning you give in the current issue of the WATCH TOWER is timely, for it is clear that as the Day approaches the discrimination as to who shall be "cast out" is getting keener, and we do well to take heed to ourselves. We daily commend you to the grace of the Lord, and we know you remember us all on this side. With much love in him, and on behalf of the Brethren,

I am your Brother in his grace and service,

J. HEMERY,
British Secretary.

FINANCIAL SUMMARY

Cost of Public Meetings and newspaper work	£1,476	11	2	=$ 7,146.50
Cost of Tracts, postage, office expenses, etc.	2,170	11	5	= 10,505.55
	£3,648	2	7	=$17,652.05
Studies, Bibles, Booklets, sold at cost, not included.				
Tract Fund Donations, "Good Hopes"	£1,719	2	10	= $8,320.64
Deficit	£1,928	19	9	= $9,331.41

SUMMARY OF WORK ACCOMPLISHED

Copies SCRIPTURE STUDIES, sold at cost	34,345
(Magazine edition) sold at cost	10,742
Booklets, MANNA, etc., sold at cost	84,012
PEOPLES PULPIT, issued free	4,062,485
Other free tracts	353,750
Free literature, estimated as tract-pages	69,345,560
Newspaper sermons circulated (estimated)	12,000,000
Correspondence:	
Letters and cards received	19,870
Letters and cards dispatched	12,745

SWEDISH BRANCH REPORT

Dear Brother Russell:—

It is once more my duty to send you herewith the usual annual report from this part of the field. This is a great pleasure, because it will, partly at least, show you how richly the dear Lord has blessed his harvest workers here also during the past year, and how our humble efforts to glorify his holy name by spreading the truth regarding his character and plan have been successful in different ways. All the honor and praise belong to him alone.

A review of the work of the past year, combined with present prospects, shows us that almost unlimited opportunities for work still present themselves for the "harvesters," though even here we can clearly see how the oncoming "night" has commenced to cast its shadows, and how the threatening clouds gather about us. This fact leads us, however, to appreciate still more the precious opportunities we now possess, and to pray for increased grace and strength from above while we wait for our approaching redemption.

This year we are able to report an increase in the circulation of STUDIES IN THE SCRIPTURES of nearly 12,000 copies. This increase would have been at least 15,000 copies but for the shortage during the first four months of the year—before we had the re-translated Swedish edition of Vol. 1 finished, in the end of the month of March.

The 10,000 copies we then published were all gone after six months and now we have already sold a good portion of a second 10,000-edition thereof, and are preparing for the third. Would you not advise us to take 20,000 copies at once this time? It is very difficult, if not impossible, for the colporteurs to sell whole sets of three or six volumes at once here, because of the poverty amongst the people; the increase has been chiefly in Vol. 1. Yet we have also sold a good many of the succeeding Vols., specially Vol. 4, which we have also had the privilege of translating into Swedish this year and of publishing in an edition of a little more than 6,000 copies. Besides this we have sold over 6 000 more of other books and booklets than during the preceding year.

Recently we have also increased our stock with a 10,000 edition of the "Evolution" pamphlet, which had not before been published in Swedish. At present we are going on with the printing of a little booklet containing the questions on TABERNACLE SHADOWS, principally for the sake of the younger classes of Swedish Bible Students who have not earlier used these questions, when published in the Swedish TOWER. This booklet will also contain some small parts of the Berean Bible Teachers' Manual, of special interest for Bible Students. Brother Sjo is now busy with the re-translation of Vol. 2, in harmony with your authorization to me to republish the same if opportunity should occur.

The number of subscribers to the Swedish WATCH TOWER has increased only by 165, yet this cannot be seen by comparing this report with the last annual one, as that report, as well as its predecessors, included the TOWERS sent from here to the Head Office, on your order, but which TOWERS are excluded from this report. Although we have wished to see the Swedish list of subscribers twice as large as it is, yet the friends of the Truth in general seem to more and more assimilate and appreciate the blessed spiritual food from the Lord's table so abundantly spread through you, his faithful servant. As a proof of this I can mention that before we had gotten ready any of the Swedish Manna-book, which we have just translated and published in an edition of 5,000 copies, according to your advice, we had received orders for more than 2,000 copies thereof, after only one little advertisement about the coming book, in one single issue of the Swedish TOWER.

Our dear friends here seem also to be able more and more to realize and appreciate their privilege of taking part in one way or another in the blessed work still going on and increasing. Thirty-six brethren and sisters have given all or part of their time in the colporteur work during the year and every one of these seems thereby to have greatly profited spiritually. The volunteer work also shows some increase, as you will see, and the donations to the Tract Fund amount to a good deal more than four times the sum of last year. According to our lists here the number of donations during the year is 773.

The pilgrim service has been greatly extended and clearly and richly blessed of the Lord. Seven Swedish brethren have taken part in this work, two of them giving all their time thereto. Hundreds and hundreds of truth-hungry people have gathered at many places all over the country and have listened most attentively to the Glad Tidings of the approaching Messianic kingdom. For instance, when two weeks ago I visited a large town not very far from this place, and had spoken in the evening to a very intelligent audience of more than 500 for two hours on the subject, "Is there salvation after death?" the people would not go even then, but remained nearly another hour and a half, asking questions on misunderstood Scripture texts, etc., until I had to leave them in order not to miss my train. The following Sunday, in the afternoon, I visited another place outside of Orebro (after having talked in a well-filled hall here in the morning), and there also the people crowded the comparatively very large meeting hall, giving good attention to our presentation of the true Gospel, for fully three hours; then we were obliged to stop and empty the hall, which was to be used for other purposes.

Besides the regular pilgrim service we have had during the year two general conventions (one in Orebro and the other in Stockholm) and fifteen very good and well-attended local conventions in different parts of the country, all of which were clearly used to a large degree of the Lord in the encouraging of his people. The Swedish friends appreciated very much your kindness in sending us the dear Brothers Rutherford and Pierson last spring when you yourself could not visit us. We now look forward with eagerness to your own return here, desiring it as soon as it can be arranged.

Permit me, please, to add a few words about the Harvest Work in Finland, also, before I close. As you have earlier been informed respecting our colporteur work amongst the Swedish-speaking people in Finland and my Pilgrim trip to that country in the beginning of the year, I will not here repeat, but will say that, amongst the few ripe "grains" gathered in that land through the truth sent from here in Swedish, were two dear brethren, Bro. Osterman and Bro. Von Hartman, whom the Lord has surely chosen as his harvest messengers to the native (not Swedish-speaking) Finnish people, and it is a few statements regarding their labor and experiences amongst that people that I, in harmony with their own wishes, have the privilege to give you.

It is only about two months, practically, since their work amongst the native Finnish people began, but they had previously made preparations for it, in that they had translated and published in Finnish (I have been informed by Finnish brethren, both in the States and in Sweden, that their translations are very good) one edition of 5,000 copies of Vol. 1, two different issues of PEOPLES PULPIT and a large quantity of hymn sheets for public meetings, translated from the Swedish DAWN-HYMNS, etc.

During these two months their efforts have progressed wonderfully. Since October 1, 1910, they have circulated about 2,000 copies of Vol. 1, and have just now a new edition of 10,000 copies, besides a 10,000 edition of the "Evolution" pamphlet in Finnish and the third issue of the Finnish PEOPLES PULPIT. As a result of rational advertisements in the largest newspapers, concerning "The Divine Plan of the Ages," they have gotten orders for the same at an average of about twenty letters a day. They have also begun the translation of Vol. 2 and the "Hell" booklet into Finnish. In addition to this they have held, during these weeks, six public meetings in the largest cities of the land, visited by altogether 10,000 attentive listeners to the harvest message. Some of the Finnish papers have stenographed their lectures and published them in tens of thousands of copies, spread broadcast over the country. Next Sunday, December 4, they expect to have the third Finnish meeting in the capital of the country. They use the largest and finest halls obtainable, which are even then overcrowded and often too small to hold the people attending their meetings. In one place lately the "noblesse" of the city had to stand on the street outside the hall for half an hour in order to gain entrance to a lecture by Brother Von Hartman.

Those brethren ask me now to convey their deeply felt thanks and gratitude to you, our beloved Brother Russell, for the great spiritual blessings you have brought to them through your writings and your faithfulness to the Lord's cause.

We remember you daily, and with thankfulness, in our prayers, and ask humbly for your prayers on our behalf. May the Lord's blessing be upon you continually, to the glory of his holy name and the profit and joy of all his true people.

Your brother and fellow-servant,

AUG. LUNDBORG, Secretary Swedish Branch.

SUMMARY OF THE WORK

(Finnish work and expenses for same are not included in these figures):

Copies of STUDIES IN THE SCRIPTURES circulated	19,011
Various other books and booklets, MANNA, TABERNACLE SHADOWS, etc.	17,353
Total	36,364
Number of subscribers to the Swedish TOWER	1,445
Old sets Swedish TOWER, cloth-bound and unbound	917
Bibles sold	125
Volunteer Tracts and sample TOWERS	629,186
Expressed in usual form of Tract pages	7,779,984
Number of meetings held	1,246
Number of miles traveled in preaching tours	54,796
Letters and cards sent out	2,551
Letters and cards received	3,203
Total number of various sendings, by mail and by railroad	17,584

EXPENDITURES

Pilgrims, Conventions and other meetings	kr. 9,123.13	$ 2,259.07
Translation, printing, binding, paper, etc.	kr.25,524.09	6,879.81
Freight and postage	kr. 2,228.16	600.58
Helps to poor Colporteurs	kr. 3,020.01	814.02
Office expenses, rent, light, heat, telephones, etc.	kr. 4,345.62	1,171.32
Total	kr.44,241.01	$11,924.80

RECEIPTS

Voluntary donations to Tract Fund	kr.18,649.48	$ 5,026.81
Swedish TOWER subscriptions	kr. 1,921.42	517.91
Books sold, etc.	kr.17,350.24	4,676.61
Total	kr.37,921.14	$10,221.33
Deficit	kr. 6,319.87	$ 1,703.47

THE WORK IN DENMARK

Dear Brother Russell:—

I have the pleasure to send you the report of the little Harvest Work accomplished in this country during the past year. That the number of books sold is not larger is partly due to the fact that one of our most successful colporteurs has been out of the work very much this year on account of ill health.

Meetings have been held in a number of towns and cities which had been previously canvassed, and considerable interest was manifested at the meetings. I have strong reason to believe that in spite of the comparatively small figures representing the work accomplished here, yet a larger number has started studying the truth, and more have become truly interested this year than in any previous year. We hope for still better results to come through the grace of the Master of the harvest, who is so dear to our hearts.

SUMMARY OF THE WORK

Output of DAWN-STUDIES	4,429
Output of various booklets	2,323
Total	6,752
Tracts free	48,663
Letters and cards received	1,148
Letters and cards sent out	793
Parcels sent out	974
Copies of Danish WATCH TOWERS sent out monthly	762

With much Christian love, yours in our Redeemer,

CARL LUTTICHAU,
Danish Branch Secretary.

AUSTRALIAN BRANCH REPORT

Dear Brother Russell:—

We are pleased again to render account of the year that is past, and rejoice that we can show some improvement on the previous one. We realize that many hungry hearts have found the truth and are today happy in the glorious prospects which it has unfolded to their view, as a result of the year's work.

You will notice that there has been a fair increase of STUDIES put out, but according to present prospects we cannot hope to reach the same mark in the approaching year, as we have lost our ablest colporteurs in Brother and Sister Richardson, who have gone to India at your request. This leaves us quite short of such workers, yet Australia has been gone over only once, whereas parts of the United States have been colporteured several times, so we are wondering if the Lord is going to send us any others from America; or, may be they will be raised up from the friends in Australasia.

Our output of free literature has increased fourfold, and this we hope to maintain and further develop, as the friends are awakening more to their opportunities in this direction, and we believe are realizing a blessing in the distribution of volunteer matter in their own districts, as well as in co-operating with us in the mailing of the PEOPLES PULPIT. In this effort not only have the Melbourne friends done nobly in addressing wrappers, wrapping and delivering, but the same zeal is shown in other centers. The friends at Hobart, though only few in number, undertook, and have carefully carried out, the work of putting a "Where are the Dead?" in every home in Tasmania as far as the directory will supply the address. All we did was to supply the PEOPLES PULPITS; they did the rest, even to the posting, and then, by their donations to the Tract Fund, have paid for the PEOPLES PULPITS also. Again the friends at Ardossan are writing the wrappers for all South Australia, and the Wellington and Auckland friends are doing the same for New Zealand, while at Sydney they are arranging to wrap and post for New South Wales as well as to write the wrappers. So you will see that we are a happy, busy company in loving co-operation with the Lord of the Harvest, in thrusting in the Sickle of Truth.

Though we have had the PEOPLES PULPIT running for only about four months, already there have gone out about 70,000 of the special issue, through the post, and enquiries are coming in daily as a result. Our subscription cards number about 250 and many of these have subscribed for quantities of from ten to hundreds. We believe that the Lord is blessing this work, so "that all his saints here shall be 'sealed in their foreheads' before the four winds (of trouble) are let loose."

In regard to pilgrim work: With the exception of the more isolated parts, the friends everywhere have been visited, some more than once, and we believe they have been encouraged and strengthened. This means that some 10,539 miles have been traveled by rail and boat, about 56 public meetings have been held, and about 108 private and semi-private meetings, with a total attendance of about 2,265, besides many personal visits made, the traveling cost being £63 10s. 2d.

Regarding funds: We would like to be able to show Australasia as supporting the work on her own shores; this, however, has not been attained, though a big move in that direction has been made. In the previous year £91 were all that were received by way of donations to the Tract Fund. In the year just closed the total of Tract Fund, Good Hopes and PEOPLES PULPIT contributions has reached £213 17s. 1d.; this is simply the work of the truth in the hearts of the Lord's people, not a penny has been solicited in any way. Then if we were to add to this the amount which the friends in various parts have spent in connection with the Pilgrim meetings of the International Bible Students Association, which, as far as we have particulars, would be about £40, it makes a total of £253 17s. 1d., which is much beyond anything that has been done in the past. We know that many of those who have contributed have done so at quite a little personal sacrifice, and yet have realized a joy that money cannot buy in thus co-operating with the great Lord of the Harvest in bringing the joys of the truth to others.

We believe that the interested ones all over have made good spiritual progress and our meetings in Melbourne have increased in interest, and slightly in numbers also. We have just undertaken a special effort in the way of Saturday night chart-talks in South Melbourne. The first was last Saturday and was quite encouraging; some twelve or thirteen of the friends distributed about 12,000 PEOPLES PULPITS with a good advertisement on the back. We hope to find some new interest in this way. With Christian regards to yourself and all the happy household,

Yours in the Service of our Redeemer,

R. E. B. NICHOLSON,
Australian Secretary.
EDWARD NELSON, Auditor.

SUMMARY OF THE WORK

SCRIPTURE STUDIES, sold at cost	11,927
" " (Magazine edition)	470
Booklets	2,481
Total	14,878
Free Literature:	
Old Theology Tracts	114,710
Debates, Sermons, TOWERS, etc.	54,411
PEOPLES PULPITS	267,600
Total	436,721

Representing Tract pages	7,924,792
Letters received	1,944
Letters sent out	2,829

TRACT FUND EXPENDITURES

Deficit from 1909	£969	17	7
General expenditure (including freight, postage, rent, etc.	211	12	5
Pilgrim work, meetings, etc	107	1	7
	£1,288	11	7

Good Hopes and donations to Tract Fund from Australasian friends	£197	3	4
Deficit now owing Brooklyn	£1,091	8	3

NORWEGIAN BRANCH REPORT

Publications circulated:	
SCRIPTURE STUDIES	2,023
Booklets	3,104
Total	5,127
Tracts and PEOPLES PULPIT circulated free	342,600
These in Tract pages	5,480,000
Letters and cards received	1,164
Letters and cards sent out	710

THE PRAYER-ANSWERING GOD

1 Kings 18:1-40.—FEBRUARY 12.

"Choose you this day whom ye will serve."—Joshua 24:15.

The word of the Lord came to Elijah in the third year instructing him to manifest himself to King Ahab, with a view to the termination of the drouth. This may have been the third year of the Prophet's sojourn at Zarephath, or it may have been the third year after Elijah's announcement to Ahab. The land of Israel may already have been experiencing a six-months' drouth when Elijah announced to the king that no rain was to be expected until he, as God's servant, would announce it or bring it. In any event we have the assurance that the entire period of drouth was three and a half years.—Luke 4:25; James 5:17.

When the time was fulfilled God directed Elijah to present himself to King Ahab, because the time had come when God was willing to relieve the drouth—when a sufficiency of punishment had come upon the Israelites for their iniquities—when at least some of them had been called to their senses, reminded of their covenant with the Lord and his engagement to give them blessings or adversities, according to their obedience. On arriving at the palace Elijah called for the royal superintendent, or prime minister, Obadiah. He was a godly man and, of course, distressed by the idolatrous course of the king and queen. If he was not sufficiently courageous to protest openly, he was, nevertheless, courageous; for, in a time when the servants of Jehovah were being persecuted to death by Queen Jezebel, Obadiah hid one hundred of them and supplied them with the necessities of life—evidently at the risk of his all. When Obadiah met Elijah and was told to tell the king that Elijah was there to see him, Obadiah feared to do so. He declared that himself and others had searched the entire country over most carefully to find Elijah and found him not. He realized that the Lord had hidden him. He protested that if now he would declare that Elijah was ready to see the king, the probabilities were that, by the time the king would get there, the spirit or power of the Lord would somehow carry Elijah away. Then the king, infuriated, would cause Obadiah's death; but Elijah reassured him.

When the king met Elijah his first word was, "Art thou he that troubleth Israel?" This is the worldly custom. The fearless minister who tells the truth and relates the divine prophecy respecting the rewards of evil-doing is held accountable, as though he had caused the trouble. But Elijah was not intimidated. He promptly answered, "I have not troubled Israel, but thou and thy parents' house, in that ye have forsaken the commandments of the Lord and followed Baal." Three years before the king would have probably ordered the execution of Elijah; but the fulfillment of his word and the pangs of hunger had humbled him. He was anxious that the blight should be removed and responded to the demands of Elijah that the eight hundred and fifty prophets of idolatrous Baalism should meet at Mt. Carmel and that thither all the people of Israel, represented by their chief men, should also assemble. The design, evidently, was a contest between Elijah, the representative of God, and these murderous priests of Baal, proteges of Queen Jezebel.

"CHOOSE YE THIS DAY"

This gathering of the priests and of the prophets required time, but was finally accomplished. When the meeting convened Elijah declared that it was time to have a testing and showing as to who really was God, Jehovah or Baal. The test was to be that two altars were to be built and two bullocks were to be sacrificed. The Baalites were to provide the bullocks themselves and to make choice of the one for their own altar. Whichever God would answer by fire and accept the offering, would be acknowledged as the only true God. The proposition was so fair and reasonable that the prophets of Baal could not refuse it.

To them came the first opportunity. They had the noontime opportunity, when the fierce heat of the sun seemed almost warm enough to set fire to the fat of the bullock. They prayed; they shrieked; they cut themselves with knives, entreating that Baal would answer by fire and prove himself the mighty god. Hour after hour this proceeded until evening, when they were forced to give over and admit their inability.

Then came Elijah's turn. He commanded that water be brought and that the altar which he was to use should be thoroughly flooded with water. No one must have room to say that there was a secret smoulder of fire beneath. And, since the sun had gone down, no one could claim a spontaneous combustion. Then Elijah prayed calmly, earnestly, reverently and the divine answer came—a fire from heaven consuming the sacrifice and licking up the water in the trough of the altar.

Then the people recognized the difference. They fell on their faces and said, Jehovah is The God! A great lesson had been learned.

A lesson for us is that the masses of Christendom are deceived today, as were the masses of Israel then. And when, by and by, God shall open their eyes of understanding through the agency of Messiah's kingdom, every knee shall bow and every tongue confess. The knowledge of the Lord will fill the whole earth.

Complying with the Lord's direction through Elijah, the Israelites slew all the prophets of Baal. We are not to understand this to represent the divine command to us today to put all false teachers to death. We are to remember, as before suggested, that Israel was a special nation with which God dealt in a special manner, and that many of their doings, under divine direction, were typical of higher things to be accomplished in God's kingdom. Ultimately, after full opportunity, every false teacher and every wilful sinner will be destroyed. "All the wicked will God destroy." The death of those priests of Baal foreshadowed the destruction in the second death of all who work iniquity; but those priests themselves did not suffer the second death. Like all the remainder of Adam's race, their resurrection from the dead was provided for at Calvary, and they, as well as all others, must be brought to a knowledge of the truth and to an opportunity of reconciliation to God. Following this denouncement came the long-desired rain, not only physically refreshing, but also showing a return of divine favor. It fell on the evil and on the good, to make both better.

"When clouds hang heavy o'er thy way,
And darker grows the weary day,
And thou oppressed by anxious care
Art almost tempted to despair,
Still wait upon the Lord.

"When friends betray thy loving trust,
And thou art humbled in the dust,
When dearest joys from thee have fled,
And Hope within thy heart lies dead,
Still wait upon the Lord.

"Whate'er thy care, believe his word;
In joy or grief, trust in the Lord.
Good courage he will give to thee,
And strong, indeed, thy heart shall be,
By waiting on the Lord."

A DISCOURAGED PROPHET'S FLIGHT

1 Kings 19:1-18—FEBRUARY 19.

"They that wait upon the Lord shall renew their strength."—Isaiah 40:31.

So signal a victory of truth over error, of God over Baal, doubtless greatly encouraged Elijah, the Prophet. It was God's victory and Elijah rejoiced on that account, and because he had, in so large degree, been the divine agent in the matter. But soon he learned that Queen Jezebel was as implacable a foe as ever. She viewed the matter, not as a combat between the Almighty and Baal, but as between her prophets and Elijah. When she learned that her prophets had been slain, she was enraged and sent word to Elijah that his fate must be the same. So unexpected a turn of affairs Elijah had not anticipated. He had the courage to meet the king and to denounce the eight hundred and fifty priests of Baal, but a mere message from a woman sapped his courage. He fled into the wilderness—there, strangely enough, to pray the Lord to take away the life which he had run away to protect.

Let us not forget, however, the suggestion in the previous study that the course of Elijah was intended to be typical—to foreshadow the experiences of the church during this Gospel age. Let us examine this feature a little further and note the type and antitype:

Not only is Jezebel referred to in Revelation as symbolizing a corrupt church system, inculcating false doctrines amongst the Lord's nominal people (Ahab, her husband, as representing the civil power and Elijah typical of the saintly class of the church), but let us also note that the time of no rain was also typical, as mentioned in the Book of Revelation. Four times is this same period of three and a half years referred to as the period in which the true saints of God were hidden from the eyes of the world in general in a wilderness condition. And during the same period there was a great drouth and famine, spiritual, amongst the people. Those three and a half years, in Revelation, are styled three and a half times, and again, twelve hundred and sixty days, and again, forty-two months.—Rev. 12:14; 12:6; 11:3; 13:5.

In Revelations, however, these various references to three and a half years are symbolical—each day for a year—and hence signify twelve hundred and sixty years in the antitype. Many believe that those years began to count in 538 A. D. and that they ended in 1798. Those who thus understand the matter recognize the increased interest in the Bible which followed 1798 to signify the time of rain (refreshment and blessing), which for the past century has brought great enlightment to the whole world. But, however we may apply those three and a half years, symbolical years (twelve hundred and sixty literal years), most evidently they cover the antitypical period represented by Elijah's wilderness experiences.

If this be a true application it implies a measure of fear and cowardice for a time on the part of God's saintly people. As Elijah again went into hiding it would imply that the saintly ones became obscure. While they were in this wilderness condition a second time, God directed their course and taught them some important lessons, represented in Elijah's experiences related in this lesson. He was shown a strong wind, tearing the mountains and breaking in pieces the rocks, but this was not the Lord's manifestation of himself, but merely an illustration of power. The next lesson was an earthquake, but neither was this the Lord. Next came a fire, but not in this could Elijah fully discern the Lord. Finally came the still, small voice and wonderful message of grace and truth. In this Elijah recognized God as he did not recognize him in the other manifestations.

The antitypical Elijah, God's saintly people, are today learning to discriminate between different manifestations of divine power through different agencies. Windy strife of words, which comes even as a hurricane, bringing devastation to the present order of society, is not the voice of God, but the voice of humanity. The earthquake, representing a great time of social unrest, disturbance, upheaval, is not God's message to Elijah, but, nevertheless, is a manifestation of another power which he has in the world, by which, ultimately, the present order of things will give way before the kingdom of his dear Son. The fire, representing consumption, destruction, anarchy, is not the Lord, but merely human passions which he will permit. The Elijah class are to understand God through the still, small voice heard by the ears of their hearts—the voice of truth, the voice of God's Word speaking to his people today most wonderfully, yet unheard by the antitypical Ahab, Jezebel and others, intended only for the antitypical Elijah class.

"I HAVE YET SEVEN THOUSAND"

Notwithstanding this voice, Elijah felt disconsolate and desired to die, thinking of himself as being alone consecrated to the Lord. But the Lord answered him, "I have left me seven thousand in Israel who have not bowed the knee unto Baal." Similarly today there are two classes in spiritual Israel. One class is in the wilderness condition, separate from the world. Another, a large class, is still more or less associated with and bound up in Babylon, although at heart they do not acknowledge any but the true God nor bow the knee to others.

A KING SOLD HIMSELF

1 Kings 21.—FEBRUARY 26.

"Take heed and beware of covetousness—which is idolatry."—Luke 12:15; Col. 3:5.

To King Ahab Elijah said, "Thou hast sold thyself to work evil in the sight of the Lord." The effects of the drouth gradually disappeared, but its salutary lesson remained with the king and with the people to a considerable extent. The true God had some recognition. Baal's influence was considerably broken. Queen Jezebel evidently relented concerning her threat against Elijah. He returned and founded various schools of the prophets in Israel, himself being the master-spirit amongst them.

Our present lesson shows the meanness of coveteousness and the awful power of a wicked woman. Ahab had two fine palaces; one of them, at Jezreel, was an "ivory" palace, but even its possession did not make the king happy. He desired to attach to it a fine vineyard owned by Naboth. He sent Naboth word of his desires, offering to purchase with money or to trade for it another vineyard. Naboth, asserting his rights, declined to sell for any price.

As a result the king was disappointed, heart-sick, vexed, pouty. He had allowed covetousness to grow in his heart. He wanted that vineyard. He was king, so it was very disrespectful of Naboth to refuse to take a good, liberal price for it. Naboth declared as his objection that the Lord's regulations forbade that he should sell his family inheritance. Apparently it was a hopeless case and Ahab, solemn and sour, lay abed, refusing food.

Then entered Jezebel the queen, inquiring the cause of his sorrow. Hearing it she answered, I will give it to you. Forthwith she wrote letters to the chief men of the city, signing the letters with her husband's seal. With brutal frankness the letters told the select men of the city what was desired of them.

(1) They were to make a mockery of religion by keeping a fast.

(2) They were to act hypocritically to their neighbor Naboth by giving him the most prominent place of honor at the fast.

(3) They were to provide two worthless scamps (presumably by bribery) who, at the appropriate time in the fast would take their places near Naboth and then, with feigned religious fervor, protest against him and denounce him as a blasphemer of God and the king, corroborating each other with sworn testimony that they had heard the blasphemy with their own ears.

(4) The penalty of blasphemy was recognized to be that of stoning and the decree was to be carried out and Naboth thus to be gotten rid of.

If we are inclined to feel or speak strongly of the wicked course of Jezebel, as we should, let us not forget that somewhat similar practices prevail in our day. True, no one today could be stoned to death at the suggestion of a queen in civilized lands. Nevertheless, people have been heard to express the wish that they had lived in former times, so as to have had an opportunity for stoning those whom they disliked. But take a case in point: Suppose a man conducting a successful business. Suppose covetous neighbors set up a competing business, as they would have a full right to do. But suppose, then, that one or the other, coveting the whole trade, were to attempt sharp practises in business, selling commodities at below cost, interfering with the other's credit at the bank, or slandering the other, would not this be covetousness in action—covetousness of the same kind which King Ahab entertained? And would it not be

reprehensible in God's sight? And dare any who respect the Lord, so thoroughly neglect the golden rule of his Word?

Another illustration: A storekeeper doing a good business was offered a certain commodity at a less price than he had been paying under a three-years' contract. He accepted. The party who had been selling him this commodity in the past was angry, covetous of the trade. He set up a competing business and sold goods at a loss, as he could afford to do, being wealthy, until the first storekeeper failed for lack of business. Then the new store was closed down, because it had effected its work as a business assassin. It had killed Naboth. Indeed, covetousness and Jezebel methods, adapted to present-day conditions, prevail much more generally than the majority of people suppose and chiefly amongst the very rich, who have enough and to spare, but who covet their neighbors' stocks and bonds, gold and silver, etc. If God denounced Ahab as having sold himself to iniquity, what would the Lord's verdict be on some of the customs of our day, which has so much greater degree of light and knowledge than Ahab possessed?

"THAT WOMAN JEZEBEL"

As per instructions, word was at once sent, which came to the hands of Jezebel, saying that Naboth was dead, as per the king's wishes. The queen then said to her sullen lord, Arise, take possession of the vineyard of Naboth; he is dead.

The king seems to have had no qualms of conscience, but to have been in some respects as bad as the queen, but with less courage. At all events he proceeded to take possession of the vineyard—as though he did not recognize that there is a God of justice to whom he must ultimately account.

Then Elijah, under divine direction, went forth to meet the king and, by the Lord's command said, "Hast thou killed and also taken possession? In the place where the dogs licked the blood of Naboth shall dogs lick thy blood." And this prophecy was fulfilled to the letter very shortly after. Note, however, the king's attitude and how inclined he was, as before, to ignore the Lord and to think merely of the Prophet.

Ahab accosted Elijah, saying, "Hast thou found me, O mine enemy?" He received the answer, "I have found thee because thou hast sold thyself to work evil in the sight of the Lord."

Covetousness is one of the most crying evils of our day. It is causing more heartaches and trouble of every kind, perhaps, than any other sin.

SOME GLAD, SWEET DAY

Some day, some glad, sweet day
We shall be like our blessed Lord
And see him as he is.
Soon we shall strain our
Weary eyes no more
To catch, beyond this earthly
House of fettering clay,
A gleam of heavenly glory
From his radiant face.

Some day, some fair, sweet day
His loving hand will wipe
Away our tears. His tender
Voice will thrill our souls
With rapture, when we
Hear him say, "Well done,
Dear heart, well done.
My joy is thine; for thee
The victor's crown is won.

"Thou hast been faithful,
Thou hast borne the cross,
The thorns have pierced thy feet;
But now the night is past—
The day has come—bright,
Glorious day of endless joy and love.
The trial time hast proved thee true,
And thou art safe, beloved,
In thy Father's home."

O glorious day, for thee we long!
We will be faithful, will the
Burdens bear, sustained by grace divine.
In meek submission to thy holy will,
Dear Lord, by faith we clasp thy hand
As side by side we tread the narrow way
And wait—for it will surely come—
Some day, some dear, sweet day,
Oh, tarry not too long!

LIZZIE C. RAMSDELL.

SOME INTERESTING LETTERS

Dear Brother Russell:—

Though you, dear Brother, are so busy, with the dear Lord's work, I am sure you will be pleased to know that the passing year has been the best ever to me, your humble sister in Brazil.

Please take my case as a positive, living proof that there are none too far away to be reached by the "river, the streams whereof shall make glad the city of God."

It is with thankful heart I mention God's wonderful providence in the mail system of this his day, which brings to me the precious truths through his chosen "Servant," THE WATCH TOWER, etc. I rejoice with you in the new and wider fields of usefulness—especially your recent messages to the Hebrew people—and I am trying to "Keep awake and watch the stately steppings of our present Lord amongst the affairs of mankind."

I had some difficulties in understanding the question of "Our Advocate and the World's Mediator," but now I see clearly the Scripturalness of your teachings, and thank God for the light on this and many other points. The only "assembling together" there is for me is in the printed page. Therefore, "the Vow," "Manna," the hymns, THE WATCH TOWER, DAWNS and sermons, and our dear new Bible, are unspeakable treasures to me.

May the Lord's presence abide with you continually. Pray for me, as I do for you daily.

BELLONA FERGUSON.—Brazil, S. A.

Dr. L. W. Jones, Chicago, Ill.

My Dear Doctor:—

Your letter dated October 18 reached me in time. I am sorry not to be able to help you along on your Chicago meeting. I have no one in Chicago with whom I could make you acquainted with a view to help along that noble movement, which has as its end the spreading of that wonderful message concerning the future of the Jewish people. My experience with Pastor Russell's literature, particularly that part that treats the Jewish question, has taught me that in the very near future we shall have created a great movement among the Jews, a movement which probably will have no equal in the history of my people.

All over the country, where Pastor Russell's words reach, they are received with the greatest enthusiasm. But a certain method must be adopted to reach my people. They are very suspicious, when they hear a Christian speak about their future. They immediately think there must be something wrong behind it. Besides, Pastor Russell has created a great number of enemies among my people. Some of the influential rabbis, and some of the Jewish editors, have seen the majority of the Jewish people turn with great enthusiasm to Pastor Russell's literature. They have seen the popularity that this man has gained within a short time. They have heard that in Jewish meetings, in synagogues and elsewhere Pastor Russell's sermons are read and discussed. Immediately many thought that this man is about to become a leader among Israel, and they are trying their best to discredit Pastor Russell.

You know, my dear Doctor, what representatives of the Christian dogmatic church are trying to do, in order to minimize Pastor Russell's influence in the Christian world. Both Jewish rabbis and Christian ministers are led by the same motives. They are afraid of a man who proclaims the Bible as the supreme authority; the Bible as interpreted by itself.

I hope that your meeting will be a great success. There is no doubt in my mind that it will. By this time, every Jew in this country and in others has heard something about Pastor Russell. I wish I could be present in Chicago and help you along as much as possible, to make that meeting the success it deserves to be.

I have great news for all who take interest in Pastor Russell's work and would like to see his great ideas and noble

teachings become universal. The news that I am referring to will make history as soon as it is made public.

Very truly yours, ADOLPH B. LANDAU.

My Dear Brother Russell:—

When "the vow" first came out I was undecided for some months as to whether I should take it or not. I could not see any objection to any of its features, although I felt that I had made a full consecration to the Lord and hence did not need to add anything to it. In the meantime many friends seemed to be greatly blessed through the taking of "the vow," and I came to the conclusion that I could not afford to miss any blessings, so I took it.

It went along about a year and the Lord finally showed me, through "the vow," that after all my consecration had not been as complete and deep as it might have been. Then and there "the vow" became to me a real thing and for the past year I have had a wonderful blessing through it in the way of a closer walk with my Lord and Master.

The contemplation of what "the vow" has done for me during the past year proves to me that it is only another feature of the truth—"meat in due season."

My daily prayer for you is that you some day may hear the "Well done."

Your brother in the Anointed,

S. M. PETERSON.

JEWISH HOPES AND PROSPECTS

We have in the English a pamphlet which gives certain extracts from STUDIES IN THE SCRIPTURES, Vol. III., and the Jerusalem sermon, 10c. each; in quantities, 60c. per dozen.

For those Jews who read Yiddish we have secured a large edition of the newspaper, *Die Stimme,* which contains Jerusalem news and reports of several of Brother Russell's sermons to the Jews.

This paper is very acceptable amongst the Jews. It does not point them to Jesus of Nazareth, but does point to the Messiah of Glory. It gives assurances that the time of the establishment of his Kingdom is near, and that then the Jews will be blessed. It points them to the land of Palestine as the place where the national blessings will begin. It does not say so, but all WATCH TOWER readers well know that according to prophecy it will be then and there that Israel's blindness will be turned away and they will recognize him whom they pierced.

It is not our expectation that the Jews will be converted to Christianity. Theirs is the chief of earthly blessings. If some few of them have the hearing ear for the spiritual message, they will hear it, but they will be the exceptional few.

We can supply these *Die Stimme* papers in any quantity—free. Any of our readers who would like to have some for free circulation amongst the Jews should advise us immediately, as we are about to order a new edition.

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VIEWS FROM THE WATCH TOWER

NEW DANGER IN CHRISTIAN SCIENCE

"Death is mortal error!" This is the declaration of Christian Science. All Christian Scientists thus far have made failure; at least, according to their own theory. They had hoped that Mrs. Eddy would never yield to mortal error and hence that she would never die. But she, too, has gone the way of all the earth. How uncomfortable must be the religious theory which fails its votaries at the very last! Every other religious system at least claims progress, growth, from grace to grace; from knowledge to knowledge; from one attainment to another. But Christian Science must admit that thus far all of its votaries have made shipwreck of their faith in the end—have yielded, according to their own theory, to "mortal error"—to the error of thinking that there is such a thing as death and going into it. Alas! how poor and weak is the human mind! How easily deluded!

BEHOLD NOW A GRAVE DANGER!

We have already pointed out that the teachings of Christian Science (that there is no sin and there is no death) is in direct contradiction to God's Word—"The wages of sin is death," "The soul that sinneth, it shall die." We have pointed out, on the contrary, that Christian Science is in full agreement with Satan's first falsehood, by which he deceived our first parents, saying, "Ye shall not surely die." (Gen. 3:4.) We do not mean to say that Christian Scientists are knowingly in league with Satan and willingly propagating his falsehoods. We have, however, declared and now repeat that we believe that Christian Science delusion is of Satan, with whose word it agrees, and that it is not of God, whose Word it contradicts.

The Apostle speaks of the "depths of Satan," and again says that "we are ignorant of his devices." We have pointed out the probability that Satan would prosecute his work in the near future through various materializations for the further deception of humanity and their further enslavement to error. But it had not occurred to us that the adversary might make more use of Mrs. Eddy after death than before it—that her "mortal error" might be made an occasion for the still further delusion and enslavement of well-meaning but deceived people. The latest pronouncement from one of Mrs. Eddy's most prominent followers, Augusta E. Stetson, implies much:—

(1) Christian Scientists are now directed to expect that, as Jesus arose from the dead and appeared to his disciples after his resurrection, so will Mrs. Eddy do. This, to us, means that, if possible, the fallen angels will materialize and personate Mrs. Eddy for the further deception of those who have almost worshiped her. Such materializations and deceptions are only what we have expected, although we looked for nothing of this kind from the Christian Science quarter.

(2) That the teachings of Christian Science will hereafter be modeled more carefully along the line which we believe to be the truth—teaching that the millennium is nigh, even at the door, with its reign of righteousness and inauguration of a new social order. We may be sure, however, that our great adversary, Satan, will not advocate any measure of the truth except for the purpose of injuring it or to take advantage of seeds of truth, which the Lord has been permitting us to plant through millions of copies of the Press. It is a part of his policy, as the Apostle explains, to put light for darkness and darkness for light. At every presentation of the truth of the past Satan has more or less successfully introduced grievous errors under its cloak.

Undoubtedly wonderful times are immediately ahead of us. It behooves all those who have been blessed of the Lord with the opening of the eyes of their understanding to walk very faithfully—to remember that theirs is a covenant of sacrifice and to count all earthly things but as loss and dross, that they may win Christ and be found in him—members of his body in glory, members of the Anointed Prophet, Priest, King, Mediator between God and men.

We give the following extracts from the New York *World*:—

AUGUSTA E. STETSON'S DECLARATIONS

"I know, and every true believer in Christian Science must know, that Mrs Eddy will make a manifestation, will reveal herself to me and to others, to the outside world, the unbelievers, too.

"The same situation exists today as when Jesus of Nazareth died and was buried. After three days he manifested himself, to prove that there is life after death. Mrs. Eddy will do the same, for she occupies in the world of today precisely the same position that Jesus occupied in his day.

"It may take, will take, longer for Mrs. Eddy to pass through the experience of material death to the stage of demonstration of everlasting life. It may not occur for years, or it may occur tomorrow or next week. But she will manifest herself, and all men shall know of it.

"Those in the church who profess doubt of such a demonstration are like the disciples who doubted till they saw and felt of Jesus. I shall see Mrs. Eddy again, and I shall walk by her side, holding her hand, along the path that leads to life which has no death. All men who will believe will be shown how they may, by spiritual means, demonstrate over death, but first they must await Mrs. Eddy's manifestation.

"Yesterday I would not answer questions relating to the expected demonstration by Mrs. Eddy—her resurrection, as some call it. I felt then that the hour for me to speak had not come. Today I am convinced the time is proper. From all quarters I am receiving reports of demoralization and

sadness in the field of Christian Science because of the delay in the demonstration and because of the spreading abroad of declarations that Mrs. Eddy will not manifest herself.

"To say that Mrs. Eddy is gone forever is to deny the very principles of Christian Science and to refute the teachings of her life and her works.

"The age of the gospel is closed," went on Mrs. Stetson, speaking in the most earnest way. "A new era is opening, the era of the one thousand years which the Bible tells us will follow the second appearance of Christ, the opening of the millennium. Christ means truth, and Mary Baker Eddy was truth on earth again. I am waiting and watching, and my students are waiting and watching, for we know the moment is at hand when God will prove, in the person of Mrs. Eddy, that she was his inspired mouthpiece, to teach and unfold the glories of truth and love and life which are represented by Christian Science."

PEACE, PEACE, YET NO PEACE!

At a time when Christendom is talking about converting the world by a rush of Christian missionaries upon heathen lands—each missionary to convert thirty-two thousand heathens in a year—it is well that we try to view the situation rationally, as well as sympathetically.

We certainly have every sympathy for the heathen. We surely greatly appreciate the benevolent intentions of the so-called Laymen's Missionary Movement, which proposes to raise millions of money and accomplish the conversion of heathendom instanter.

Seriously let us ask, How many suitable missionaries, able to really assist the heathen out of darkness into light—to a true knowledge of God—can be found? And where are they? Alas! we know as a fact that our great schools and colleges, so richly endowed, are graduating infidels, instead of Christians. To send such men to the heathen would be to do more harm than good.

Instead of converting the heathen, present appearances are that the world is on the verge of a general conflict with heathendom. In Africa, in India, in China there is general unrest. The civilized of Europe and America have assumed the burden of governing the uncivilized, taking from them their land and its riches and compelling submission. Undoubtedly this maintains to some extent a form of law and order, but it also involves a certain amount of injustice against which the heathen mind is rebellious, as the civilized certainly would be under similar circumstances.

It looks as though the New Year, 1911, might be expected to be a strenuous one. Behind all the military activity and naval preparations of the civilized world there lie an ambition and a fear. Embroilment in wars with the heathen to maintain hold upon their possessions and to maintain the peace and order of the world may so weaken the strength of some great nations at home as to invite conflict in Europe—possibly between Great Britain and Germany. Nor could we expect the United States, with its interests in the Panama Canal and the Philippine Islands and in the open door of China, to be free from a share in these troubles.

How long will Christendom require to learn that the present order of things is far from what we may reasonably expect of Messiah's kingdom? To learn this great lesson in the great time of trouble which approaches will lead all nations to look for, pray for, desire the kingdom of God's dear Son. With it "The desire of all nations shall *come*."—Haggai 2:7.

BAPTISTS ENDORSE HIGHER CRITICISM

Among the most staunch adherents to the Bible are the Baptists. It, therefore, caused all the more astonishment that at their convention in Canada they endorsed higher criticism—infidelity. In their Toronto Educational Institution the Bible and its so-called higher critics had a contest. When the decision went against the Bible, an appeal was made to the convention. The convention upheld higher criticism in its endorsement of the continued teaching of higher criticism in Baptist Theological schools.

For about twenty years higher criticism has been taking a more and more pronounced stand in all the Baptist theological seminaries, as well as in all other Protestant seminaries. The surprising thing about the proceedings of the convention is that this brand of infidelity has gained such strength and such courage that it is willing to announce itself publicly to the whole world as Anti-Biblical. Here we see reflected what we have for some years been pointing out, namely, that all the young ministers of all denominations are being graduated as higher critics, infidels, with exactly the same view of the Bible as Robt. Ingersoll and Thos. Paine held and advocated.

The only difference is that these young ministers pose as Christians and believers in a personal God and in his revelation of his character and plan in the Bible, whereas they are totally unbelievers. Christianity is losing its hold when its very foundation is laughed at by its most prominent representatives. He who disbelieves the Bible record of Adam and Eve and the fall must also disbelieve any necessity for a redemption of the fallen race.

Those who believe that Adam fell upward, instead of downward, cannot have sympathy or appreciation for the words of the Master, that he came to seek and to recover that which was lost. They do not believe that we were redeemed by the precious blood of Christ. They totally deny the Master's own words that he came into the world to give himself a ransom-price, a corresponding offset, for human sin and condemnation. What Gospel have such ministers to preach and how few ministers there are in any denomination that are not higher critics—infidels? The remainder are classed as old fogies and are not in demand.

Thus we see fulfilling before our eyes the Master's words, "When the Son of man cometh, shall he find faith in the earth?" The faith once delivered to the saints is certainly not very generally held today, even amongst those who profess to be the special advocates, mouthpieces and champions of true religion.

FINDING WHAT WE SEEK

A group of college men were discussing an odd incident that took place recently in a university located in the western part of the State. Two of the most conspicuous young men in the graduating class had been assigned to take opposite sides of a debate during their last term, upon a religious theme relating to the authenticity of the Scriptures. It happened that the man assigned to defend the Biblical position was known to entertain pronounced infidelistic views, while the counter argument was given to one of the most active church and Y. M. C. A. workers in the class.

The young men studied hard upon the theme for some weeks, and when the debate came off each maintained his side vigorously. The strange sequel was that after the debate the infidel had so convinced himself that he became a member of the church, while the other young man also changed his views and became fully as skeptical as his opponent had once been.

The above illustrates a principle to which we have already called attention time and again. We find what we seek! Those who approach the Bible with earnest desire to find in it God's Message will be guided of the Lord. As it is written, "Blessed are they that hunger and thirst after righteousness (truth). They shall be filled."

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism are equally sure to find what they seek—flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrate this principle, and compare their experiences and findings with our own blessings, as we feast upon the Bible as the Lord's bountifully spread table of good things, "meat in due season for the household of faith."

The same principle holds true with the SCRIPTURE STUDIES. Those who so desire can pick flaws in the Bible and turn and twist its statements into unreason; they can also similarly pick to pieces the divine plan of the ages.

"We walk by faith and not by sight." This principle holds true in respect to all of God's dealings with his people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. Hence, to approach God's Word and have a right understanding of it implies:—

(1) A heart condition of teachableness.

(2) A heart condition of faith in God as the Great Teacher who knows our limitations and who has promised to guide the willing and the obedient into all truth as it becomes meat in due season.

(3) They should expect divine guidance in respect to understanding the Scriptures, even as God has promised; and, expecting it, they should seek it.

(4) While expecting and seeking and looking in the direction of their expectations and leadings, they should exercise their reasoning faculties and thereby approve or disapprove what is presented to them.

(5) They should beware how they neglect these favors of God; they should take heed to headiness and high-mindedness, lest, after having enjoyed the light and the blessing, it should slip from them and leave them in the outer darkness in which we see the whole world groping.

ANOTHER PEACE-COMPELLING GUN

Wake up the mighty men. Let all the men of war draw near. Gather ye together in the Valley of Jehoshaphat (the

valley of death). Let the weak say, I am strong. Beat your pruning-hooks into spears and your plowshare steel use for swords.—Joel 3:10.

What it will by and by mean to go to war may be guessed at from the description of the gun given below. In connection with this preparation for war between nations let us not overlook the fact that governments and generals are becoming afraid of their troops. As the militia declined to serve in Ohio in connection with the strike disturbances, and as the marines rebelled against the government in Brazil, and the soldiers of Portugal against their generals, so it may soon be in every land in the world.

Germany with her great army is becoming fearful because Socialism is gradually making its way amongst the soldiers. And even in Great Britain it was recently found necessary to disarm some of the militia or yeomanry. The secret of all this insubordination is knowledge, and behind the knowledge lies education, and behind education the printing press and God's wonderful enlightening power, lifting the veil of ignorance and preparing mankind for the great day of Messiah with its prelude of trouble.

We wondered some time ago how the insurrection, such as the Scriptures seemed to imply, could ever sweep over the whole earth; how anarchy could break loose in spite of all the combined power and influence of capital and civilization opposed to it. But now we see that education, knowledge, is preparing the way for the world's great disaster, which the Scriptures seem to indicate may be expected within five years, but which, in any event, cannot longer be postponed. Now we can see that the very men who have been trained to use the most up-to-date apparatus for the destruction of human life may be found amongst those who have the charge and care of the armories and ammunitions of war. Truly that day will be a "time of trouble such as never was since there was a nation." Following is the article referred to:—

"This gun, weighing less than twenty pounds, and manipulated after the fashion of an ordinary fowling piece, pours out a stream of bullets when in action at the rate of 400 shots per minute. The new arm is called the Benet-Mercier, and is of French invention. It has a stock that is placed against the shoulder. In action the soldier lies on the ground, resting the gun on two supports. This gives an advantage in safety over the Hiram Maxim rapid-firing model, since the operator of that gun is compelled to stand in feeding it. This brings him into full sight of the enemy—or rather it brings all three men into sight, for three are required for the manipulation of this heavier weapon.

"Where the original French model weighed about twenty pounds, the new gun as turned out by the Government experts will weigh even less. Its effectiveness, however, it is claimed, will in no wise be impaired. It is said to be certain that the army in time will be equipped with the weapon."

1910—GERMAN BRANCH REPORT—1910

Dear Brother Russell:

Enclosed you will find Report of the harvest work done here in Germany:—

DAWN-STUDIES and MANNA sent out	7,306
Vol. 1 in TOWER form	1,630
Booklets and TOWERS on "hell"	20,634
Regular issue of TOWERS (12mo), copies	36,168
Sample copies of TOWERS	15,450
Sample TOWERS represented in tract pages	772,500
TOWERS on "hell" as above	1,326,500
67,000 tracts, old volunteer matter	656,000
3,839,200 PEOPLES PULPIT	107,497,600
Total free literature in tract pages	110,252,600
Letters and cards received	6,726
Letters and cards sent out	3,025
Expense for printing, distribution of P. P. through newspapers and special volunteers, Pilgrim service, freight, postage, rent, light, heat, etc	47,953.54 Marks
Receipts from European friends, Good Hopes, etc.	17,123.49 Marks
Balance from Brooklyn office	30,830.05 Marks
Equal to	$7,340.49

I am glad to say that the friends everywhere, where large or small gatherings meet, seem to be more alert and appreciative of the fact that the time is short. Of the little more than 3,000 readers of the German TOWER (or subscribers, I should say), a good many have freely assisted the cause financially (not out of an abundance), and some liberally, so that we have received over 7,000 marks more the past year than the year previous. May the dear Lord guide and direct all things to his praise and to the glory of our dear heavenly Father, is our prayer continually.

As ever, your brother and fellow-servant in the Lord,

O. A. KOETITZ.

THE GREAT COMPANY AS LEVITES

One has asked, If the Levites, aside from their priests, were intended to typify the great company class, and if all of the great company class were called with the same "high calling" as those who are of the "royal priesthood," and all were begotten of the holy Spirit, why is this not shown in the type? Why is it that the Levites were permitted in the Court only and never entered the Holy? And why is it that they are not shown as having been anointed with the anointing oil?

Answering the last question first we would say that the anointing oil was poured upon the head of the High Priest and ran down over his body. The under-priests were not anointed separately, except in the case of the death of the High Priest, when one of them should attain to that office. The one High Priest, therefore, according to the picture, represented all of the anointed; he represented all of the members of his body—all of the under-priests.

Considering the other part of the question, we are to remember that the Court condition and the Tabernacle condition on the Day of Atonement represented the condition of things in God's plan at the present time, during this Gospel age. During this time all those who leave the Camp and desire to draw near to God approach the Court, which represents the justified condition, the condition of harmony with God. Only those inside the Court can see the matters pertaining to the sacrificing and the entering into the Holy. In proportion as these take the necessary steps toward the Holy, in that proportion they draw nigh to God and experience a measure of justification, a measure of harmony, and become more prepared for complete justification and harmony with him.

Washing at the laver is an important step, and as they go on to the door of the Holy and present themselves, it implies full consecration. Then they pass beyond the vail.

Very few make such a consecration. Many prefer to stand around outside the door. And when the "harvest" time shall come (it being here now), all such shall be thrust out. As expressed, a thousand will fall away to one who will stand. These, on account of their lack of obedience to the Lord, have rejected him and thus lose their partial justification—it never becomes vitalized. Similarly, those who have made a full consecration are subjected to severe tests and, if they prove unfaithful, they will not remain members of the royal priesthood. But this does not prove that these will be unworthy of some opportunity for serving the Lord. These will be represented in the Levite class. All the Levites consecrated to God. But the "more than conquerors," are the selected ones, the ones who stand the tests and prove faithful. Such as fail to stand these tests, then, will be rejected from the condition represented in the Holy, which is the "gold" condition and represents the divine nature.

ONLY THE PRIESTS IN THE HOLY

Being denied the liberty accorded to the priests, these will go out from this condition and will have merely the standing of justification, which, if they maintain, will constitute them worthy of eternal life. But that life will not be human life, because they gave that up in order to become Priests. Their failure puts them out of the Holy condition back into the Court condition. Only the priests will be in the Holy. Only the Levites will be in the Court. But even the chosen ones, while separated in their minds, will be commingling with the others so far as their persons are concerned. The Court, therefore, in its last analysis, represents the spirit-begotten ones as separated from the world. Their vitalized justification is represented by the white raiment and the white curtains which separate them from the Camp. The great company class are, therefore, not represented as in the Camp, but are attached to the priests. The white linen curtain of the Court was suspended by silver hooks. Thus this class was represented by the "silver," as in contradistinction to those who were represented in the "gold" of the Holy and the Most Holy.

NEITHER PRIESTS NOR LEVITES HAD ANY INHERITANCE IN THE LAND

In order to have a full and complete picture of what is typified by the tribe of Levi, we must remember how they

came into their position of either being priests or of serving the priests. They were all a part of Israel, but God separated them unto himself; he gave them no inheritance in the land. All their rights were withheld from them and they were made dependent upon the other tribes. Why was this? The answer is that they were taken by the Lord as instead of the "first born" of all the tribes of Israel. Thus the tribe of Levi became the typical "church of the first-born." Then out of this typical "church of the first-born" the Lord selected a priestly family, Aaron and his sons, who typified the royal priesthood, Christ and his church. All of the tribe of Levi represented the church of the first-born and the family of Aaron represented the "very elect." While the under-priests were not personally anointed, they were represented in the body of the High Priest. The anointing that the antitypical under-priests have, as members of the body of Christ, is lost if they fail to make their calling and election sure.

RELATIONSHIP TO THE LORD NOT NECESSARILY DEPENDENT UPON KNOWLEDGE OF EVERY DETAIL

We wish to suggest here that none should feel unnecessarily annoyed if he is not able to understand all the items of the chronology or of the TABERNACLE SHADOWS, or other minor features. Our relationship to the Lord is not necessarily dependent upon our knowledge of every detail. We are to remember that many of us were God's people before we understood any of these things, before we understood the philosophy of the divine plan. Hence we are to be trustful of the Lord and wait for the remainder, as he may open it to us. And we are to remember that the supreme test is loyalty to the Lord. This was the test upon our Lord Jesus: would he be loyal to the Father? And this is the test upon us. Will we be loyal to the Lord? Whoever is thus loyal is an "overcomer." He will strive to be faithful under all conditions, and will trust even where he cannot trace the Lord's providences.

The difficulty in understanding these matters seems to be in failing to harmonize what has been written on this point. Realizing the fact that all of the consecrated have been begotten of the holy Spirit, and therefore, to be perfected, must be born of the holy Spirit on the spirit plane, we see that the great company class must be spirit beings when they shall have been perfected. They will not be entitled to the position to which they were called, namely, the divine nature, represented in the Holy and Most Holy, because they do not make their "calling and election sure" to that glorious position. But if they hold to the Lord they still maintain their justification. This was attained, not when they began to draw nigh to God, but when they passed through the Court and made their consecration, and when the High Priest, as their Advocate, imputed to their sacrifice a sufficiency of his merit to make up for their imperfections. Then they were accepted. At that moment they were justified to life. They surrendered all claim to human life and received the spirit-begetting, which is the foundation of their future hope. They may cease to be of the Anointed in the sense that they cease to be of the bride, of the body of Christ. That all of these Levites have a *heavenly* inheritance is indicated in the fact that they were cut off from the earthly inheritance in order that they might have the opportunity of being of the "first-born" with Christ Jesus, the Head of the church.

The Tabernacle picture was a temporary one, which ultimately gave place to the temple, and that temple represented the church in its glorified condition. Nevertheless, the things in the temple represented conditions pertaining to the present time. Our access to the Holiest of all was evidently represented in the vail being rent from top to bottom. The vail represented Christ's flesh. Through that rent vail we may see into the things beyond and be ready to pass into the Most Holy.

THOSE WHO ARE REPROVED BY THE LIGHT

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

God's Word is frequently referred to as the light, the lamp to our feet. But this does not seem to be the thought here. The meaning might be, partially, that we should let the truth shine out. But the class mentioned in the text is the saintly class, the spirit-begotten ones. Of these the Lord has elsewhere said that they should take heed how they let the truth go out to others—that they should not cast their pearls before swine. Hence it does not mean to let all the light of truth shine upon the world. The world would not be able to receive all the truth. This light here mentioned is elsewhere spoken of as the illumination.

This illumination comes, not only through the truth, but also through the begetting of the holy Spirit. The holy Spirit becomes the illuminating power in the life of these. Their whole lives, therefore, should shine; their whole lives should show forth the light of him "who has called them out of darkness into his marvelous light."

Another text says, "If the light that is in thee become darkness, how great is that darkness!" This is the light, or Word, that we should let shine upon men, although they cannot receive all the message. But many who at one time hated the message have been convinced, and led to the Lord by the illumination of the Spirit which they perceived in the lives of God's saints. Their minds were much beclouded by the smoke of the dark ages, but they were not so far out of harmony that they could not be guided by the Spirit of God. They took knowledge of Jesus and learned of him.

Nothing in either of the texts referred to guarantees that the world would receive the message, either from our Lord Jesus or from his followers. We are, nevertheless, to let our light shine as he let his light shine, though the darkness comprehend it not. The thought seems to be that, while some may resist the light, because their deeds are evil, nevertheless, there are others by whom the message may be differently received. Therefore, we are to "let our light so shine before men that they may see our good works," whether they account for these works properly or evilly. Some may appreciate and see. Those who opposed our Lord were not of the common people, but of those who specially claimed to be the people of God, the scribes and Pharisees, who were not living up to their own recognized standards. These felt reproved. They realized that Jesus' teaching was of a higher order.

Thus we find it today. Those who are most opposed to the message of truth are the church elders, ministers, Sunday school superintendents. The brighter light of the truth casts their own into the darkness to such a degree that they are reproved by the light. It makes their own standards appear to greater disadvantage. They also perceive our superior manner of living. They are then filled with envy. The Jews who delivered Christ to Pilate were envious; they were in a very wrong attitude of heart.

So with those who hate us. The light, however, has an influence. They may discern what is the right doctrine. There are some who take no stand at all, but nevertheless they see partly. Those who have "been with Jesus" commend themselves to this class, in spite of all the adverse influences. And so the Apostle Peter called attention to the fact that some who see our good works will glorify God, in the day of visitation, even though they do not become followers now. The effect in the end will demonstrate that the whole work was not in vain—that some will accept Christ now and that the influence of these lives will be something for the world in the future.

It should be true to a certain extent that all those who are intimately associated with the members of the body of Christ in the present life—before he is proclaimed king of the whole world—should be able to recognize the largeness and grandeur of character in those whom the Lord is choosing for this place of honor in the affairs of men. They should be able to take knowledge of them that they have been with Jesus.

REGARDING THE WORD FEAR

"Their fear toward me is taught by the precepts of men."—Isaiah 29:13.

We understand the word fear to be the same whether it is used in one connection or another. There are different kinds of fear, just as there are different kinds of berries, different kinds of wagons, different kinds of animals. Fear is fear, whatever its motive or mainspring may be. There is a proper kind of fear and a proper kind of dread. And the proper fear carries this dread with it. For instance, if you were acquainted with a king or an emperor, you would say, I would dread to do anything that would hurt or offend him. And so with us. We should dread to do anything that would displease the Lord.

Our Lord Jesus said, "Fear not them which kill the body: but I will forewarn you whom you shall fear; fear him who is able to destroy both soul and body in gehenna." This is a very important fear that we should have toward God. We should have a great appreciation of his highness and our own

littleness. We should not go into his presence in prayer in any manner but the right one—the reverent one. We should have in mind that he is the great King. So in all of our dealings with the Lord, we understand that we should fear to do anything that would lessen this great reverence—taking heed that we do nothing that would do violence to this or grieve the Holy Spirit wherewith we are sealed.

Coming back to the text under consideration—"Their fear toward me is taught by the precepts of men." We understand that the Lord is pointing out here through the Prophet that there is a false kind of fear. As we have heard some Catholics say: If I would be approved of God, I must pray to some of the holy saints first, and then ask them to intercede with Mary, and then ask Mary to intercede with the Son. They have a fear that the Father has not inculcated. It comes from the precepts of men. They have taken away some of the precious things of God and have substituted some of the "doctrines of devils," as certain Scriptures point out.

THE LORD IS AT THE HELM

In the text—"Say ye not, a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid" (Isa. 8:12)—the fear here we understand to be some fear that would be leading people, especially leaders, to cry out for a church federation—that unless this took place, there would be great danger. The Lord's people know that he is at the helm and that he knows how to direct such matters and that they should not join such a federation. The word federation here might be understood to mean more than merely church federation, perhaps. We are to "fear not their fear"; that is to say, be not fearful as they are fearful. The Lord's people are to understand that their safety is not dependent upon human power, but that if they have given their hearts to the Lord they should seek to please him in all their ways, and to remember that he is able to make all things work out for their good.

Dreading they know not what, the Federation of Labor is led on by their fear of the Federation of Trusts. In this they are influenced by the dangers they fear. But the Lord's people are not to thus fear. They are to commit their ways and interests to him and to walk by faith and to recognize that he will make all things work together for good to them, giving them the necessary direction and instruction and encouragement to the end.

As to the attitude that we should take toward these federations: sympathetically, we may see that federation is necessary for the maintenance of these earthly institutions and thus there is a measure of excuse to those that would take this stand, along the lines of business of society or socialism. At the same time our sympathies should be regulated by the divine Word.

It behooves all those who see the end to stand as clear as possible from all these entanglements, and to be helpful in respect to all who might be willing to receive their counsel. Their sympathy might lead them to say to labor unions, for instance, "We see your difficulty. We see that you have maintained a standing by means of your organizations. We sympathize with you in your position, to a certain extent; nevertheless, instead of averting the calamities, in the end your organization will help to involve you in trouble, no doubt, and will help to involve others in trouble."

The Lord's people know the truth which makes free. They are to seek to stand up for the truth in respect to God, his character, his brethren, doing good to all men as they have opportunity.

THE RANSOM AND THE CHURCH

"The man Christ Jesus, who gave himself a ransom for all."—1 Tim. 2:6.

The word ransom is used in the Scriptures in two different senses. The one is represented in the above text. The other reads, "I will ransom them from the power of the grave." (Hosea 13:14). In the latter, the word ransom signifies to recover from the grave, to deliver from the grave. As to the word ransom in the first text, we understand it to refer to a ransom-price, the ransom-price of one man, the ransom-price furnished by "The man Christ Jesus." Our Lord laid down that ransom-price during the three and a half years between his consecration at Jordan and his death at Calvary; but he did not apply it at that time (but later when "he appeared in the presence of God for us," the church class), nor has he yet applied it for the whole world. He will, however, apply it for the world "in due time." He is now imputing of his merit to a small class, so that they may be acceptable to the Father and have the privilege of participating in his sufferings—"filling up that which is behind of the afflictions of Christ, for his body's sake"—that they may have fellowship with him also in his great glory, in his great office as Mediator between God and men.

Thus the church will have a share with her Lord in the sufferings of the present time that she may be a part of the sin-offering. This does not imply that they will have a share in the ransom-price, because one man is the ransom-price, and not many men. The church's share, therefore, as a part of the sin-offering is not to be confounded with our Lord's work as a ransom-price. Even in the sin-offering the church does not offer the sin-offering. The High Priest offered the bullock, and the High Priest also offered the goat. It is not that the High Priest offered the bullock and the under-priests offered the goat—as though we offer or sacrifice ourselves. The utmost that we can do is to consecrate ourselves to be willing sacrifices. It then remains for the High Priest to come forth and impute of his merit in order to make an acceptable sacrifice of this class represented by the "goat." Thus it is seen that we do not share in the sin-offering in the sense as does our Lord. The High Priest's offering was of two parts, the "bullock" and the "goat"—the bullock representing his own person and the goat that of his followers.

OUR PART IN THE SIN-OFFERING A FAVOR

Some one might inquire, Where, then, does the church appear? We answer that the church does not appear in the "goat"; but the consecrated human being is represented in the "goat" which was presented. When the sacrifice is made (the offering of the High Priest having been accepted), we become members of the High Priest, his under-priests. From that on, as his members, we have a participation with him in everything that is good, sacrificially and otherwise. But we have no personal identity in the Holy. It is the new creature that is represented in the Holy, though not the new creature as separate and apart from the High Priest, but as coming in under his robe, under his merit, as a member of his body, according to the divine arrangement.

Following out this thought: It is nowhere represented that we, the church, will follow our Lord into the Most Holy as under-priests and there sprinkle our blood as the Lord sprinkled his blood. On the contrary, it was the High Priest who sprinkled the blood of the bullock and who, later, sprinkled the blood of the goat as that of his own body. So we, as individuals, have nothing to do with that. Our individuality is lost as we become members of the body of Christ and take his name. We are, therefore, to share his glory and his work.

"WE SHALL BE LIKE HIM"

We do not mean, however, that we will have no individuality beyond the vail, because the Scriptures assure us that we shall be like him. The thought is that we will have no individuality in respect to the glorious Office. There is but the one Melchisedec Priest. All others are lost sight of. There will be the Priestly and Kingly Office and we shall share in all of it, in our relationship to him who is "the Head over all things to the church, which is his body." As individuals, therefore, we have nothing to do in the sacrificing. Any association that we have in the work of sin-offering, from the divine standpoint, is all accredited to and included in the work of Christ—it is his work.

The participation of the church in the sin-offering for the world is not due to any necessity that has arisen; but owing merely to the divine arrangement, which permits us to come in with Christ and share in his glorious higher nature and work. The matter of suffering is purely a matter of favor for the church, and entirely unnecessary. Jesus' death alone is all that was necessary for the release of the world from the divine sentence of death.

It is, as we see, highly important that we keep clearly in mind the difference between our work of presenting our bodies as living sacrifices and our Lord's work, as the great High Priest, in offering us sacrificially. The two matters are distinctly separate, as shown in the type. The goat was brought to the door of the Tabernacle and tied, picturing the covenant of sacrifice which we make. But the goat had not yet been offered and no one but the High Priest was qualified to make the sacrifice. The work of the High Priest in sacrificing the goat was the only sacrifice, in the proper sense of the word.

Even after the presentation of ourselves and the Father's acceptance, and after we have become new creatures and are members of his body, and, therefore, members of the royal priesthood, there is a continuous work—the presenting of ourselves daily. So the Lord Jesus has continued the offering

all through this Gospel age. He will finally complete this at the end of the Gospel age, when the offering will all be finished as one sacrifice and the new creatures will all be admitted as members of the glorified body.

THE HARVEST WORK IN AFRICA

Dear Brother Russell:—

At last I am able to report to you on the mission which has brought me to this part of the world. I have just returned from a tour through Nyassaland, which has occupied altogether close on four months. My experiences have been many and varied. I have traversed the African forest at midnight, slept in all sorts of queer places and traveled in all kinds of conveyances, from an ocean steamer down to a native canoe, and from a modern railway carriage to a hammock slung on a pole and carried on the shoulders of the natives.

It is not of my personal experiences, however, that I wish to speak, except in so far as these bear upon the harvest work in this part of the world. That there is a work of considerable magnitude in Nyassaland there is no denying. Hundreds, nay thousands, of natives of that country have left the Livingstonia Mission and have joined what is known here as the "Society Church," and in some villages the churches and schools of the afore-mentioned Mission are almost deserted and their work practically destroyed by the advent of the harvest message.

Within a radius of thirty miles of Bandawe there are close on one hundred churches in as many villages and thousands of natives owning allegiance to Present Truth. Each little company has its own church building, a wattle and daub structure erected by the native brethren themselves. Some of these structures are of considerable dimensions; the church at Chifira (the village where the harvest was first preached) being about 100 feet long by 30 wide. As the natives sit on the floor, the seating accommodation of these buildings is greater than ours. On the occasion of my visit to Chifira I estimated the audience I addressed at between five and six hundred natives.

Each church has also its own organization modeled upon the recommendations of SCRIPTURE STUDIES, Vol. 6. They are served by elders and deacons and I found nine brothers acting in a general way as pastors and teachers. These brothers are stationed in different parts of the country and act as instructors to the brethren in their various districts, preaching and expounding the Truth. Most of these pastors have had some instruction themselves from Mr. Booth, but not all; yet all have a fair grasp of the elementary features of the plan. There is no literature in the vernacular and the brethren are dependent for their spiritual food on the preaching of these teachers and their elders. This is unfortunate, as in the nature of things these prominent brethren are none too well equipped for their task.

The number of brethren who speak English is comparatively small and those able to read it are even fewer. Many claim that ability, but a few minutes' conversation with them, or a simple text in reading, soon displays their ignorance. A translation of some of the more important tracts into the native language would be of great service in Nyassaland.

This would be a work of some difficulty, however, as these brethren are drawn from various tribes and speak no fewer than three different languages, namely, Chiuyanja, Chitonga and Chitumbuha. The former language (Chiuyanja) is the native dialect of the south and is read and spoken by all educated natives throughout the country, but the great majority of the interested are poorly educated and speak only one of the other two tongues.

And now, having spoken of the magnitude of the work, permit me to give my impressions of its spiritual value. While in Nyassaland I found some things to encourage and some that discouraged me in the attitude of the brethren towards the Truth. Many of them appear to be filled with a strong desire for a more intimate acquaintance with God's Word and some have a very fair grasp of the truth. But in all there is manifest a spirit of cupidity and self-seeking that is not in harmony with their profession. This is not, I trust, evil speaking, nor am I presuming to sit in judgment on brethren in Christ. They stand or fall to their own Master. I am simply seeking to present a true report of the conditions which I found to exist in Nyassaland, that you may be rightly informed with regard to the blessed harvest work in that country.

The leading brethren and myself did not quite see eye to eye on financial arrangements. They were disappointed when I assured them that the Society could not lend its support in any way to an educational work, providing school books and teachers for instruction of the young in the English language and native dialects. This is one of the methods pursued by other missions in the district and doubtless they thought our work would be similar. I pointed out that our work was the gathering of the Lord's saints together out of Babylon and their instruction in the Word of the Lord only.

Some of them seemed to think also that I had come out with a pocketful of money to endow all the pastors and teachers and give them lucrative employment under the Society. I had to disabuse their minds of that idea. One brother was anxious to marry and proposed that I furnish him with the wherewithal to buy his wife (a custom that prevails in that country). I advised him to wait till he had saved sufficient to get him out of one difficulty before venturing into another. Finally he reduced his demands down to the level of an old shirt, which, needless to say, he did not get. I regret to say that almost in every case where I had dealings with individual brethren their interviews ended with an appeal for financial assistance in some shape or form.

I was the recipient of much kindness from them when I first appeared in their midst. They loaded me with presents of food, provided me with a native house and vied with each other for the privilege of carrying me about in the machila. But I soon found that their gifts were bestowed with an end in view. Before leaving Chifira I was asked to pay for the house I had been invited to occupy. I paid up. Many of those who had shown me kindness proposed that I should sign their labor certificate, a document indicating that they had worked for me for one month and were therefore entitled to a reduction of three shillings in their hut tax. Even with the more prominent brethren, whom I proposed to recommend as teachers of the volumes, there was a spirit of bargaining that was not the spirit of consecration.

I am not condemning these brethren altogether. While these circumstances are regrettable, we must not expect too much from a people so lately rescued from barbarism. They are more or less grown up children and have all the weaknesses of children and must be dealt with as such.

The natives are naturally indolent. The white men have taken their country and they look upon every white man as a mine of wealth upon which they can draw for all their needs.

Mr. Booth's influence is markedly manifest on the work in Nyassaland. The brethren generally do not keep the seventh day as a sabbath, but I found the teachers with strong leanings that way. These opinions were strengthened by the teaching of Mr. Booth, that only those who kept the sabbath had the harvest message. Also since going to America he has been sending a copy of the Seventh Day Baptist Year Book along with a £5 note to all teachers reputed to be keeping the seventh day sabbath. I did what I could to present the Truth on this question and was enabled by the grace of God to deliver at least some of them from bondage.

While in Nyassaland I called upon the Governor of the Protectorate and the president of the West Nyassa Province, where most of the brethren are located. I found both of these in a tolerant attitude toward the work. Viewed at first with some misapprehension, the spread of the work has proved the groundlessness of their fears. The Government has no opposition to offer to our work so long as the natives are law-abiding.

Your letter, with powers of attorney, was awaiting me on my return to Durban. It will be impossible for me to lay claim to the title deeds of the Shiloh Mission Station until my return to that country.

That station, however, is now in our hands, with a native brother, Alexander Makwinja, in charge. I stayed there for some time while waiting for a connection for Bandawe.

As I indicated to you in a previous letter this property at Chihunda is of questionable value. The brick chapel is an irretrievable ruin. The teachers' houses have no existence now, unless these describe a few grass huts erected by the few natives who have taken up their residence on the land. If so, these have been put up by the natives and are their property.

I do not know where the workshop is, unless it be a dilapidated building now used as a church building, where a half dozen natives and their wives meet daily for prayers and service. There is an attendance of about twenty on Sundays.

This building is very much in need of repairs. The roof is stayed from the floor, the walls bulge outwards and were the stays removed the whole structure would certainly col-

lapse. The only building of any real value is the house and it, too, is fast falling into decay. It is a four, not five-room structure, unless, perhaps, the kitchen is included, bringing the number of apartments up to five. This house could be repaired and made habitable if it would be worth while to spend money on it.

The Shiloh Station is hundreds of miles removed from the center of interest in the truth. It is fully a week's journey from Bandawe, and the number of interested in the neighborhood can be counted on one's fingers.

The general impression which I have formed from my visit to Nyassaland is that the work among the African natives cannot hope to rise above the level of a restitution work. Doubtless there may be eminent exceptions, but, generally speaking, they have the greatest difficulty in appreciating spiritual things. Their minds are untrained. Unlike the Asiatics, they have had no philosophy of religion (even of error) in the past to direct their minds toward God, and while they readily grasp the rudimentary features of the plan, I doubt if many of them appreciate their spiritual significance. The keeping of a sabbath and the preference of immersion over sprinkling as a Scriptural mode of baptism are tangible things which their minds can lay hold of and retain, but the spiritual meaning underlying these is something which it would take a long time to impart to any but a favored few.

This work is too great, however, to be neglected and following the suggestions made by you before I left Scotland, I have divided the part of the country where the brethren are located into six different districts and would recommend the appointment of native brethren as teachers under the Society, they to visit these districts in rotation, spending sufficient time in each village to go through one of the volumes with the class at that village, then passing on to the next. The brethren whose names I am giving have a fair grasp of the truth; they are able to speak and read English. They have all read at least the first three volumes of DAWN and are capable of interpreting them in the native dialect for the benefit of their less favored brethren. They are also clear on the sabbath question.

Since this question had been exalted into the position of an essential I was forced to deal with it as such and to consider in making recommendations only such brethren as could agree that the keeping of the seventh day was not essential to Christians.

I shall provide these brothers with forms on which they shall report to me at the end of each month regarding the meetings held and the volumes studied. As their time will be wholly devoted to the work I have indicated that the Society will provide them with £1 ($5) per month for their maintenance. This sum is adequate for all their needs.

I shall also supervise and direct their work and render such assistance as is in my power. I propose soon to set one of the brethren to work to translate some of the more important tracts into Chitonga (the majority of the brethren in Nyassaland speak that dialect) and I myself hope to provide a glossary for the volumes which will bring most of the difficult words in these books within the comprehension of those who have even a smattering of the English language.

My thought is that this work could be better carried on from Durban than by taking up residence in Nyassaland.

To settle in that country would not, in my judgment, be the wisest course. It is impossible, even if it were desirable, to live as the natives do. To take up one's residence in a native house is simply tempting Providence. Shiloh Station is too far removed from the center of interest to be of any greater service than a rest house on the way to meet the brethren.

To build in the interested district would mean a considerable expenditure of money and of even more precious time, as it is necessary first to make the bricks before you can build your house.

The language difficulty requires also to be considered. It would take a considerable time to acquire such a knowledge of any one of three languages spoken by the native brethren as would enable me to address them in their own tongue and even were that accomplished there would still remain the other two dialects unconquered.

For these and other reasons I would recommend that my headquarters be situated in the south, preferably in Durban, where I can give my attention to the very promising work going on here among the whites. While keeping in touch with Nyassaland, as already suggested, and making the aforementioned provision for the continuance of the Lord's work there, I could visit that country at least once a year as long as the opportunities for harvest service remain with us and seek by my presence and instruction to encourage the brethren and further the Lord's cause there.

Meanwhile I would counsel the establishment of an African Agency in Durban, the publication of the sermons in South African newspapers (which I hope shortly to accomplish, having received the papers and forms forwarded by the Lecture Bureau) and the general advancement of the Lord's work in the various South African towns as opportunity offers. I shall write you later, giving further suggestions regarding the establishment of an agency in Durban with an estimate of probable cost.

I am grateful to our Heavenly Father, who has brought me through all my varied experiences with health and strength and I feel confident that he will bless my humble efforts to serve him and his dear flock and that wherein I may have erred, even there his wisdom shall overrule and cause all things to work out for his glory and the good of his children.

I enclose herewith one or two photographs of Shiloh Station, which will give you some idea of its appearance. Praying the Lord's guidance for his work, and with much love to yourself, dear brother, I am,

Your co-laborer in the harvest service,

WM. W. JOHNSTON.

INTERESTING QUESTIONS

WOMAN'S POSITION IN CHURCH AND HOME

Question.—In view of the fact that St. Paul speaks of no other woman than Rahab (Hebrews 11), when mentioning the ancient worthies, how does the woman have an equal chance in the race for the new nature and for the prize of the "high calling"?

Answer.—We fail to see any place where the Scriptures discriminate against women. They have the opportunity in this Gospel age of being joint-heirs with Christ, in which there is no distinction of sex, color or race.

There is nothing in the Scriptures that militates against woman. That the Lord chooses that the mouthpieces of the church shall be men is his own affair. No one would have a right to question the Lord's will in this matter—whether the Lord would wish men of sixty or young men, or women of a certain age or none at all. God may do what he will with his own. But we do see a reason why he makes a choice. Woman is a figure of the church and man is a figure of the Head of the church. So we are told that woman should not be a teacher in the church, but man should be the teacher.

And even outside of the Scriptural question, in human affairs, we see no way in which a woman's interests are endangered, because every woman is either a sister of a man or the mother of a man or the daughter of a man. Hence the two sexes are so intimately related that it is unnecessary, for instance, that the whole family should go to the polls to vote, but the family is represented by the man and thus all have share in whatever shall be done in a city or town or country.

If this were otherwise we could imagine a very unsatisfactory condition indeed. It would imply that man had lost one of the very prerogatives which is an element of manhood. On the other hand, it would imply a dereliction on the part of the woman. The Apostle reminds us of a woman's sphere. And any mother whose son does not respect her should keep very quiet. She has that child during all the years of infancy and youth. And if in all those years she does not command respect from that child, she is to blame.

We believe that if women would get the proper focus on this matter there would be an end to woman-suffrage. They would feel that they had a duty at home. There are exceptions to every rule. But Christian parents have said to us, If I had known the truth sooner, I would have known how to be a better father, a better mother; but I was not taught anything as to the responsibilities upon me as a parent and what was meant by the proper training of a child. One mother said to me, "When my children were very young I was intent upon making money. I was slaving hard with my husband to do this. We have gotten some money, but I lost the opportunity of training my children, and if I would train them differently now I would practically have to kill them." "Yes," we told her, "in view of all the facts, you will have to be considerate of the children and try by example and precept, rather than by force, to get them into a proper condition." We told her that if she would try to force her opinions upon them she would likely force them into rebellion.

One of her particular points was that she was violently op-

posed to marriage. We told her that she was likely to drive them to the opposite extreme; that she would better allow them to have beaus, etc., and encourage them to come to her and seek advice, etc. But no, she did not do that. The result was that one daughter married a man who afterward went to prison. Then she wished she had taken a more moderate course, which she has been doing with the others.

PROVING ALL THINGS

Question.—Will you kindly explain what the Apostle meant by this text: "Prove all things; hold fast that which is good?"—1 Thess. 5:21.

Answer.—Proving all things would signify the testing of them. But we could not take the words all things in the very broad sense, for this would involve an absurdity. We have not time to test all things in the absolute sense; for instance, we have not time to test all kinds of foods, nor even all kinds of breakfast foods that are advertised. Neither would it be wise to do so. Nor does it refer to all things along other lines we might mention. Evidently such was not the Apostle's intention. What, then, did the Apostle mean? Did he mean to prove everything in the Scriptures? We answer, No; for, at the time he wrote this, the Scriptures were not yet canonized. The different books of the old Scriptures were not then equally acceptable to the church. We do not know a better guide or standard than the Word of God by which to prove things; but to our understanding the Apostle did not have any of these things specially in mind. It seems to us that he meant, Use your judgment, your reason, in respect to everything.

The Lord does not wish his people to be guided in any sense as a horse with a bit, or as a ship with a rudder. But he appeals to their minds and judgment, not only through the Scriptures, but also through their experiences in life—through his providences. We learn certain lessons respecting God from our daily living, or we ought to do so. If we have proved that certain courses of conduct are injurious, we should profit by these experiences. If we have made a mistake, we should profit by the mistake. If we have had some blessing, we should profit by that. We should not be swayed by what some one desires us to do, but we should "count the cost," as Jesus says. We should be guided by reason, seeking to read the will of God through the providences of life, its experiences, and through the Word of God. To our understanding, therefore, the Apostle meant by this statement that God's people should be reasonable, rational people, and should use their very best judgment as to what they accept or reject.

To give an illustration: Suppose someone had come to those of the early church, before they had the Bible, before they had the Scriptures, and had said to them, "Your God intends to torture eternally nine hundred and ninety-nine out of every thousand of his creatures. This is a revelation from God."

These persons should and would have rejected such teaching as being contrary to all that the church knew about God.

If anyone tells us something derogatory to the character of another we should reject it and decline to hear unless proved by Scriptural methods. And no time should be wasted on the matter, believing nothing derogatory until it is forced upon us. The Lord's people should not receive what they may hear without proper examination. They should prove what they hear and should use good judgment as to what is supported by the Scriptures. The end for which they should prove what they hear is that they may hold fast everything that stands the test applied by the divine Word and proves to be in accord with the holy Spirit; and whatever will not stand these tests should be promptly rejected by them.

Question.—We have been asked the meaning of the Scripture, "Thus saith the Lord of hosts, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coast of the earth."—Jer. 25:32.

Answer.—We understand that the word coasts might, in a general way, mean the outward parts. It might be understood literally. Another suggestion is that it might be that portion of society nearest the "sea." And as the "sea" represents the masses that are ready to intrude upon society, so we suggest that it represents society being encroached upon by that lawless element.

Communication between nations is now a very simple matter in comparison with what it was a few years ago. The Lord has brought the kingdoms together—practically unified them by making them generally dependent upon one another. Whatever affects interests in one quarter affects interests in other quarters. A little while ago the failure of a bank in one place would not have affected a bank at another place. The great inventions now due in the end of the age are helping in this work of quick communication and enlightenment of the nations.

Question.—Why are faith, hope and love linked together as Christian graces by the Apostle Paul?

Answer.—Faith, hope and love are very properly linked together as the Christian graces. We suggest that the Apostle had in mind that the church had faith even before it had partaken of the spirit of love. Subsequently the "work of faith" became a "labor of love" and not merely a work of faith. They also had the "patience of hope"; they were not getting their rewards immediately. But they were willing to go on and wait for their reward. The patience of hope was necessary to keep them going, as it will continue to be necessary until the works of faith and labors of love meet their reward in the fulfilment of the Lord's promise. We can surely agree that they are all linked together in every way.

Question.—When do we reach the condition of perfection mentioned in this text: "The God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."—1 Pet. 5:10.

Answer.—The construction of the sentence, we think, would naturally lead us to suppose that God would stablish, strengthen, settle his children after they were perfected through suffering. This suffering awhile takes in all of our Christian experiences. It does not mean that we suffer awhile and that then we get to a place where we suffer nothing. The very noblest of Christians have suffered more as they progressed. Thus it was with our Lord. He suffered most of all at the end of his career. So on the whole we are perfected by means of this suffering, as we reach the mark of perfect love in this present life and continue to progress. We think that the suffering takes in all of the present life's experiences. So the thought is, apparently, After ye have suffered awhile (and thus been made perfect), he will "strengthen, stablish, settle you." We all agree that we will not be actually perfect until we attain the resurrection change.

Question.—Why is a lamb used to symbolize our Lord?

Answer.—In some illustrations our Lord is symbolized by a lion, as representing his strong qualities. He is the Lion of the tribe of Judah—the Strong One of that tribe. We are not, however, to conclude that the strong qualities of the lion are all the qualities that our Lord possessed. He had the qualities manifested by the lamb—its meekness and unsuspicion and gentleness. In this way the lamb represents our Lord. "He is led as a lamb to the slaughter and as a sheep is dumb before her shearers, so he openeth not his mouth."—Isa. 53:7.

Question.—Why did John use this expression, "Behold, the Lamb of God?" What is the import of the word behold in this expression?

Answer.—When John made this statement it no doubt produced surprise amongst those who heard. They were unable to appreciate what he meant. He was a prophet—one of the greatest of the prophets, our Lord said—and he was speaking prophetically. Look, see, behold, there standeth the Lamb of God, who taketh away the sin of the world! Even John did not know in what sense Jesus was the Lamb of God. The Jews offered the typical sacrifice every year; but no Jew had the least idea what it meant. No Jew understood, for "had they known they would not have crucified the Lord of glory."

We read in the Scriptures that, after John had made this declaration respecting Jesus, "Behold the Lamb of God," two of his disciples sought Jesus and inquired where he lived, and afterward became his disciples. They had been with John because he was a reformer. But when John declared that there was one among them greater than he, the latchet of whose shoe he was not worthy to unloose, they wondered who was this Great One. So they kept on the lookout. Then they began to discern in some sense of the word that this gentle One, this unapproved One, this uncombative One was he who should take away the sins of the people. There was merely John's word for it, but they believed him to be a prophet of the Lord and as soon as they had this intimation, that Jesus was the Lamb of God, that he was greater than John himself, they left John and became the disciples of Jesus. Others did not appreciate these things so much and remained with John, perhaps becoming the disciples of Jesus after John was dead.

We might consider John's words as an allusion to the Passover lamb, if this had been at the Passover season of the year, at the time of the killing of the lamb; but it was at the opposite end of the year—at the time of our Lord's birthday, in October. The evidences are clear that our Lord's ministry was three and a half years long and that he was crucified at the Passover time, and it was when he was just thirty years old that he offered himself at Jordan.

"HEIRS OF GOD"

Question.—What is meant by the phrase, "Heirs of God?"

Answer.—This use of the word heirs is not the ordinary or common one. We are heirs of God and joint-heirs with Jesus Christ our Lord in the sense that God has a great gift to bestow. He does not bestow this gift by testament; whereas most property is given by testament or will, the death of the testator being necessary in order that the gift may be received.

In life insurance there are different kinds of policies—life policies and endowment policies. So, in this case, God has in his possession to give away the divine nature and the honors of the kingdom. First he promised that he would bestow them upon his Son as a gift, if he would show certain obedience. On account of this obedience God hath highly exalted him. And so, according to promise also, when we become obedient unto death we become sharers in this promise.

In the other case, where the death of the testator is spoken of, Jesus has human life, restitution, to give. He was not in a position to give this when he was a man. As long as he was a man he needed this life himself. But, in obedience to the Father's will, he laid his human life down. He did so as a bequest, as a testator of this estate that he had at his disposal. These rights of eternal life were, of course, his by right and he has never forfeited nor exchanged them, but maintained them. He stated that he had authority to lay down his life and authority to take it up again.

SOME INTERESTING LETTERS

Pastor C. T. Russell:—

Your remarks in the January 1 TOWER in regard to 1914 are very sensible. There is no flaw in the time prophecies concerning 1914 as set forth in the DAWNS, but I would like to see an article from your pen on the subject—"What can we say we KNOW about 1914, and what do we merely infer or guess?"

There are only two things stated in the time prophecies concerning 1914. One is that the lease of power granted to the Gentile nations expires then, and the other that the harvest period of the Gospel age ends there. Every thing in addition to these two bare facts is only an inference or guess founded on these facts.

The Scriptures nowhere declare that the time of trouble either begins or ends in 1914, nor that the saints, the bride class, will all be taken away at that time. These are only inferences, and no difference how reasonable these inferences seem to us, we cannot know whether they are correct or not until after that date is past. The case is the same with all that has been claimed for 1914, with the exception of the two things mentioned above.

The fact that God's lease of power to the Gentile nations expires in 1914 does not necessarily imply that they will all fall to pieces in that year. Gentile nations existed for centuries before God gave them a lease of power; and as for anything we actually know they may continue to exist for a short time after that lease expires. Both of these events the time prophecies show are due in 1914—namely, the expiration of the Gentile lease and the completion of the harvest period; and yet nothing may happen in that year which the daily papers would specially record. The affairs of the world might apparently go on uninterrupted just the same as before.

On the other hand, our inferences may all prove to be correct, improbable as they now appear to the world, for the Scriptures state, over and over again, that the overthrow of Babylon is to come suddenly. But we need to keep our heads level and not say we know things which in reality we only infer or guess.

The earthly phase of the kingdom will be established later than 1914, thus leaving a period after the expiration of the Gentile lease for the fall of the nations and the gradual establishment of the kingdom on earth. As it appears now this period will be necessary, for several important events, such as the gathering of the Jews in Palestine; the attack on them there by Gog (Ezek. 38), the miraculous overthrow of Gog, which will demonstrate to the world that Christ's kingdom has come (Ezek. 38:23; 39:21). It also gives time for the preaching of the Elisha class, whoever they may prove to be.

The only thing plainly prophesied in regard to the Elisha class is that they are to take up the preaching of the Gospel of the kingdom when the Elijah class cease preaching, and it seems that that must be done after 1914.

Loyally yours in our dear Redeemer and King,

DAVID P. JACKSON.

Dear Pastor Russell:—

The December 15th issue of THE TOWER is at hand, together with its annual report. I am moved with wonder, admiration and thanksgiving for the masterful management our Lord has shown in the conduct of his harvest work for the past year and his executive ability as evidenced in his choice of servants in that work.

No other organization on earth could have accomplished such a work with ten times the amount expended. Compare one large denomination, I have in mind, with $3,500,000 for missions and the work accomplished. From a business standpoint it should make them ashamed. Nothing but the spirit of love and sacrifice could have done it. It makes us all glad that we have had ever so small a share in such a work, and only wish all of us had a fuller appreciation of the immense returns on the money—from a purely business standpoint. This report should certainly inspire every co-laborer with such confidence in the Lord's direction of the Society's affairs that they would gladly entrust all available funds to you for the work.

I desire to express again my love and confidence and assure you of heartiest co-operation to the extent of my ability, as the Lord permits, for the coming year, which looks to me to be the one of grandest opportunities yet.

Faithfully your brother, H. S. HOLWAY.—Cal.

Dear Brother Russell:—

I have just finished reading the January 1 TOWER. How it revives and energizes to renewed vigor and zeal! More determined to do with our might what our hands find to do, while yet it is day.

The Australian account of the doings of the fallen angels recalls a brief interview with you at the Put-in-Bay dock just as the boats were leaving for Cleveland and Toledo at the close of that memorable convention. The conversation had the vow as its basis, and also your expectations that as in our Lord's case the cause of the truth went down in apparent disgrace, so might we expect that the servant be not above his Master. As then blasphemy was considered a crime worthy of death, so now public opinion lays great stress upon morality, and while the world is not strictly hewing to the line, it is certainly expecting it of those professing to be the Lord's people.

As then accusation against our Lord was false, so might we expect to be falsely accused of immoral conduct, and thus the cause of the truth come to an apparently ignominious defeat.

In this connection I had briefly related how, on coming home from Mansfield convention, I had made the Vow my own and how the Lord had been pleased to use me in helping others to see; and how it had been my blessed privilege, at the Put-in-Bay convention, to give a talk on "Consecration and the Vow," to a number of Kentucky friends assembled in an upper room in Hotel Victory, and how nearly every one in that room (I think there were thirteen) got down on their knees and vowed that Vow unto the Lord and then and there subscribed their signatures in witness thereof.

You asked me to write you a brief account of this—that perhaps the publishing of it in THE TOWER might be helpful to others. I shrank from this—do not know why.

I was not among the first to take the view, but was for it and talked it and reasoned in its favor with the friends, though I did not make it my own until our talk with you at Mansfield, and then—oh, the peace that was mine!

On my return home at midnight, alone in the room (as far as human eye could see) on my knees I vowed a closer walk with God. I cannot describe the peace, contentment—the feeling of having done that which was pleasing to my Heavenly Father. I felt that I had his approval, and as though heavenly visitors were present saying, "Amen; well done!"

If this be the means of bringing others "Nearer, My God, to Thee," I shall feel that I have redeemed the time.

Hymn 208, to my mind, is the Vow in different words, but the same in spirit and intent. How any can object to the Vow and yet sing that hymn, I cannot understand.

My heart goes out to you, dear Brother, for all your loving service to the household of faith, and daily our prayers ascend in behalf of you and all the dear Israel of God, that we all be kept by power divine.

Your brother in the Lord, E. W. V. KUEHN.

Dear Brother Russell:—

Brother —— has ten acres of land located in Colorado, about four miles west of the Palisades, close to the foothills. The Brother would like to sell this and turn the proceeds over to the Watch Tower B. and T. Society for use in the harvest work. He asked my advice and I suggested that he turn it over to you to dispose of, as you have had experience with other deals of a similar nature.

This particular piece of land is not irrigated, and, of course, at the present time is not good for anything except from a speculative standpoint. Land next to this piece, and of the same character, is being held at $400 per acre. This land is just above an irrigating ditch, and the Government has been planning to put in another ditch; but has not gotten around to it as yet. When the Government does so it will greatly increase the value of the land.

Kindly let me know if the matter appeals to you, and if so, if you would like to have the papers connected with it.

With Christian love and greetings, I remain,

Yours in his service, ——.

* * *

We have accepted this kind donation with hearty appreciation. Whoever finds for us a purchaser for the land will be a sharer in the contribution and its reward. The land is reputed to be very rich.

Dear Sir:—

I write to say that I have finished reading the book, STUDIES IN THE SCRIPTURES, Series 1, which you so kindly sent me.

I am glad to inform you that a huge burden has been taken off my mind and I feel as if I had new life. I may say that after reading some books I got from the Adventists, I was absolutely convinced that the Bible is real and true. God's Plan, as set forth by them, seemed beautiful, until I thought of the untold millions who would perish and who never have had a real chance. Then the thought that, after two thousand years of hard work, sorrow and cruel deaths, everybody was wrong in their worship and that they, too, would perish, and that all this had been wasted labor, made me lose heart in life, and all that goes with it.

I thank God that he has heard my prayer and at last I begin to see light. Of course, I must get the six books and study them with the Bible carefully, and I have no doubt it will require my reading them over several times. But I trust I shall come out with absolute peace and be established in the truth.

I wish you to please send me the six volumes bound in full leather, as quoted in your list, price $3, plus 60 cents postage. I will keep the book you sent me, to lend to others and I herewith send you $5 as payment for same. The money which is over and above the price I wish you to keep to help defray expenses for books and tracts you give away—gratis. I have perhaps written rather fully, but I believe you will be interested to know the peace and joy I have derived from what you teach.

Yours truly, HARRY DUNCAN.—Cuba.

VOL. XXXII BROOKLYN, N. Y., FEBRUARY 1, 1911 No. 3

VIEWS FROM THE WATCH TOWER

LEADING SHEEP ASTRAY

We have already noted that at the Chicago Stock Yards they have what they call a bullock that meets the animals for the slaughter, tosses his head and gallops before them along a narrow passage leading to the slaughter. He has a niche into which he knows to turn aside, while the animals following him butt each other ahead into the slaughter pen.

It appears that at St. Louis they have a goat which serves a similar role towards the sheep. When a flock of sheep has been sold and it is to be transferred to the purchaser's pen a white billy-goat (that is said to chew tobacco with a relish) is trained to lead the sheep. He enters their pen, looks around upon them serenely and compassionately, and then, as though saying, "I sympathize with you; you are not being rightly treated; I will lead you to a better place," he stamps his foot, tosses his head, gives a snort and rushes out of the pen followed by the sheep. He leads them into the pen of the slaughterers.

The Lord likens his people to sheep. They are frequently less worldly wise than the goat class. All the more they need to take heed to the voice of the Shepherd and not to follow goats everywhere under any pretext. Failure to give heed to the Shepherd is an evidence of unfitness for the special purpose for which he is now selecting his "little flock." Of these it is written that they will not heed the voice of strangers, but know the voice of the Shepherd.

It seems natural for the goats to be leaders, and the sheep must be on their guard and discriminate, and follow none except those who have the sheep character of meekness, gentleness, patience, etc.—those who follow the Chief Shepherd's footsteps. If any have been doing otherwise, let them take heed in time and rearrange matters. None should be in the eldership of any class of Bible Students who does not give evidence of having been with Jesus and learned of him in doctrine, and been developed in the fruits and graces of the holy Spirit. "My sheep hear my voice and they follow me. A stranger will they not follow, but will flee from him."

REFORMATION BY SURGERY

"The wonders performed by surgery constantly increase, and perhaps in no direction has the beneficence of the science been so much demonstrated as in the direction of making mental and moral cures through surgical operations. From time to time a number of cases have been reported whereby—with an operation on the head, removing some depression from the brain, or perhaps opening the skull to allow greater brain expansion—backward and vicious boys have been given normal mental and moral conditions and a fair chance in life.

"Edward E. Grimmell, when 14 years of age, received a blow on the head from a picket, which fractured the skull and left a discernible depression. His parents paid little or no attention to the incident, but the boy grew up and from time to time showed criminal tendencies. He made little progress at school and was vicious, and was frequently the subject of police attention. After serving three terms in State's prison he was finally arrested and tried for forgery. He did not deny any of the facts, and his counsel contended that his criminal impulses were the result of injuries to the head.

RELEASE OF PRESSURE ON BRAIN CHANGED COURSE OF MAN'S LIFE

"The Judge did not place credence in the claim made in his behalf, considered him a clever professional crook, dangerous to the community, and sentenced him to the Dannemora prison. The man begged the prison surgeon to perform an operation, saying he desired to lead a decent life, but could not resist the opportunity to commit crime whenever he had a chance. He preferred death to a continued career of crime, such as he felt he was doomed to have. He finally attracted the attention of an eminent surgeon of Boston, who performed the operation, relieved the pressure on the brain and changed the whole tendency of the man's thought and action, and from having the most perverse and criminal nature prior to the operation, he has since become, to all appearances, a moral man of the highest impulses.

"It has been found that surgical operations, removing adenoids and other growths of nose and throat, allowing proper breathing, has changed many cases of stupid children into bright and active ones. Crime comes ordinarily through an abnormal physical condition; viciousness is considerably the result of ignorance through the presence of abnormal conditions."—*Plattsburg Sentinel.*

* * *

If accidents to the skull can produce degradation of morals, who will deny that the shape of the brain of the child is largely influenced by heredity—particularly by the mother? This agrees with the Scriptural declaration, I was born in sin, shapen in iniquity; in sin did my mother conceive me.—Psa. 51:5.

Who will deny, further, that the father has much to do with the child's physical vitality and vigor of constitution? But additionally he is largely responsible for the mother's surroundings and mental condition during the period of gestation. Injustice, harshness, cruel words at such a time from anybody, but particularly from the husband, would arouse in the mind of the mother grievous

thoughts, gloomy thoughts, anger, hatred, etc., sure more or less to leave their impress upon the child she is carrying.

No one should be more generous to the weaknesses and vices of humanity than the parents; but all should have a measure of sympathy. While enforcing law and order let us remember that in the whole human family a reign of sin and death is in progress. And let us sympathetically do all in our power to promote righteousness and to be helpful to those who are in still greater difficulty than themselves along these lines.

Not only do such thoughts give us great charity toward all, but they cause us the more reverently to look up to God as the only One competent to fully release the groaning creation. Looking into his Word we perceive that the entire plan of salvation for the race is along the lines of uplift from mental and physical weaknesses to full perfection in God's likeness. And while praising the Almighty for this generous plan soon to be put into operation for the world at the second coming of Messiah and the establishment of his kingdom (Acts 3:19-21), let us also note with joy our own privileges—our "high calling of God in Christ Jesus."

FERTILITY OF PALESTINE

Prof. Richard Gottheil, of Columbia University, the director of the American school of archaeology in Jerusalem, believes that the time will soon come when Palestine will be in fact what the Hebrew Scriptures say in poetry it was at one time—"a land flowing with milk and honey." The professor admits that changes will have to come before the ideal is realized, but he believes that the change will come.

When a friend suggested that there would have to be a change in the soil, as well as in the government, he replied that appearances were often deceitful in Turkey, as well as America, and that what appeared to be rock on the hillsides of Judea was really a fertilizer in rock form. Prof. Gottheil is a truthful man, but a truthful man is sometimes called upon to explain statements which seem contrary to facts, and this is the explanation he made:

"The soil of Palestine is peculiar. It is remarkably fertile, as the primitive methods of cultivation show. If so much can grow as does grow with the mere scratching which the ground receives, how much might be produced if western methods were employed? I have seen trees growing where there was absolutely no dirt visible, but in some way the roots had reached the soil and they had obtained a foothold, which enabled them to grow and bear fruit.

PREDICTS GREAT FUTURE

"But what is more remarkable still is the fact that there is in the rocks which one sees on these hillsides, chemical properties which correspond with those ingredients in the best fertilizers, and these rocks decompose from time to time, so that what seems so forbidding from an agricultural point of view is really going back into the soil as manure. There is an institution in Jerusalem, founded to give work to poor Hebrews, whose manager actually pounds up the soil, not waiting for it to decompose, and he produces very fine crops as a result of this mixture. Several cases might be cited where hillsides may be made to bear, not exactly forests, but a sufficient number of trees to prove my contention that a great future awaits this country, when conditions now prevalent are changed; and they will be changed; a new spirit is in the air, and in the government as well."

TO MAKE EDEN BLOOM AGAIN

Sir John Jackson has obtained the contract for the construction of the first dam in the irrigation works designed by Sir William Willcox for the Turkish Government, with the object of again making an Eden of Mesopotamia.

Sir William Willcox, who has been engaged in surveying the land between the Tigris and the Euphrates, in 1908 predicted that this vast territory, now an arid waste infested by swamps, but showing traces of ancient irrigation canals, would again blossom as the rose, provided that works, of which this dam is the first, be carried out.

DISOWNS FANCIFUL SPECULATIONS

Brother W. H. Bundy has forwarded to us a mimeographed three-page article speculating in regard to time prophecies and implying that the writer has some foreknowledge of the contents of STUDIES Volume VII, and that his presentations are in line therewith. Brother Bundy is credited with having presented these fanciful interpretations. His letter below denies all relationship to the article.

As for the Seventh Volume, the Editor can assure the readers that nobody knows what its contents will be, for not a word of it has yet been written. While our hands are so full of important work, and while the Church evidently needs to study more deeply the Six Volumes already possessed, we cannot consider it to be the Lord's will to turn aside from work in hand and pressing, to take up the writing of the Seventh Volume. No doubt in his own due time the Lord will give us the time and everything else necessary for an exposition of Revelation, if it be his will that we should thus serve his church.

Our advice to the dear friends everywhere is to accept nothing in a way of Scriptural exposition as ours, except what is published by our Society or over our signature.

Brother Bundy's letter denying the fanciful, prophetic interpretations, follows:

Dear Brother Russell:—

This is the fourth letter of this kind I have received lately and I feel that I would be glad to have some way of assuring the friends that I have no sympathy for speculations, but endeavor always to confine myself to the Scriptural teachings of the six volumes of SCRIPTURE STUDIES and THE WATCH TOWER. There is no foundation for thinking I ever presented such fanciful teachings suggested in the enclosed letter and I fear my name is confounded with some other pilgrim. Can you recommend some way whereby I can clear myself, if you think it advisable? It grieves me to think any of his little ones could suppose I would act so unwisely and so contrary to your admonitions. I love you! God bless you! In much gratitude.

Your Brother, W. H. BUNDY.

REPLY TO CARDINAL GIBBONS' SERMON

[FROM THE "OVERLAND MONTHLY"]

Cardinal Gibbons' sermon, widely published, attracted a great deal of attention amongst Protestants as well as Catholics. What will Protestantism say to this? was the query. We have heard but one Protestant response, and that, properly enough, from the pen of the best and most widely known Protestant minister in the world—Pastor Russell of Brooklyn Tabernacle, New York:—

PASTOR RUSSELL CONGRATULATES THE CARDINAL

It falls to my lot to respond to Cardinal Gibbons' sermon on "A Plea for United Christendom," in which he urges very forcefully that there is but one church, and that, therefore, all Protestants should abandon their sectarian attitude and join the Roman Catholic Church. The reply falls to my lot, because, although I stand free and independent of all Protestant sects and parties, my brethren of the ministry in various denominations of Protestantism would find it rather awkward and difficult to acknowledge that there is but one true church, and, in the same breath to acknowledge that their denomination is no more that one church than is any other sect.

I am very pleased with Cardinal Gibbons' kindly moderation in the handling of the subject. It contrasts very forcibly with the terrible times of the past, when Roman Catholics on the one hand and various Protestant sects on the other, waged an indirect and internecine strife to the death in the name of God and of our Redeemer and of righteousness. Surely what all intelligent people need is to abandon foolish prejudices, hypocrisies and superstitions of the past, and to come together as true followers of the Nazarene. Everything which points in this direction is to be appreciated, whether coming from the lips of Cardinal Gibbons or from others. Surely we should all desire the truth, and desiring it, should seek it in God's Word, of which the Master said, "Thy Word is truth."

AGREES WITH CARDINAL GIBBONS

I am pleased to say that I agree most heartily with Cardinal Gibbons' presentation in almost every particular. Unquestionably sectarianism is wholly out of accord with the teachings of the Scriptures. Assuredly St. Paul rebuked the Corinthian brethren because they presented a divided front, saying, I am of Paul; I am of Apollos; I am of Peter, etc. St. Paul's reply to this was that it was proof or carnality, of fleshly minds, and proof of an unspiritual state. All Christians are coming to realize this —Catholic and Protestant—although it is but a few years since some claimed that sectarianism was a positive advantage; that it led to a greater zeal and energy in the divine service than if all were agreed.

All who are conversant with history understand what I mean when I say that God has been pleased to permit an illustration of—first a united Christendom, and, secondly, a divided Christendom. For long centuries there was practically but one church in Europe, the Roman Catholic. The results were surely not at all that could have been desired. That unity of church brought neither secular nor religious education, nor did it bring to the world the Millennium promised as the great desideratum of humanity. Rather in that long period we see that ignorance and superstition held the reins. During the last few centuries we have had the opportunity of testing the division of Christendom into various sects and parties. While the results are not satisfactory, while the condition is not what God's Word prompts us to desire and expect, this divided condition has certainly tended toward greater freedom of thought, greater liberty from ignorance and superstition.

So, then, when we think of the church, both Catholics and Protestants agree that we should not desire such a unity as prevailed during the period in history known as "the dark ages." The unity we seek and pray for is a knowledge-enlightened and more sanctified unity, which will not require to be maintained through the arm of civilized power, and the rack and thumb-screw and stake. Our prayers and desires should go up for the kind of liberty mentioned in the Bible—"the liberty wherewith Christ makes free"—"the liberty of the sons of God."

THE PERPLEXING QUESTION

So, then, dissatisfied with the sectarian divisions, and strife, and equally dissatisfied with the compulsory union of the past, and, convinced, nevertheless, that the Bible teaches the unity of the church, we ask, How may this Scriptural unity be attained—the unity of the Spirit in the bonds of peace and love, which maintains its own liberty and grants the same to others? Where shall we find; how shall we obtain; by what process shall we accomplish this unity?

We agree with the Cardinal that our Lord speaks of himself in the Scriptures as the one Shepherd of the one flock of this age and the Supervisor of the one fold. We agree that there is but the one church, for whom the Master prayed during his dying hour—"That they all may be one in us." We agree also that the Apostle speaks of the one church, likening it to a human body, over which there is the one Head, and of which all are members. We agree that there are not many bodies, but one; not many heads, but One. We agree, also, that there is but the one true Vine of the Father's right-hand planting, and that this refers to Christ, the parent stock, and to his true members, the branches. We agree, also, that as there is only one Lord, so there is but one faith, and, additionally, that there is but one baptism.

Agreeing with all these Scriptural premises laid down by Cardinal Gibbons, we must, nevertheless, dispute his conclusions, that this one church, which Christ declared he would build upon the rock of truth, and which would grow to a glorious temple composed of living stones, of which St. Peter was one, is the Roman church, just as we disagree with our Baptist friends when they tell us that the Baptist church is the one church. Equally we disagree with our Presbyterian and Methodist, Lutheran and Congregational systems when they each protest that they fill these requirements—that they are the one church.

Our contention is that every one who turns his back upon sin; who accepts of Jesus as his Redeemer and Savior, and who approaches the Father in full consecration through Jesus, and who receives the begetting of the holy Spirit of God—all such are the brethren of Jesus and sons of God, whether they join the Roman Catholic, the Congregational, the Methodist, Baptist, Presbyterian or other human systems. Our contention is that none of these human systems, Catholic or Protestant, is recognized by the Bible—none of them is recognized by God. They are all human institutions—originated by men and maintained by men; sometimes good men and sometimes bad men have had to do with their organization and maintenance.

Indeed, we hold that such a reformed, consecrated believer is equally a child of God in whatever denomination he may be, or if he be outside of all denominational walls or creeds. It is our contention that the various creeds of Christendom have been so many stumbling blocks and hindrances to honest souls who sought their God and the light of his Word. True, they may have assisted in some particulars, as well as they may have done injury in other respects. All the same, none of these institutions has divine authority. None of them is sanctioned by the Word of God, the Bible. They are one and all built upon false assumptions.

WHICH IS THE TRUE CHURCH?

According to the Bible, we may all find the answer we are seeking—an explanation of what and where is the true church. In the Scriptures it is described as "the church of the First-borns, whose names are written in heaven." (Heb. 12:23.) Will our Protestant friends claim that their church roll corresponds to that written in heaven in the Lamb's Book of Life? Would Christian friends of any denomination dare to make such a claim? Most assuredly, No. We all realize that at very most the various sects and parties of Christendom are composed of wheat and tares, and that, so far as human judgment can discern, the tares are vastly in the majority.

The Scriptures declare that the Lord knoweth them that are his! The intimation is that no one but the Lord certainly, truly, knows which are the true sheep and which are the goats in sheep's clothing. We are exhorted not to judge one another. "Condemn not that ye be not condemned." Each heart is Scripturally exhorted to have its own fellowship with God, not through synods or presbyteries, not through priests or popes. Every branch is to be vitally united to the Vine; every Christian, every member of the true church, is to be vitally united to Christ.

In that very parable our Lord declares that every branch in him that bears not fruitage of the Spirit in love, the Father will cut off from membership. Thus, from the standpoint of divine wisdom and knowledge the church of Christ on the earth is composed only of saints—only of those who have fled away from sin, who by faith have laid hold upon the Redeemer and who have consecrated their lives unto death in the divine service—and of these only such as maintain this standing and bring forth the peaceable fruits of righteousness.

So, then, without attempting a personal identification of the branches of the Vine, we may surely know that they are very few. We may surely know that the nominal membership of the various sects contain comparatively few of these saintly ones, who alone have divine recognition as being "the church of the first-borns whose names are written in heaven"—fruit-bearing branches in the true Vine, living stones in the temple of God imbued with the holy Spirit, active members in the Spirit-begotten body of Christ.

To this conclusion the words of Scripture agree, assuring us that "strait is the gate, and narrow is the way which leadeth unto life and few there be that go in thereat." They assure us again that these favored few number not many great, not many rich or learned, but chiefly the poor of this world, rich in faith, heirs of the kingdom. They assure us that this kingdom class must all be footstep followers of Jesus; as he said, "If any one would be my disciple, let him deny himself and take up his cross and follow me, that where I am, there shall my disciple be." And again he said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

CHRISTIAN UNION NEVER LOST

From this standpoint we perceive that the great masses, Catholic and Protestant, are not, and never were, the church of Christ; they deceive themselves. They have been children of this world, not spirit-begotten new creatures in Christ; they have not been living stones in the temple, not branches of the true Vine, not members of the "little flock." They have been worldly people with religious sentiments and good desires who misunderstood that great teaching of the Bible—that only the sanctified are in Christ Jesus, called to be saints. What has been done by these large numbers of well-meaning but mistaken people in the way of organizing churches, lodges, banks, etc., had nothing whatever to do with the great organization which God effected eighteen centuries ago, and which has persisted as a unit in the world ever since.

The true church has never been divided, because each member of it is united with the Lord, the Head, and, through him, united to every other "member of his body, which is the church," the "little flock." In this one church, there has always been maintained one Lord Jesus, one faith, his Word of promise, one baptism—the baptism of consecration into his death—to suffer with him that, by and by, we may reign with him.

THE HIDDEN MYSTERY

Does some one say, Where is the history of this church? We answer, in the language of the Apostles, that "the world knoweth us not, even as it knew him not." The world of Jesus' day were the professed religionists; yet

they knew not the great religious Teacher and Redeemer whom God had sent, and they crucified him. Similarly all the way down, the great religious teachers of the various systems have not known, have not recognized the "members of the body of Christ" a bit more than the Jews recognized the Head of that body.

This is the very point which St. Paul emphasized. He declares that the fact, as well as the philosophy, of the church being members of Christ is to the world—both the religious and the irreligious world—a Hidden Mystery; it is outside of their philosophy, their theory, their understanding. Hence it is that the most saintly characters, both in Catholicism and Protestantism, have been martyrs, as Jesus was, as St. Stephen was, as all the apostles were, and all the faithful during the intermediate centuries were, and as some may yet be if an outward union be effected such as once prevailed—in the "dark ages."

COUNTERFEITING THE TRUE CHURCH

If now we declare that, to a certain extent, the true church has been counterfeited, both by Catholics and Protestants, let no one take offense and suppose that we are wishing to speak unkindly. We do not charge that these counterfeits of the true church were made knowingly or intentionally, but merely that the church, coming under the control of brilliant minds not spirit-begotten, not heaven-enlightened, misread the Word of God, misinterpreted it, and followed their misinterpretations.

Notice, for instance, the Roman Catholic church. The average Roman Catholic does not know that he is not a member of the church. But Cardinal Gibbons will not deny it, nor will any of the ecclesiastics. Their teaching, most explicitly, is that the church is composed of the Pope and the other religious instructors, and that the common people are not members of the church, but, as they style them, "children of the church."

Thus, the Catholic church appropriates to itself the words of Jesus respecting the "little flock," etc.; they apply those Scriptures to the clergy, and not to the congregation. This is the secret of Papacy's great mistake. In their ecclesiastical system they have a counterfeit of the true church. And because the Scriptures declare that the Lord's faithful "little flock," "the church of the living God whose names are written in heaven," will reign with Christ, therefore Papacy claims, on the strength of that promise, the right to reign with imperial power and heavenly authority over its kingdoms of earth. And it has been Papacy's endeavor to carry out this erroneous reasoning, and to make good its counterfeit of the true church and her work, that has led to so many grievous difficulties, persecutions, wars, turmoils.

THE TRUE REIGN OF THE SAINTS

If Papacy has the counterfeit of the true church and the counterfeit of the true reign, what does the Bible teach respecting the genuine? This: That the faithfulness of the unknown, disesteemed, rejected of men, saintly followers in Jesus' footsteps, constitutes their schooling, testing, preparation for a share in the kingdom with Christ their Lord.

When the full number of the elect church, predestinated of the Father, shall have been thus gathered out of the world and finally glorified—then the kingdom to which they are heirs will be established, and they shall be joint-heirs with Jesus Christ their Lord, Kings of kings and Lord of lords. His kingdom will rule the world, not by guns or swords, not by racks or burning at the stake and inquisitionary torments, but by heavenly power, which then will have full control of earth's affairs.

CHILDREN OF THE CHURCH

What our Catholic friends have is merely a foreshadowing—or, shall I use the harsher word, counterfeit—of the truth respecting the church as a mother and certain children. The Scriptures teach that, in the new order of things, when Christ shall take to himself his great power and institute his Messianic kingdom for the blessing and uplifting of mankind, he will have a bride—the church —"the bride, the Lamb's wife." (Rev. 21:9.) And the Scriptures further represent that the glorified Jesus, who is the heavenly Bridegroom, and the glorified church, who is the heavenly bride, will, figuratively, beget children. That is to say, all through the thousand years of the reign of righteousness the glorified Jesus will be the everlasting Father, or Giver of everlasting life, on the earthly plane to Adam, and all of his children who will accept it on the terms of the kingdom. Then the church will be the mother or nourisher and caretaker of all mankind to uplift them, instruct them, develop them, in the ways of righteousness—to bring as many as will prove willing up to the full perfection of human nature and life everlasting. All refusing this uplift and rejecting the grace of God will be destroyed in the second death. St. Peter tells us that their destruction will be similar to that of the brute beast. that perisheth.—2 Pet. 2:12.

ARE THERE PROTESTANT COUNTERFEITS?

Although Protestants repudiate the Roman Catholic idea that the clergy alone constitute the church, and that the people are the children of the church, nevertheless in many denominations we see this insidious error in a slightly different form. This is notably true of the Episcopal church, which puts everything in the way of government into the hands of the clergy and treats the laity, to a considerable degree, as though they were children unable to comprehend spiritual things. The Methodist Episcopal church follows closely in the same line of procedure. The Presbyterian and Lutheran systems also quite particularly differentiate the clergy from the laity, even though the laity be given some apparent recognition on the ecclesiastical boards. This is done usually for a reward or for the purpose of securing financial or legal advice. But the laity is not supposed to have an equal standing with the clergy in respect to spiritual things.

Congregationalists and Baptists and Disciples most nearly recognize an equality between the clergy and laity and that the entire church of God, whoever they may be, are a royal priesthood. Yet even with these congregational bodies there is an attempt made to separate between clergy and laity, and to hold all the spiritual power and authority in the hands of the clergy. This is done along financial lines in the Congregational church through the so-called Congregational Union.

In the Baptist church the ministers combine in what is known as a Baptist Ministers' Association, which holds the reins over the people as parents over children, and tells them whom they may call for a Pastor and whom not—whom the Association is willing to ordain as their Pastor, and whom it will refuse. Thus the same spirit is manifested in all these early systems, and by it they are all distinctly differentiated from the true church and her Scriptural regulations, which declare, All ye are brethren—and One is your Master, even Christ, and One is your Pope, or Father, even God.

ROYAL PRIESTHOOD COMPOSED OF SAINTS REGARDLESS OF DENOMINATION

So, then, we ask Cardinal Gibbons to consider with us the Scriptural teaching which we have presented, namely, that the royal priesthood is composed exclusively of saints, regardless of whether they belong to their clergy or laity, or are to be found elsewhere—"The Lord knoweth them that are his." We ask the Cardinal to consider that this one church is indivisible; that the heavenly Father is the Husbandman of this true Vine; that he does not suffer any to remain as branches, members, of the true church unless they bring forth the true fruit of the Vine.

We ask the Cardinal to consider the Scriptural teaching that this saintly class, already vitally united with Jesus, is now the espoused virgin class mentioned by St. Paul (2 Cor. 11:3), and that they are waiting for the completion of their number, when the Heavenly Bridegroom, at his second coming, will receive them to himself in glory. By the power of the first resurrection they will be changed in a moment, in the twinkling of an eye, and be with their Lord and be like him. Then, as the Scriptures declare, will come the marriage of the Lamb, "for his wife hath made herself ready." And shortly after that will come the Messianic kingdom and the times of regeneration mentioned by our Lord, when his faithful will sit with him in the Throne, and the regeneration of Adam's race, the giving to them of new life from the Life-Giver, will begin.

As for the great and prosperous human institutions which are more or less duplicating the Lord's kingdom all over the world, these also, in the Scriptures, are called vines—the vine of the earth, in contrast with the Vine of the Heavenly Father's right-hand planting. It is not for us to determine how much good and how much harm these earthly churches, vines of the earth, have accomplished. That the Lord will declare in his own season, but he tells us that the grapes borne by these vines—anger, malice, hatred, envy, strife, evil-speaking, etc.—will overflow the wine-press of the wrath of God in the near future, and bring upon the world that great time of trouble, which all may see upon the horizon and which, the Lord declares, will be such a time of trouble as the world has never known. —Daniel 12:1; Matt. 24:21.

FRAUDULENT SOLICITORS—$5 REWARD

We learn of some dear friends of THE WATCH TOWER having been imposed upon by persons misrepresenting themselves as brethren. Our readers must learn to take care of their pocketbooks and monies, over which they are the stewards.

Ordinarily it should not be difficult in conversation to know a child of God from a worldling. Those unwilling to talk religion, so that we might become acquainted with them, we would best reject as being doubtful disciples of our Master.

We have lately, however, heard of some who solicited money in the name of the Watch Tower Bible and Tract Society. We wish to have it distinctly understood that nobody, any place, under any circumstances, is authorized by the Society so to do. And we hereby authorize any policeman or anybody of authority to arrest such mendicants as frauds. And we offer $5 each for their conviction.

1911 — THE MEMORIAL SUPPER — 1911

Again we are approaching the anniversary of our dear Redeemer's crucifixion; once more we remind our readers of the lesson which years have taught many of us, namely, that for some unexplainable reason the Lord's consecrated people experience special trials and testings at this particular season—corresponding to our Lord's time of heaviness and sorrow, and the time of special testing amongst the early disciples. It was shortly before he went up to Jerusalem, foreknowing the crucifixion, that he explained it to the Apostles. It was then that he declared that only those who eat his flesh and drink his blood have life in them. Many of his close followers said, "This is a hard saying; who can receive it?" and walked no more with him.—John 6:60.

Shortly after, when telling the twelve of his approaching crucifixion, St. Peter brought upon himself a rebuke by saying, Far be it from thee, Lord. This thing shall not happen unto thee. But Jesus answered him, saying, Get thee behind me, adversary, for thou savorest not of the things of God, but of the things of men. (Matt. 16:22, 23.) Your suggestions and advice are contrary to the divine program; it is necessary that the Son of man suffer sacrificially; that he might enter into his glory and accomplish his appointed work as the Savior of the church and of the world—whosoever wills.

Later on, near the climax, we remember the special trial upon Judas, and how his love of money led him to oppose the anointing of the Master for his burial, and later on led him to sell that Master for thirty pieces of silver, and, later on, to betray him with a kiss. Still later we remember how all the disciples were disconcerted by the arrest of their Master and by his evident willingness to be arrested, so that they "all forsook him and fled." (Mark 14:50.) We remember how, still later, the noble St. Peter was overtaken in a serious fault and denied his Lord and Master, even with cursing.

Perhaps we partly imagine a parallel of testing on the Lord's people at this season of the year. And perhaps it is real and appropriate that the members of the body of Christ should, in this particular at this season, have special trials, peculiar difficulties, testings of faith, obedience and loyalty.

THE LENTEN OR FASTING SEASON

It would appear that thoughts along the line above suggested came to others long ago and led to the appointment of the Lenten Season as a time of special fasting and prayer amongst the consecrated ones of the Lord's family. Certain it is that for long centuries this fasting has been in observance in the Roman church, in the English church, in the German church, and, to some extent, in others.

Although with the majority fasting has become a mere outward form and ceremony, without heart appreciation, and, therefore, not pleasing to the Lord, nevertheless we believe that some fasted from the best of motives in olden times, and that some still so fast. It is not for us to judge and individually condemn anybody, yet many, we are sure, will confess to just what we have charged in an indefinite way. It is impossible, of course, for any laws or regulations to be made which will govern the heart—they can scarcely govern the flesh, even in the most casual manner.

We do not approve of set rules and laws governing such matters. The suggestions should be quite sufficient for all those who heartily desire to practice abstemiousness in respect to diet. We have the Master's suggestion that after his departure his followers would fast. Several instances of such fastings are recorded in the Scriptures, and these may be considered proper examples for the Lord's followers, none of whom are under law, under command, in respect to meats or drinks or other earthly ordinances.

A measure of self-restraint in fasting is valuable to us physically, as well as spiritually—and particularly in the spring of the year. The stronger foods necessary for the cold weather of winter are less necessary, as the weather becomes milder. Much of the spring sickness is undoubtedly due to over-eating and may be considerably corrected by the observance of a measurable fast—restraint from the eating of dainties and rich food. And when the system is clogged with over-supply of nourishment, the brain becomes more stupid, impairing the higher mental powers, and particularly including those which connect us appreciatively with heavenly and spiritual things.

We throw out these suggestions without any desire to put a yoke or a law upon anybody, but wishing each to fast and pray according to the dictates of his own conscience and to receive spiritual blessings according to the degree of his fellowship with the Lord in this and in every matter.

THE DATE OF THE MEMORIAL SUPPER

As we have previously remarked, our Lord gave no intimation such as many dear Christian people have imagined—namely, that the Memorial Supper should be celebrated weekly, monthly, bi-monthly, tri-monthly. Most evidently the Supper was instituted by all of the Jewish arrangements as an annual observance—to take the place of the Passover type. There was a definiteness about the date of the type which would not necessarily attach to our celebration of the antitype. The type was intended to specifically mark the exact date on which our Lord would be crucified. Hence great particularity on the part of the Jews was appropriate. Now that the great fact of Jesus' death is a thing of the past, there seems not to be as great necessity for particularity as to the exactness of a day and an hour.

Hence we see no objection to the custom followed by Episcopalians, Catholics and Lutherans of celebrating the Friday and the Sunday nearest to the anniversary of our Lord's death and resurrection, as Good Friday and Easter Sunday. Indeed, something may be said in favor of their custom, as it permits the anniversary to harmonize with the days of the week. However, for over thirty years we have been accustomed to observe this Memorial—the nearest that we know to its exact anniversary, according to the Jewish reckoning of time—on the preceding evening of the 14th day of the Jewish Month Nisan. In view of this long custom, and the fact that some might not see clearly any advantage of a change; in view of the fact also that some might become confused and think that they were following an error, it is our preference. We advise, therefore, that the exact date, according to the Jewish calendar, be followed.

This year the new moon of the spring equinox appears March 30th, thus constituting it the First day of the First Month, Jewish time. Our Lord was crucified on the 14th day of the first month, which this year will be April 12th. But the Memorial Supper, commemorative of his death, was celebrated on the evening preceding and therefore we, according to our previous custom, recommend that all, with one heart and one mind, unite in celebrating the great Redeemer's death on Tuesday night, April 11th, after six o'clock. Even then, of course, we will not all be able to celebrate at the same hour, because of differences of time; but the celebration will be very nearly at the same hour all over the world. The thought of this general fellowship will add to the joy and solemnity of the occasion. We recommend that all who love the Lord and are fully consecrated to do his will, even unto death, join in this celebration, which means so much to all of us.

It first of all reminds us of our dear Redeemer's sacrifice on behalf of his church and on behalf of all the families of the earth. It reminds us, secondly, that we have vowed unto the Lord to walk in his steps, to suffer with him, to drink of his cup, to be baptized with his baptism of death. Of course, the breaking of the bread and the sipping of the cup, memorially, is far less important than our participation in the realities, of which they are merely a figure. We must in our minds and hearts feed upon the broken body of Jesus and realize by faith that we partake first of all, imputedly, of justification of our flesh

through him and that, through him, come all our hopes of a future life.

Secondly, as represented by his cup, we must share his sorrows, be partakers of the sufferings of Christ, fill up that which is behind of his afflictions, in walking faithfully in his footsteps—even unto death. The cup which the Father poured for the Master he drank. And by the grace of God we are privileged to share in his cup; for if we suffer with him, we shall also reign with him. And if we escape the sufferings of Christ and fail to become living sacrifices with him, we will thereby also be escaping the glorious privileges of his kingdom.

We are giving this timely notice because some of our readers live in remote Australia and China.

LIFTED BY WHIRLWIND OUT OF SIGHT

EXPERIENCES OF ELIJAH THE PROPHET

II Kings 2:1-11.—MARCH 5.

"Enoch walked with God and he was not."—Genesis 5:24.

The Bible tells of three notable men who disappeared —God took them. One of these, Enoch, we are told, did not die. Another of them, Moses, we are told, died and was buried. Of the third one, the special subject of our lesson, it is not stated whether he died or not. But it is our understanding that he did die.

The heaven to which Elijah was taken by a whirlwind was the aerial heaven, in which the birds fly. His taking away after this manner was in order to complete the typical features of his life, as we shall see. That neither he nor Enoch went to heaven, in the sense of passing into the heavenly or spiritual state and into the presence of God, is clearly testified to by Jesus, who declared, "No man hath ascended up to heaven, save he who came down from heaven, even the Son of man." (John 3:13.) Although of Enoch it is declared that he was translated that he should not see death, it is not stated that he was translated to heaven. And our Lord's words assure us that he was not. Where he now is no man knows. We can merely by faith accept the fact.

The object served in the translation of Enoch probably is to show by and by that it was quite possible for God to have maintained our race in life perpetually—that only because of sin was it necessary for Adam and his family to die; that when sin and death shall be abolished by Messiah during his kingdom, and when the willing and obedient of mankind shall have been brought to human perfection again, they will never need to die. The preservation of Enoch, an imperfect man, for five thousand years, by divine power, will be an evidence to mankind and an assistance to their faith while work of restitution will be progressing. Enoch himself is one of those ancient worthies who, during the millennium, will be one of the "princes" or rulers in the earth, representatives of Messiah's invisible kingdom. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."—Psalm 45:16.

ELIJAH A TYPE OF THE CHURCH

As Melchisedec (a King and Priest at the time) represented or typified the church in glory, so Bible students understand that Elijah, the Prophet, typified or represented the church in the flesh—this side the vail—from Jesus to the present. Thus long after Elijah's death God, through the Prophet, declared to Israel, Behold, I send you Elijah, the Prophet, before the great and notable day of the Lord, and if he do not turn the hearts of the Fathers to the children, and the children to the fathers, then the earth shall be smitten with a curse—a time of trouble such as never was since there was a nation. (Malachi 4:5, 6.) John the Baptist, as the forerunner of Jesus in the flesh, typified this greater Elijah (the church in the flesh), the forerunner of the Messiah of glory. As John the Baptist did not succeed in bringing the people into harmony with the fathers (Abraham, Isaac and Jacob, etc.), so likewise the church in the flesh, as God foresaw, has not been successful in bringing peace to the world.

As John the Baptist's failure with Israel was followed by the overthrow of their national polity in A. D. 70, so, we believe, the failure of his antitype, the church in the flesh, to bring in harmony and righteousness is by divine intention to be followed by the world-wide trouble which will humble man and prepare the way for the establishment of the Messianic kingdom in power and great glory.

CAUGHT UP IN A WHIRLWIND

Many Christians have not noticed that there is not only a difference between the heavenly salvation, which God has provided for the church, and the earthly restitution (Acts 3:19-21) which God has provided for the world, but additionally there are two distinct classes of the church brought to our attention in the Bible. First, we have the faithful royal priesthood styled "the body of Christ," of which Jesus is the Head. These have the promise that they shall sit with Christ in his throne and be judges of the world during the Messianic kingdom. The other class of saved ones on the spirit plane, the Scriptures designate as a "great company, whose number no one knows." (Rev. 7:9.) These are different from the elect, whose number is positively fixed by divine predestination—one hundred and forty-four thousand. As that company is Scripturally styled a "little flock" and a "royal priesthood," so the "great company" in the Bible is styled antitypical Levites. While the elect sit upon the throne with Christ, this secondary class of the saved will serve before the throne. While the saintly few will wear crowns of glory, the greater company of their brethren, before the throne, will have no crowns, but instead have palms of victory. While the elect are the living stones of the temple of God soon to be brought together in the "first resurrection," to be the meeting-place between God and men for a thousand years, the "great company," the Levitical class, are neither living stones nor pillars in this temple, though they will be blessed with the glorious opportunity of serving God in this temple day and night.

Having located Elijah as the type of the "elect" class, Bible Students are inclined to consider Elisha as probably a typical character; also a representative of the greater spiritual class, the antitypical Levites. It was toward the close of Elijah's experience that Elisha became his servant and companion. The various instances in which Elijah suggested to Elisha that he should tarry behind are supposed to represent the trials and difficulties in the pathway of the church here, which will suggest to the "great company," the Elisha class, that they continue not to follow their more zealous brethren of the Elijah class. These various stoppages and suggestions represent sifting or separating work, and all who continue on may be understood to belong to the Elisha class. Any falling away are not of either class.

CHARIOTS AND HORSEMEN OF FIRE

If these interpretations of Elijah as a type be correct, the lesson is that the close of the church's career in the flesh will come suddenly, abruptly. The fiery chariot may prove to be fiery trials or sharp persecutions, separating between the Elijah and the Elisha classes. The whirlwind which carried up Elijah to heaven is a type or figure, very uniformly used in the Scriptures to represent great confusion and strife—a cyclone.

The denouement will not be entirely unexpected, either by the Elisha class or by the sons of the prophets, who would represent here a respectable class of Bible students who have not made a full consecration of their lives to the Lord, and who will not be eligible to the heavenly condition as members either of the Elijah or the Elisha class.

ELISHA SUCCESSOR TO ELIJAH

II. Kings 4:25-37.—MARCH 12.

"The gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

Our lesson follows in order the one of a week ago. Elisha was with Elijah until the whirlwind separated them and took Elijah out of sight. His mantle dropped to Elisha and Elisha's prayer was answered that a double portion of Elijah's spirit might rest upon him and that he might take up, in a measure, the work of Elijah as a teacher. Using the mantle to smite the river Jordan, the same miracle occurred to him as to Elijah. He passed over safely. On the other side of Jordan he began his career as a prophet. At Jericho the supply of water came from a brackish stream, unpalatable and unhealthful. Elisha went to the fountain and there performed a miracle similar to the one performed

by Moses at the Wells of Moses at Marah. To this day the spring is known as Elisha's Fountain.

Again we read that one of these "sons of the prophets," or students, died and that his widowed mother was in want and that the Prophet Elisha helped her to exercise faith. She had a cruse of oil, which increased in supply as she poured it from vessel to vessel until she had sufficient for all her debts. Several other miracles of a restorationary character are noted, the most prominent of which is related in our lesson, namely, the restoration of a boy to life and health. The thing connected with Elisha's experiences which has attracted to him worldwide attention and general reprobation was his cursing of forty-two youths. These were children in the sense that every person is by the Law considered a child until twenty-one years of age—they had been mocking Elisha, crying, "Go up, thou bald head." 'Your Master, Elijah, went up to heaven in a whirlwind. Why do not you go also? You are a bald head, or one who has lost his master. You are not fit to pose as a prophet nor to be compared to Elijah.' (This is our paraphrase.)

Elijah did not swear at the children; when we read that he cursed them the proper thought is that he condemned them, just as Jesus said to some with most kindly art, "Woe unto you, scribes and Pharisees," etc. So Elisha pronounced woe or blight upon those youths of various ages who taunted him. He declared that something would befall them. Divine justice would square accounts and vindicate him. Forthwith two she bears came upon the rabble, put them to flight, and forty-two of the mob were torn and wounded—more or less. Opponents of the Bible read into this that forty-two children were killed, but nothing of the kind is stated.

We are to remember that the Israelites under the leadership of their King Ahab and Queen Jezebel had been turned to idolatry, and that although the Prophet Elijah had reestablished the true religion, the king and the queen and the majority of the people merely tolerated it.

The youths who had tiraded against Elisha were probably the young men and boys of Jericho, a hoodlum set ranging in years from ten to twenty, who had followed the Prophet, taunting him and, doubtless at the instigation of their parents, seemed to destroy his influence. The divine judgment following the Prophet's denunciation was doubtless intended as a just rebuke and a profitable lesson for those torn and for their parents and for all who heard about it.

ELISHA CONSIDERED TYPICAL

Our interest in this story of Elisha's experiences after Elijah was taken away increases as we consider the fact that he, like Elijah, was quite a positive and typical character. We have already intimated a correspondency between Elijah and the antitypical priests and between Elisha and the antitypical Levites of the Gospel age. Elisha may also typify the ancient worthies, into whose hands the instruction and blessing of the world will be placed at the inauguration of Messiah's kingdom: "Princes in all the earth." From this standpoint we might think of Elisha representing the secondary class of the spirit-begotten ones first, and that his crossing of Jordan represents the death of this class of antitypical Levites. With this view the after progress of Elisha and his work of judgment and restitution already referred to correspond well with what we should expect at the inauguration of Messiah's kingdom under the "princes." The healing of the water-spring would well represent the healing of the stream of truth. For long centuries error and superstition, combined with Satan's great falsehood, Ye shall not surely die, have made the waters of truth brackish, unpalatable, unhealthful. The putting of the salt into the Fountain or Spring symbolically represents the cleansing from untruth and error, through the co-operation of the church in glory, which, while here, is appropriately styled, "the salt of the earth." The healing of the stream of truth will come from the glorified church, although it will come through the ancient worthies as a part of the New Covenant blessings then to come to the world of mankind through the Jews. This is also what St. Paul calls to our attention in Romans 11:25-33.

The "death in the pottage" will be effectually offset by the blessings of the Lord through his glorified kingdom. The earth shall yield her increase. The wilderness shall blossom as the rose. Streams shall break forth in the desert. The blessing of the Lord will be everywhere—represented symbolically by the sons of the Prophets. These were some who separated themselves from the idolatries of their land and who gladly gave heed to the teachings of the Prophets, prophesying themselves, as their followers.

The blessing upon the widow's cruse of oil has symbolical signification, in proportion as we realize the value of the oil to the people of that time. It was not only a part of their food, but their general medicine and furnished them their light. What came through the prophets, therefore, is a very beautiful picture of restitution blessings, which may be expected in due time and which will come to all the worthy.

The restoration of life to the dead is to be one of the great features of the new dispensation—Messiah's kingdom. And this power will be exercised doubtless through the "princes" of that time, typified, we believe, by Elisha. Those most to be favored will be those who will most thoroughly appreciate and best receive the "princes," represented by Elisha, even as the parents of this child whom Elisha raised from the dead had made gracious provision for the prophet's comfort.

The judgment upon the opposers of the Elisha class, typified by the tearing of the forty-two, would seem to tell of disciplinary judgments which, during Messiah's kingdom, will be promptly executed against all opponents of the divine arrangements. The assurance of the Scriptures is, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness;" "Judgment shall be laid to the line and righteousness to the plummet."

DEFEAT THROUGH DRUNKENNESS

I. Kings 20:12-21.—MARCH 19.

"It is not for kings to drink wine; nor for princes strong drink."—Proverbs 31:4.

Today's lesson recounts an invasion of the land of Israel by King Benhadad, over-lord of Syria, who had under him thirty-two kings of Syria and a large army of invasion. Warfare in those days, of course, was very different from what it is today. The numbers in conflict were fewer and their weapons inferior. Their motive was plunder. They would take back with them, not only the gold and silver and other valuables but fruits, grains, etc.

Our day witnesses a considerable advance along the lines of diplomacy. Wars and invasions now are always based upon some philanthropic motive—to free people from bad government, or to compel them to pay their debts, or to open up their country to civilization, or to give them more responsible and representative government, or greater freedom of religion. Robbery and pillage, by an invading army, are reprobated. Whatever is taken from the conquered people must be obtained in a different manner—by the levying of an indemnity fund, amounting to far more than could be stolen by the looting processes. All this speaks to us of a higher moral sense, even though much relating to it be hypocrisy. The very need for the hypocrisy implies that, with a considerable number, there are qualms of conscience on the subject.

THE BATTLE WAS THE LORD'S, AND OF COURSE HE WON

Benhadad sent his demands to King Ahab saying, "Thy silver and thy gold are mine; thy wives and thy children, even the goodliest of thine." King Ahab, recognizing the greatness of the army and his own unpreparedness for resisting them, answered, "My Lord, O King, according to thy saying, I am thine, I and all that I have." But when the invader broadened his demands and included with it the wealth of all the nobles of Israel, their wives and their children, etc., resistance was aroused and the message went back that the additional demands would not be granted. Thereupon the invaders set the battle array against the walls of Israel's capital Samaria.

At this juncture God sent a Prophet to Israel's king, informing him that he would deliver the invaders into his hand and give him a great victory. The astonished Ahab asked by whom would the battle be waged against the host. The answer was that at the command the princes of the provinces should fight under Ahab's direction, supported by the militia By this signal victory God would demonstrate his power by protecting the nation with whom he had made the Law Covenant. He would revive their faith and loyalty.

The divine order was followed. Two hundred and thirty-two princes, or chiefs, of the people at noon passed out of the gates of the city, followed by seven thousand militia—a small number wherewith to meet a host. Apparently this was poor generalship; but the Lord was the General and overruled the results. King Benhadad and his associates had been drinking and were amused by the sallying forth of the battle army from the gateway. The Syrians were ordered to cap-

ture the men alive. But this they did not do. Soon the Syrian forces were in disorder and completely routed. Humanly speaking, the battle was lost by Benhadad's over-confidence, and particularly by his indulgence in intoxicating liquors.

LESSONS WHICH WE MAY DRAW

The honest, the holy, the reverential of mankind, who seek peace and righteousness may be likened to Israel, to God's people. Benhadad and his thirty-two kings and their armies would correspond to Satan and his various hosts of unrighteousness. We may name these hosts as we please. To some, one portion, and to others, other portions of these hosts are the more reprehensible. Many of these kings may represent various trusts which, by manipulation of life's necessities, are attacking the welfare of the people. Others of these kings may represent political grafters. Others may represent various vices which prey upon the public, including intemperance. The forces thus set in battle array against the public are appalling, especially when the wealth at their command is considered.

The demands of these various "interests" come first upon the honorable and well-meaning public servants. These, like Ahab, would be inclined to submit, even ignominiously, if thereby the public would be safeguarded. But when the demands broaden, and it is evident that general pillage is the intention, the voice of the Lord should be heard and heeded, and a stout resistance should be made.

As with Ahab, the resistance should not be defensive merely. The call is for the princes, the chiefs of the people, who love righteousness, to go out first to do battle with all iniquitous invaders of the rights, happiness and interests of the people. And these princes or leaders who stand for righteousness should be ably seconded by all the courageous and efficient of the people who love the same standards.

KING ALCOHOL RECENTLY SUFFERING NUMEROUS DEFEATS

Every man and woman should have positive convictions respecting every question of right and wrong, and they should have the courage to take their stand on the side of right. Christians, of course, should expend their activities mainly along the higher lines, which others do not so clearly see and could not so well serve. But in every question of right and wrong, equity and inequity, every child of God should be a positive force for righteousness.

Amongst the most powerful foes of righteousness is King Alcohol, who has recently been suffering numerous defeats and admits being badly crippled and fearful.

Not long since the streets of Chicago witnessed a novel parade, which at first was headed by General F. D. Grant, Major-General of the United States Army. Later he withdrew from the ranks and reviewed the marchers for nearly two hours, frequently doffing his hat. The General evidently wished to give his moral support as against drunkenness.

The Springfield *Republican*, commenting, said, "The sudden and unexpected prominence of General F. D. Grant, as a possible prohibition candidate for the Presidency, is explained by his alleged statement in an interview, 'If I could, by offering my body as a sacrifice, free this country from this fell cancer, the demon drink, I would thank the Almighty for the privilege of doing it. If I had the greatest appointive power in the country, no man would ever get even the smallest appointment from me unless he showed proof of his absolute teetotalism.'"

MELCHISEDEC AND AARON AS TYPES

There was really but one priest—the High Priest. The under-priests were merely representatives of the High Priest. So with Christ, the great Priest of the future. The association of the under-priests with the Lord recognizes him as the Head and the under-priests as his members, and the "great company" as the servants of this great Priest.

God's work for the world is future. The only work yet accomplished is the providing of the priesthood and the qualification of the great Priest and his members and his servants for the work of instructing, healing and uplifting mankind during the thousand years of Messiah's reign.

During the Gospel age the getting ready of the great Priest, Head and members, has required of them sacrifice. As the Apostle declares, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy and acceptable." The sacrifice of the Head was acceptable because of his perfection. And all the sacrifices which he subsequently offers, represented in his members, are likewise acceptable to the Father, because the merit of the head Priest is imputed to the other sacrifices.

THE AARONIC PRIESTHOOD CONTRASTED WITH THE MELCHISEDEC PRIESTHOOD

Two priesthoods are set before us in the Scriptures, the Aaronic and the Melchisedec. Both typify The Christ—Head and body. The Aaronic pictures the sufferings of Christ, but shows nothing of the glory and reign, except as these were symbolized in the garments of glory and beauty. The Melchisedec Priest represents merely the future of The Christ, after the sacrificing shall have been finished and all the members of the body completed.

The work of the Priest may be viewed from these two standpoints. His sacrificing is the most important in one sense, because all of his future work is based upon these sacrifices. But in another sense the sacrificings are merely a preparation for the great work which will follow. The Priest must first offer sacrifice, in order to become worthy of his own exaltation to the priestly office and glory; and, secondly, he must have the merit of that sacrifice wherewith to satisfy justice on behalf of the sins of the world, in order that, as the glorified Priest, he may have the full right to stand as Mediator between God and mankind—to bless the latter and uplift them during the thousand years of his reign as the Melchisedec Priest—a priest upon his throne.

The Apostle declares that Messiah is a Priest after the order of Melchisedec, and not after the order of Aaron (Heb. 7:21); for if he were on earth, he could not be a priest. The significance here is that Jesus, being of the Tribe of Judah, and not of the Tribe of Levi, could not have served as a priest under the Mosaic Law, which gave this office to Aaron and his sons forever. Aaron and his sons, however, as a priesthood typified the preparatory feature of Messiah's priesthood—the sacrificial preparation. Messiah's claim to priestly functions is not, therefore, to be expected from the Aaronic line, for the Scriptures expressly declare, "I have sworn; I will not repent; Thou are a priest ever after the order of Melchisedec." (Heb. 7:21.) The Priest here referred to is the glorified Messiah, Head and body, at the conclusion of this Gospel age, when the consecrating and sacrificing will be at an end and the glorious priestly office, serving the world of mankind, will begin.

TAKING HEED TO OUR HEARTS

"Let all bitterness and wrath and anger and evil speaking be put away from you, with all malice."—Ephesians 4:31.

This list of dis-graces seems to have a connection or relationship, the one to the other, and usually, it is presumed, the relationship is inbred. The Apostle speaks in one place of a danger of having a root of bitterness spring up, and thereby many being defiled. In this case he seems to indicate how defilement grows from such a root of bitterness, and what would be the evil results from permitting such a root to grow. Bitterness is frequently represented by brackish water—not pure water, but alkaline, unpalatable. In the text under consideration it seems to represent first the heart condition. And so, if the fountain become defiled or impure, the thoughts, words and actions will be impure—brackish.

The thought seems to be to take heed to our hearts—not to have an ungenerous sentiment. And if such intrude, it must be immediately repulsed, just as we would resist anything contagious. And so we must resist everything of bitterness of spirit, not only anger toward a person, but even a disposition to criticize, or find fault with anything he would do. This is the place to watch our hearts. As soon as the bitter spirit has found place, all the faults of that person will be exaggerated and all his good qualities minimized. Then would come an angry feeling, a bitter spirit of opposition. The angry feeling persisted in would immediately lead to hatred for the individual.

The person would not merely feel indignant, but the feeling would grow to a positive dislike. It is the growing of a feeling of bitterness which will develop into a plant which will do much harm. Next would come the disposition to speak evil of that person. Naturally that which people do not love is that which they hate. And then comes the condition of malice,

a resentful feeling—not only willingness to speak evil, but a willingness to do them some injury, and to feel glad if some injury befalls them. And thus the evil goes on.

The influence of all this is to stifle the new creature, to mortify the new creature. As every victory of the spirit over the flesh is a victory of the new creature over the old creature, so any victory of the flesh over the spirit is a victory of the old creature over the new creature.

THE SCRIPTURES ARE A MIRROR

To get a proper view of ourselves seems to be a most necessary thing to any reformation movement in connection with ourselves. It was not until we saw ourselves without strength that we appreciated the great offer of God to draw us to himself, reconciling us through the merit of his Son. The Scriptures are a mirror. So if we are living in the right attitude it will be proper to take a look into the mirror every day and see what manner of persons we are. Our Lord's prayer is, "Forgive us our trespasses, as we forgive those who trespass against us."

We are to be in a right attitude of mind. The very suggestion, Is there anyone against whom I have trespassed, or who has trespassed against me, ought to be enough, so that if we find any trace of unforgiveness we should eradicate it, put it away. The roots of bitterness would not only be put away, but hindered, if the very first sign of such a feeling were heeded and dealt with. If any one found that he had gotten into such a condition of heart, he should think, How does the Lord view such a condition; how impossible it would be for him to have love for one who has such a disposition? Anyone who really loves God would be so shocked at the picture he would thus get in the looking-glass of God's Word that he would immediately want to ask forgiveness and go forthwith to the one he had wronged. If the wrong had proceeded to anger, evil-speaking, then this should all be overcome, nullified. If the matter had gone so far, and no one else knew it, then this would be the end of the matter.

But since anger and bitterness are entirely out of order, the flesh should be humiliated in some manner. For instance, on going to the person one had been acting bitterly against the latter should be told that he had thought bitterly of him, but that he should have left the matter in God's hand. It is our belief that some make a mistake in not giving themselves a correction in righteousness. "Well," they may say, "I will stop it and not do this thing again." When that is done, it is our opinion that the flesh is being fostered and encouraged. A special blessing comes to those who chasten themselves, judge themselves. As the Apostle says, "If we would judge ourselves, we should not be judged of the Lord."—1 Cor. 11:31.

In this connection we are reminded of the story that is told of a man who was driving along the road and saw a beggar and then said, "I will give this man twenty-five cents; it is Christmas morning." Then he thought, "I won't; I will give him a penny." As this thought came he thought how mean he was. He thought that he should have given him the quarter, should have allowed the generous impulse to have sway. Then he said to himself, "Give that man a dollar—make it four-fold." So he gave him a dollar, and was out seventy-five cents.

Using that same principle or illustration, we believe that it is most advisable for the Lord's people to judge themselves—not after the manner of our Catholic friends, who would say, "Now go and pray so many hours," or, "Wear something uncomfortable," or "Take a whip and lash your back." But it would be wise to judge ourselves in a more rational way. A certain kind of penance tends to produce fruit of an acceptable kind.

GOD'S PERFECT PEACE

"Like a river glorious is God's perfect peace,
Over all victorious in its glad increase.
Perfect; yet it floweth fuller every day;
Perfect; yet it groweth deeper all the way.
Stayed upon Jehovah, hearts are truly blest,
Finding, as he promised, perfect peace and rest.

"Hidden in the hollow of his blessed hand,
Never foe can follow, never traitor stand;
Not a surge of worry, not a shade of care,
Not a blast of hurry toucheth spirit there.
Stayed upon Jehovah, hearts are truly blest,
Finding, as he promised, perfect peace and rest.

"Every joy or trial cometh from above,
Traced upon our dial by the Sun of Love.
We may trust him solely, all for us to do;
They who trust him wholly, find him wholly true.
Stayed upon Jehovah, hearts are truly blest,
Finding, as he promised, perfect peace and rest."

INTERESTING QUESTIONS

Question.—In Romans 5:18, we read, "As by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." When will this "free gift" be applied for all?

Answer.—Aside from the "household of faith," dealt with in this Gospel age, we understand that this free gift will come to the world in the next—the Messianic—age, but that, as a gift, it will have certain conditions attached to it, just as the gift of grace to the church has certain conditions attached to it. In our case, it is to take up the cross of sacrifice and follow our Head; otherwise, it does not apply to us. But for the world after the close of this age, the great High Priest will appear in the presence of God and will sprinkle the blood upon the mercy-seat a second time; and that, so far as Jesus is concerned, will fulfil all demands of justice, and the whole world will be turned over to the Redeemer.

The method by which he will bestow this great gift is a matter that is associated with responsibility. We are guaranteed that a full opportunity will reach all, but that opportunity will be under the terms of the New Covenant for the blessing of all the families of the earth. It will be first applied to the ancient worthies; they will get the blessings and privileges of the New Covenant immediately. After that it will be, "to the Jew first," because of his long waiting for such a kingdom, and his waiting for such a kingdom will be rewarded with the joy and blessing which he will at that time enter into.

However, it will not stop with the Jew; but all mankind will be privileged to come into these blessings, and thus they will be blessing themselves through the seed of Abraham. While it is true that the Seed of Abraham will bless the world, this is particularly true of the Spiritual Seed which will bless all; yet the strict reading of the text would imply that "In thy seed will all the nations or families of the earth bless themselves." They will bless themselves by coming under the New Covenant arrangements; just as the Jews were not blessed by the covenant which Moses mediated, immediately after they said, "All these things will we do," but not until they came voluntarily under its terms; so, the acceptance of the New Covenant by whosoever will accept it and will comply with its conditions, will ensure to them eternal life—and this they will get only by obedience to that covenant. Thus the gift which they receive will not be their gift at once, as with the ancient worthies. It will be their gift and will be attainable as they come into harmony with the Lord during the thousand years of Messiah's reign by their compliance with the terms of the New Covenant.

Question.—When will the obedient of the world be entitled to eternal life and when will they receive it?

The obedient of the world will get their life under the terms of the New Covenant, and will begin to receive it just as soon as they begin to obey; in proportion as they do this they will get a little more and a little more life, and so on. The whole thousand years will be for the purpose of giving life to the world and they will receive more and more of it as they progress in the right way: "He will swallow up death in victory."—Isa. 25:8.

It will be a gradual work; as they come into the terms of the New Covenant they will be blessed with life: "The man which doeth those things shall live by them." (Rom. 10:5.) They will come to perfection gradually, as they keep the law. There will be no death there; there will be no occasion for death. But as Adam needed to be tried and to be tested, so will it be with those who reach the end of the Mediatorial reign; they will be tested as to whether they are worthy to keep this life. God applies the various temptations or tests so as to demonstrate whether or not they are worthy of eternal life; and all who do not give way under the testing, "shall not perish, but have everlasting life."—John 3:16.

Question.—Is Christ the Advocate for the "great company," as well as for the "little flock"? If so, will he be the Advocate of the "great company" during the time of trouble, until they shall have been made white by the blood of the Lamb?

Answer.—Yes. The "great company" is part of the church of the first-born. In the type, the "passed-over" ones, the church of the first-born, were represented in the whole family of Levi. They took the place of Israel's first-born, who were spared through the blood of the lamb. We keep our garments unspotted by the blood of the antitypical Lamb —"the blood of Jesus Christ, which cleanseth us from all sin." Evidently "the great tribulation" through which the "great company" will pass will take place before the Mediator takes the kingdom, hence they are not now under him as a Mediator, but must be under him while he is now holding the office of Advocate.

The "great company" are not distinctly recognized anywhere, save in an incidental way. For instance, when Rebecca became the bride of Isaac, her two maids also became part of the family; but no particular notice is taken of them. In connection with the church, it is stated that those that followed her are her servants. This is particularly shown in the illustration given in Psalm 45.

TRIBULATION—THEN EXALTATION

Question.—Are the Lord's people more awkward than others, more quarrelsome, or more injurious to their neighbors that they should have tribulation; or why does the Lord say, "In the world ye shall have tribulation"?

Answer.—We believe the Lord's own answer to the question is that himself and all of his true followers would have tribulation in the world because "the darkness hateth the light." We do not mean that all but the saintly are vicious or unkind. We know that there are many well-intentioned people. The thought is that there would be such inharmony between God's people and those of the world that there would be continual disapprobation manifested by the worldly toward the saintly. Some of the world would hate righteousness while others would be so out of sympathy with the light that they would not give God's people the defense or assistance which they would otherwise be willing to give.

We think it quite true that those who are looking for the coming kingdom must expect their peace, not from the worldly, but from another quarter. "In the world ye shall have tribulation." We also believe that part of our tribulation in the world is because we are being more and more transformed; hence we do not find the satisfaction in the world that we otherwise would and that others find. Our chief business is to keep our bodies under and restrain our natural appetites. The opposition of ourselves—the warring against our human nature and the misunderstandings of others—all these combine to make our tribulation in the world.

FIGHTING THE GOOD FIGHT OF FAITH

Question.—What is the connection between the first and the latter part of this text, "Be of good cheer; I have overcome the world"?

Answer.—We have before us a very remarkable proposition in the Lord's call. We are called to be children of God, sons of the Highest, joint-heirs with Christ, his Son, in the kingdom work. Instead of this bringing us great honor among men in the present life, it brings the very reverse—persecution, tribulation. God's people have persecution because they have consecrated their lives to him. The tribulation would naturally lead them to disappointment and to feel that God's favor is not with them.

Hence it is quite necessary for them to have some such encouragement as the words of our text, as though the Lord had said, Do not allow these tribulations to make you discouraged; remember that I am the Captain of your salvation; remember that I have gone before you; remember my degradation before obtaining a share in this kingdom; remember that although entirely without sin I endured great contradiction of sinners against myself. These things should be an assurance to you of the greatness of the coming kingdom; that the glories far outweigh any sacrifices you may endure. Furthermore, in every trial and difficulty you may have my succor. In every tribulation I will provide a way of escape. Fight a good fight. Think of the joys and honors and privileges which will be yours if you are faithful to the end. "We shall be kings and priests unto God and reign with Christ a thousand years."

WHICH WEARS THE ROBE?

Question.—Is the robe of Christ's righteousness worn by the new creature or the old creature?

Answer.—The answer can be approached from either standpoint; for instance, we might say that the new creature needs no robe, never having sinned, but that the flesh, which is imperfect, needs the robe as a covering for its blemishes.

But while the answer is correct it would not be correct to say that the old creature needs the robe, for those who wear the robe are dead as old creatures, and have their standing with God only as new creatures. "Old things have passed away; behold all things have become new."—2 Cor. 5:17.

So, then, it is the new creature only that is recognized of God, and invited to the wedding, and granted the wedding garment, the robe of Christ's righteousness. The new creature needs this robe, not for itself, but as a covering for its flesh. The fleshly will is dead, but the fleshly body is the new creature's only body at the present time while it waits for its new body in the "first resurrection." "Reckon ye your bodies dead indeed unto sin, but alive toward God through Jesus Christ."

BROTHER RUSSELL'S FOREIGN ITINERARY

NEW YORK, LONDON, BERLIN, ETC.

Leave New York Tuesday, March 7th, 9 a. m., steamer Prinz Friedrich Wilhelm; arrive Plymouth about 13th or 14th.

London—March 19 (Sunday), at London Tabernacle; subject for public discourse, "Two Salvations, But No Second Chance."

March 20 (Monday), leave for Barmen, Germany.

Barmen—March 21 (Tuesday), arrive prepared for meetings according to times and trains; leave at night for Vienna.

Vienna—March 22 (Wednesday), afternoon or evening meeting; one for Jews.

Budapest—March 23 (Thursday), one or more meetings for Jews; leave on night train for Lemberg.

Lemberg—March 24 (Friday), one or two meetings for Jews; leave at night for Berlin.

Berlin—March 25 (Saturday), arrive at Berlin; possibly evening meeting.

March 26 (Sunday), two services at Berlin; one for Jews; leave on night train for Copenhagen.

Copenhagen—March 27 (Monday), hold two meetings; leave on afternoon boat for Stockholm.

Stockholm—March 28 (Tuesday), hold two meetings; one public and one for the interested; leave at night for next two appointments.

London—April 2 (Sunday), meeting at "London Tabernacle" at the regular hour; evening meeting at Royal Albert Hall.

Edinburgh—April 4 (Tuesday), two meetings, both under auspices of International Bible Students Association.

Glasgow—April 5 (Wednesday), two meetings, under the auspices of the International Bible Students Association.

Belfast—April 6 (Thursday), meeting under the auspices of the I. B. S. A.

Dublin—April 7 (Friday), meeting under the auspices of the I. B. S. A.

London—April 9 (Sunday), meeting in the "London Tabernacle" at usual hour; night meeting at Royal Albert Hall.
April 11 (Tuesday), in "London Tabernacle"; Memorial Supper celebrated at 7 p. m.
April 13 (Thursday), take night boat for Lens, France, via Dover-Calais.

Lens, France—April 14 (Friday), I. B. S. A., etc.

Denain, France—April 15 (Saturday), near Valenciennes; return at night to London.

London—April 16 (Sunday), "London Tabernacle," two services.
April 23, "London Tabernacle," two services.
April 26, depart from London, Waterloo Station, at 9.25 a. m. for Southampton and steamer Kron Prinz Wilhelm, due to arrive at New York May 2.
Time will be apportioned to Liverpool, Manchester and sundry other large cities; timely notices will be sent.

VIEWS FROM THE WATCH TOWER

DANGER POINT IN GERMANY NEAR

Years ago the German Emperor, although ostensibly the head of a Protestant church, found it necessary to conciliate the representatives of the Centrist-Catholic Party, which previously had been decreed by his government to be the "powers of darkness." By now the Socialists and other radical parties in Parliament are numerically so strong and so opposed to the Kaiser's schemes that his government policies would fail without the Catholic support.

Socialists in the Reichstag (Parliament) twit the Emperor and the Catholics with the suggestion that as the Catholics were once officially known as the "powers of darkness," and opposed to the government which represents the divine will, so their coming into power with the government should be understood as a return of divine favor toward them; and that now that Socialists are coming into power, this should be regarded by the Emperor and all as the latest manifestation of divine will.

The Emperor is seeking to impress the people with the thought that they are his subjects, and that he is responsible to God for their government. Thus politics and religion are more strongly than ever united. And the Pope's wishes become practically the law in Germany.

Meanwhile the present Pope is asserting himself against what he styles modernism—higher critical infidelity, etc. He has recently issued an edict that all ministers of the Catholic church shall be examined and sworn as respects their loyalty to the Bible and to the church of Rome—the tests extending even to theological students, and requiring of them an oath annually.

The Catholic priests of Germany receive support from the German treasury, as do the Protestant ministers. The latter are resenting the Pope's demands, while the Emperor inclines to support them. Thus a new cause of friction is introduced into German affairs. The Emperor must stand by the Catholic party in Parliament, in order to have passed his schemes for a great navy and militarism in general.

The Socialists and Liberals in Parliament are demanding separation of church and state, such as we have in the United States; such as has recently been established in France and Portugal.

The conflict between Parliament, the law-making body, and the Emperor and his executive board of administration of government grows in intensity. The Emperor's pronouncement that he reigns not by the will of the German people, but by the grace of God, is publicly declared in Parliament to be an attack upon the people and their Parliament. The theory opposed to the Emperor is that he holds his authority in the State of Prussia by the gift of the people there, and that his title as emperor of all the Germans came to him from the German Parliament, which, having created him an emperor, is his superior and fully qualified to take from him the Emperorship, and, if it choose, to create a Republic.

Dr. David recently declared in Parliament that the Kaiser had written into the "gold book" of the German people, as intended for eternity, the message, "by divine right I am king; hence, am responsible to the Lord alone. The weighty responsibility, therefore, which the king bears for his people gives him the right to expect faithful co-operation on the part of his subjects."

"But," said Dr. David, "we are no subjects. We are free citizens of a State. The people gave the Prussian king his crown in the battles of liberty, and, as for the crown of the Empire, the matter is clear that the Kaiser received it from the Reichstag" (Parliament).

Another representative, Ledebour, said that German citizenship is standing face to face with a question of destiny. "Perhaps this question is being raised for the last time," he continued. . . . "We could fight our battle alone, and the result would be that all the men of people's parties who disdain the divine right of kings, etc., would ultimately come on our side. If we (Socialists) fight together with you (Liberals) we will still maintain our aims. We hold fast to our Republican demands. As in other lands, so in Germany. Republicanism must be fully developed. The spirit of the times, which the Kaiser had declared pernicious, must be victorious. . . . If you will fight with us, we will ultimately win. And if the world were full of devils, we would, nevertheless, succeed."

The approaching issue in Germany is equal and unlimited franchise to rich and poor alike. The Socialists believe that this point gained will mean a peaceable revolution in Germany. Others fear that rather than permit the Parliament to be thus freed from the imperial control, the Emperor, acting upon his claim of divine right to reign, would put the country under imperial law without a Parliament, and reign as an autocrat. It is further feared that such a move would mean civil strife, anarchy, bloodshed. All seem agreed that the issue between the Kaiser and the people cannot long be deferred of solution.

The German Chancellor is quoted as using the following language: "The revolutionary character of the Socialist party becomes more pronounced and brutal in its character. Dr. Carl Liebknecht, a Social-Democrat of the Prussian Diet, in an address delivered in the United States recently, said that the conditions in Germany were such as might cause the German crown to be blown away in a single night, just as was the case with Portugal. Our nation must have a clear answer to expressions of such character. The Socialists and all those teaching the masses that prosperity can come to them only after the overthrow of the present form of government, are responsible when the masses draw practical conclusions from such teachings. For this reason I hold the Socialists responsible for the excesses that were recently committed and the strife in Moabit, Berlin, and elsewhere. 'Whoever sows wind will reap a whirlwind.'"

CONSCIENCE IN ACCUSATION

It is a fact that in their offensive tactics many of our public men are deficient either in conscience or in manner, or in both. They make charges against their opponents recklessly. They say things which they cannot prove and which it is only charitable to their intellectuals to assume they do not believe.

It seems to be the idea that if you throw enough mud some of it will stick, and none of it will spatter yourself; that if you throw enough clubs some will land, and none return, boomerang fashion, on your own head.

We say this notion is wrong. We believe that men who are careless in their words are equally careless in their acts. The man who, without justification, calls another a rogue is the man who will bear watching, for too often he credits the other man with the same motives that control himself, and assumes that the other man has done what, with the same opportunities, he would do himself.

Bearing false witness, however, is more than an unfavorable symptom. It is itself an offense almost equal—in the scales of eternal justice probably held entirely equal—to the offense charged.

The habit is not even good politics. It goes against average human nature, which is sportsmanlike and fair; and even the brutalized atmosphere of the ringside instinctively hisses the foul blow. What does it profit one to exhibit himself as a man eager to win, regardless of everything else? There is real chivalry in human nature. Every manifestation of it has a universal response. Why should it be considered bad politics?

Maybe we are wrong, but our theory is that conscienceless accusation derives as much from ignorance as from malice. Many public men conduct campaigns on personalities because they have not qualified to conduct them on issues. It is easier to accuse, to clamor, to rail, than it is to get clear to the bottom of a political or economic issue, understand it yourself, and then so present it that others can understand it.

The most sobering thing in the world is adequate knowledge of a subject, an appraisal of it from all sides. Those who achieve this knowledge necessarily speak words of truth and soberness. They have neither the inclination nor the time to utter anything else.—*New York Evening Mail.*

* * *

The lack of conscientiousness noted by the *Mail* amongst politicians seems equally noticeable amongst theologians and others who, in professing the name of Christ, imply that they respect the standards of God's Word, while their words and conduct give the lie to their professions.

PRESBYTERIAN MINISTERIAL UNBELIEF

The New York Presbytery not long since licensed Rev N. M. Thomas to preach the Gospel as representative of the Presbyterian denomination. The vote granting the license was thirty-four against ten who protested—and the ten are not active Pastors in charge of churches. The mental attitude of the Presbyterian Ministers of the New York Presbytery is, therefore, reflected in the faith of Rev. Thomas, which may be judged from the following items of protest:—

"He did not accept the authority of Holy Scripture as the only infallible rule of faith and practise as sufficient to finally determine his faith. This appeared in his re-

peated refusals to affirm his faith in the virgin birth of Christ, the raising of Lazarus from the dead and the raising of Christ's own body from the grave.

"Second, in answer to questions, he twice declared his readiness to lead a congregation in the repetition of the Apostles' Creed, including the phrase 'born of the Virgin Mary,' which he had told the Presbytery that he really did not believe."

From this it appears that it is no longer Presbyterian doctrines in New York that we have a sinless Savior—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) Indeed, it is safe to assume that these ministers are higher critics who have no use for the Bible, and do not believe in Jesus as a Savior, because they have abandoned the theory that man fell from God's image and likeness and needed to be redeemed. They have probably all accepted the evolution theory that Father Adam sprang from a monkey, and that his race has been doing nobly since and needs no Redeemer. They would probably acknowledge Jesus as a noble sample of manhood for his time, but not up to our day and standards, which are to be sought rather amongst college professors.

Is it any wonder that Christian character, unsupported by a message recognized as divine and upheld merely by expediency, is crumbling everywhere? What will the end be? The majority of Presbyterians will follow their leaders and soon Christendom en mass will be without God and without hope. Faith in a nature god and in laws of nature can have no such influence upon heart and life as has faith in a personal God, a personal Redeemer, a personal salvation and an inspired Bible.

Thank God that the terrible confusion and anarchy which the Scriptures show to be imminent will be speedily followed by the inauguration of the kingdom of God's dear Son, a reign of righteousness backed by power divine, as well as by love and justice. In that strenuous hour nature as a god will not succor and faith in the God of nature will not comfort. But evidently, as the Scriptures show, all the "blind eyes" will be opened; all the "deaf ears" will be unstopped; and the wisdom of man, in contrast with the wisdom of God, will be manifested as foolishness.

THE MARK OF THIS AGE

Judge Connine says: "The mark of this age is irreverence. Reverence and respect for age, for office, for intellectual attainments, for uprightness, ability and honor are on the wane. Some of the causes can be named; among them are encroachments by the executive branch of our states and nation upon the legislative and judicial and the belittling, impugning and assailing the acts and motives of those in authority, particularly by the press. No motive is now clean, upright and honorable, no act found grand or commendable. Traveling with this is a growing irreverence for the law, and the end of all this is detriment and danger."

* * *

Back of disrespect for human laws and customs lies disrespect for the divine law. And for this disrespect of the Bible, the Christian ministry, colleges, and seminaries are chiefly responsible. The colleges have led the way in teaching higher criticism, infidelity and evolution theories. They have within the last fifty years gradually molded the opinion of the ministry and generally educated classes to these anti-Biblical teachings. They were led on in this wrong course by the opinion that they were taking their stand for truth as against ignorance and superstition. So far as their own minds were concerned they repudiated the creeds of the "dark ages," which they still laughingly profess to adhere to. And as the creeds were repudiated the Bible went with them, under the assumption that it was to blame for the absurdities of the creeds. All the same they have gradually, systematically undermined the Word of God as a divine authority in the judgment of millions.

A comparatively few ministers have known better than this. These have stuck to the Bible as the sheet-anchor of their faith. More or less clearly they have seen the conflict between the Bible and their creeds. Yet they have feared to mention it lest they should be identified with the higher critics and be considered faith-breakers. And some of them, alas, have shunned to declare the whole counsel of God, because of fear of losing their bread and butter and honorable name and standing. Their refraining from telling their people the truth respecting the teachings of the Bible left their flocks in ignorance and just ready to fall into higher criticism or some of the bad religions which wrest the Scriptures, instead of interpreting them.

All the same, the general shaking of the public faith, and especially that of the literary "upper-crust," is being reflected everywhere in the growingly prevalent spirit of irreverence above commented upon. Soon this will lead, as the Scriptures point out, toward atheism and toward anarchy—the great time of trouble Scripturally foretold as near.

Those of us who realize the true situation should be doubly earnest in our outward manifestation of religion and upholding of the Bible, as well as in our heart appreciation of the Almighty and our worship of him and service of his cause.

DEBTS OF CIVILIZED NATIONS

The below figures show the public debts and annual interest charges of the principal nations of the world. These debts represent chiefly monies expended for war, war equipments, battleships, etc. The amounts continue to pile up year by year.

The public scarcely understand the situation; they wonder to whom the amounts are owing and what can be done when pay-day comes.

The wealthy know that these bonds represent their money and they feel satisfied to get even a small interest with such good security and no trouble.

Of late, however, a certain fear is taking hold upon the rich—what if Socialism should gain control? And what if, by and by, the national treasury should go into bankruptcy and repudiate its bonds?

Evidently the world needs just such a good, strong Government and just such wise and just laws as the kingdom of God's dear Son will shortly bring to them. How significant is the Scriptural statement respecting that—"The desire of all nations shall come." (Hag. 2:7.) Following are the figures:—

	Public Debt.	Annual Int. Charged.
France	$5,898,675,451	$186,802,380
Russia	4,558,152,565	204,766,421
German Empire	4,270,488,716	179,778,179
Austria-Hungary	3,703,235,511	133,925,824
United Kingdom	3,669,931,350	152,759,411
Italy	2,602,299,757	96,941,138
Spain	1,817,674,327	78,709,000
British India	1,346,999,187	41,681,212
Japan	1,287,604,261	76,283,536
Australia	1,184,192,157	46,883,998
United States	1,023,861,531	21,803,836
Portugal	864,561,212	29,907,983
Brazil	657,097,561	32,390,824
Belgium	663,325,145	27,022,108
China	601,916,605	92,375,017
Turkey	527,983,636	36,494,753
Argentine Republic	545,712,120	29,594,251

These are all the nations whose public debts exceed $500,000,000, but every government on earth has been for years, and still is, borrowing to cover the deficits that are annually created by spending more money than the revenues will justify. They are compelled to issue bonds in order to make up the difference. It is a serious question how long this extravagance can be continued.

FINANCIAL PROSPERITY AND RELIGIOUS DECLINE

Newspaper reports tell us how great is the financial prosperity in Germany, as per the following clipping:—

"Germany today is one of the most prosperous nations in the world, and both the farmers and mechanics, the land owners and the manufacturers, have shared the benefits of a protective tariff. Nowhere have the results of the protective policy been so conspicuous as in Germany. During the first ten years after it was adopted the national income increased 19 per cent; during the last ten years it has increased 56 per cent. The aggregate incomes of persons who pay the income tax in Prussia increased during the last ten years from $725,000,000 to $1,650,000,000."

But the reports tell us also of great religious decline there. Prof. Rudolph Martin, German philosopher and political prophet, refers to the decline in religion in Germany as remarkable and notes the almost complete disappearance of religious influence among the peoples of Europe. He considers it a striking symptom of this age. He notes a growing anti-religious feeling and a profound indifference, with marks of hostility, toward the clergy.

The professor asks what will take the place of religion in checking the inherent tendencies of mankind, when this indifference and opposition shall have gained a little further headway. He dreads the removal of such a potent safeguard and fears danger to humanity in general.

Pointing to England as once the home of piety he declares that it is now drifting toward extreme worldliness.

He remarks on the empty churches; declares that nine-tenths of the people never enter a house of worship, and that Sunday observance has given way to golf, tennis, bridge-poker and concerts. He wonders if the same is true of America. In Germany he sees that despite the Kaiser's pious utterances and his wife's pious utterances, the masses of the people are being alienated from the old forms of religious belief rapidly. What, he inquires, will be the effect? Will mankind sink into depths of wickedness? Will there be outbreaks of wrong-doing?

The Scriptures answer, Yes; "there shall be a time of trouble such as never was since there was a nation."

ZIONISM IN PROPHECY

Many of our readers are aware that on the Editor's return from Palestine last June he delivered a discourse entitled "Jerusalem." Many Jews were attracted by the theme and considerable interest amongst them was aroused. That sermon and several others were published in Jewish papers. Then came interviews with editors, etc., and, finally, an invitation to address a Jewish mass meeting at the New York Hippodrome, with signatures on three sheets of paper.

Accordingly on Sunday, October 9, the Editor was met by a committee of five prominent Hebrews, Brother Rutherford also accompanying us. The party went in automobiles. The meeting was an enthusiastic one. The number present was estimated at four thousand, and we were told that no finer representative class of Hebrews had ever before come together in one assemblage in New York.

The address was well received, but apparently it was unfortunate that some of the pamphlets, entitled "Jewish Hopes and Prospects," were given away at the conclusion of the meeting. Some of the Jews, without recognizing that that pamphlet was gotten out for our Christian readers, considered that by it we were endeavoring to entrap the Jews into Christianity. And Christianity to the Jews, especially Catholicism, means many persecutions which have come against their people for many centuries. Some understood the matter aright. Others felt offended, and during the Editor's absence in Europe last fall he was attacked as a "missionary"—which, in the Jewish mind, means everything mean, underhanded.

On our return from Europe in November we corrected the misunderstanding, so far as possible, through the Jewish newspapers. We informed them that we were not trying to "mission" the Jews, nor to make them members of either Catholic or Protestant Christian bodies. We were not even preaching Jesus to them. Our message was to the Jews as Jews, from Isaiah 40:1, 2—"Comfort ye, comfort ye, my people; speak ye comfortably to Jerusalem; cry unto her that her appointed time is accomplished; that her iniquity is pardoned, for she hath received of the Lord's hand double." We declared that it was not our expectation that the Jews would return to Palestine as Christians. On the contrary, God's call and promises as respects Jerusalem are earthly promises to natural Israel.

To a few who asked quite deeply we explained that our understanding is that the Messiah of prophecy is a great spirit company composed of many members, including English, French, German, Jews, etc.; that God is gathering this Messianic company to heavenly glory from every nation, people, kindred and tongue, and that only the saintly will be in and of it. We explained: We do not understand that Christians in general, any more than Jews in general, will have part in that Messianic body and that it would be the furthest from our thought to have the Jews get as mixed up on different matters as are the majority of Christian people.

Since then several Jewish papers continue to publish our writings and we have had two more Jewish mass meetings. One of these was in Chicago. It was somewhat of a disappointment as to numbers, until we noticed that the Saturday on which it was held was a particularly unfavorable time. Many Jews expressed their disappointment in not being able to attend, because it would deprive them of their principal business day. Nevertheless the audience was estimated at fifteen hundred and we had excellent attention.

Our last meeting with the Jews was held in Philadelphia. It was not at all advertised in the secular press. In other words, it was a Jewish meeting. Garrick Theater was full to the limit, with about three hundred standing, when the police, following the fire ordinance, forbade others to enter, and several hundred were turned away disappointed. That meeting was the most enthusiastic held thus far with the Jewish people. Their confidence in the Editor seems to be growing. Zionism from a prophetic standpoint seems to stir the Jewish heart as the subject never did politically.

WHAT CHRIST, AS OUR ADVOCATE, IMPUTES

In speaking of our Lord as our great Advocate, through whom we have justification, and considering what he does for us that makes us acceptable to the Father, a variety of expressions are sometimes heard. One may say that he imputes to us his life-rights. Another may say that he imputes to us his righteousness. Another may say that he imputes to us the merit of his sacrifice. Let us try to get this matter clearly before our minds. What is the thing that is really imputed?

First of all, we suggest that what Christ imputes to us is not the heavenly nature nor the divine life nor the right to divine life. None of these things are imputed. These things come to us from the Father. To these things we are begotten by the holy Spirit. It is as the result of our becoming new creatures that we have a right to these things. What our Lord Jesus, as our great Advocate, does for us is to make us acceptable sacrifices; because it is only upon our becoming acceptable sacrifices that we can present our bodies; this being done, the Father accepts them. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

We see that our Lord Jesus was the first that responded to this call. We see that he was "holy, harmless, undefiled, separate from sinners." We see that there was a merit in laying down that life which he had a right to retain. We see, on the other hand, that we who will to walk in his steps and to accept a share of that same call to enter into covenant relation with God by sacrifice, are imperfect; therefore, that we have no right to life, and having no right to an earthly life, we could not offer our earthly life in sacrifice to God. It is then—when we realize our condition—that we are drawn by divine grace unto Christ and it is indicated to us that he has merit and is willing to appropriate of this to us, so as to make our sacrifices acceptable.

It is not the divine proposition that our sacrifices shall be set aside and counted as nothing. The divine proposition, on the contrary, is: You have something, but it is imperfect. Now, if Jesus will appear as your Advocate, he has the ability to make your sacrifice acceptable—because he has the power of imputing to it of his merit. If you have the perfect mind, the perfect will, you have then, to begin with, the most important thing in my sight in the form of sacrifice. But the whole difficulty lies in the fact that you have imperfection inherited from your first parents. Christ will do something for you that will make your sacrifice acceptable to me.

But what will he do for us? What will he give us? Will he give us his righteousness? No, if he gave away his righteousness he would not be righteous. He maintains his own righteousness. What, then, will he give us? We answer that he has already made the gift, so far as Justice is concerned. Eighteen centuries ago he appeared to satisfy the demands of Justice against our race. The demands of Justice were "A life for a life"—a ransom-price. He laid down his life a corresponding price. He did not, however, appropriate the merit of that life to the world. It is still his to control and to dispense. He did not, when he ascended up on high, appropriate that merit to the church in the sense of giving it up. But he did impute, to all of those who willed to come unto the Father, a sufficiency of the merit of his sacrifice to make them whole and complete.

How could he do this? Because he had a sufficiency of merit to have applied it, had he chosen so to do, for the satisfaction of the sins of the whole world. But instead of doing so, he has loaned the merit of that righteousness, and all the rights that go with it, to all those who, during this age, desire to become his footstep-followers So, when they take this position, he becomes their Advocate by virtue of the application of enough merit to cover all their defects. His merit appropriated to these imperfect sacrifices, makes each one of them acceptable to the Father. Thus each one of the church is enabled to suffer with him—sharing of his cup and being baptized with him into death. When the

Father begets them of the holy Spirit, they need the great Advocate to stand as their Advocate, and in every time of need he still stands ready. As the Apostle says, "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous."—1 John 2:1.

OUR LORD'S RIGHTEOUSNESS AS A MAN AND HIS RIGHT TO HUMAN LIFE IN THE HANDS OF JUSTICE

What, then, was it that he gave? The answer is, that when he sacrificed himself he was righteous as a man. It was, then, that righteousness and consequently that right to human life that he possessed when he consecrated and then gave up. It is that which is in the hands of Justice. In this is included life-rights for all the world. And the basis was his own rights as a man. But he does not give those things up to us, but merely imputes to us the benefit of them.

Suppose we had in the bank a thousand dollars, and suppose we said to the banker, "I wish to leave this in your hands in favor of certain notes which I am going to endorse." We then, accordingly, endorse notes for you. Now, our thousand dollars that was in the bank is merely a security. We are imputing the merit of that thousand dollars to you on the notes which we endorse.

Thus Christ imputes to us his merit; and the great One to take note of this and act upon it is the Heavenly Father. The Father immediately accepts the sacrifice and the person is begotten of the holy Spirit and that person is reckoned, so far as his flesh is concerned, dead. This means that this merit of Jesus will continue to be imputed to such persons until they shall have either been born of the Spirit or become subjects of the second death. And so they must each one die, in one or the other way, that every bit of merit that was used in the case of any one of them will be released, to be used for the world in a different way; namely, to give them, under the terms of the New Covenant, the rights which Jesus sacrificed at Calvary.

We have not a sufficiency of merit for the Father to accept it as a sacrifice. To illustrate: He that is guilty of the violation of one point of the law, is guilty of the one hundred points. Any one with ninety-nine points in his favor would fail just as thoroughly as the one who had only fifty.

Now, then, that is just the position of mankind as a race. Justice cannot accept anything but a perfect sacrifice. We might say that we are in various degrees of imperfection, and that we range all the way from twenty-five points to seventy-five points. What must be done to make us acceptable? The one with twenty-five points needs seventy-five points; and the one who has seventy-five points would just as much need the Advocate and just as much need the imputation of Christ's merit as the one with only twenty-five points; but he would not need so large an amount. The Lord placed the full amount in the hands of the Father, and then made it applicable to all such as recognize their need, and it is just as free to the one with twenty-five points of character as to the one with seventy-five points.

The church's sacrifice is not to get the world free, but to get herself into a sacrificial condition. In God's arrangement, in God's purpose, our sacrifice is not necessary for the world. Christ's sacrifice is all that is necessary for the satisfaction of justice for the sins of the world.

All this arrangement is purely for us, in order that we may, through it, have an opportunity of entering into the "high calling." But actually we are not anything, because the whole thing is arranged for us in the Father's hands. We add nothing to it. Our sacrificing is that we may suffer with the Lord; and, consequently, reign with him. "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29.

But one asks if in any way, either individually or collectively, the church in any sense of the word purchases the heavenly inheritance.

HOW THE SPIRITUAL NATURE IS OBTAINED

The glory, honor and immortality which the Lord purposes to give to the church, is not given free. Jesus never purchased for the church the divine nature or any spiritual thing whatever. The only things that he did purchase were the human rights and the human nature. This which we get free, through the imputation of his merit, we may use and purchase with it that with which we may obtain the spiritual nature. This is the Father's "high calling." He invites us to make the exchange, or barter, giving up our all.

In the case of our Lord, the matter is somewhat different. He received it as a reward, and besides, held a certain merit which he had to give away as he pleased. We make consecration, and are acceptable to God by means of the imputation of Christ's merit, which covers our imperfections, in order that we may share with our Lord in his great work of uplifting mankind and with a view of sharing with him his kingdom glory, as members of his body—members of the royal priesthood.

Above we used the expression twenty-five, fifty and seventy-five points of character. We did not mean to say that principle is to be sacrificed, that good character is to be sacrificed. No; we used the word character in the sense of proper conditions or elements of character, elements of a proper human character. With the thought in mind that we have seventy-five elements of character and twenty-five that are blemished (and all humanity is blemished twenty-five, fifty or seventy-five points, as the case may be) we realize our helplessness, our necessity. Now this that our Lord imputes to us, is to make good our deficiency; then all that we have would stand for or represent a perfect human being—nothing more, nothing less. It was an imperfect human being the moment before; but the imputation of Christ's merit constituted it a perfect man or woman.

The divine terms upon which life might be enjoyed perpetually were the keeping of the law; so any one who could keep the law perfectly could have claimed life eternal —"The man that doeth those things shall live by them." (Rom. 10:5.) God has given this law to the Jewish nation, whose typical sacrifices foreshadowed the real sin-offering.

The middle wall of partition being broken down, there was an opportunity for each member of that race to present himself in sacrifice; none being totally depraved, all had some elements of character and possessed some degree of merit, even though not a sufficient degree to claim life under the Law. It was to such of these, then, as had willing minds and honest hearts, that Christ applied of his merit for the very purpose of enabling them to be sacrifices. God has no dealings with those who are rebellious in their minds; they are out of the list. Christ has not appeared for them at all, and has never proposed to do so. He is proposing to be the Advocate of those only who have first turned away from sin desiring to be in harmony with God. It is the man whose mind is fully submitted to God, and only such a one, who is being dealt with.

"LOVE NOT THE WORLD"

"Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."—James 4:4.

This text brings to mind another one somewhat similar —"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." (1 John 2:5.) From these Scriptures we should not get the thought that we are to have no worldly people as our friends, nor to have them consider us as their friends; otherwise it would imply that we were their enemies and they our enemies. But we are to be the enemies of none, and are, therefore, to be the friends of all.

One can, however, scarcely read the above advice from two of the Lord's Apostles without having another Scripture suggested to his mind—and this, too, from the lips of our dear Lord himself—which at first sight may seem contradictory, viz., "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16.) The two, however, are not antagonistic, but are in full harmony when rightly understood.

How, then, shall we understand that we are not to have friendship with the world, and yet are to love the world? The key is found in the word "world." As, for instance, if one should go into politics, he would find that politics is so interlaced with evil things that it would be practically impossible for him to engage in it without compromising his relationship with God. In former times no one could associate very much with any one in the world unless he were, more or less, in politics. Therefore, it would mean being in accord with sinful practices—not, perhaps, directly, but indirectly.

Very few people know how political affairs are carried

on. A man in politics forgets his conscience; he is almost compelled to "give and take" with others. Otherwise, the district or ward or state that he represents would proportionately lack representation, because he would be ignored; and anything that he would be inclined to say, would result in driving him out of politics, which would cause his ward or district or state to suffer injury. So, then, the broad thought connected with this text would be that God's people will recognize the things of the world in general, as being in opposition to the service of God, and that they are not in sympathy with the chicanery and methods of the prince of this world.

There is a worldly side to every question, every business; and for us to conform ourselves to these arrangements and to co-operate with them, would be sin on our part. Nevertheless, as the Apostle says, we cannot go out of the world, and must, more or less, have contact with worldly people. The proper course is, therefore, as indicated in the Scriptures, that the Lord's people walk circumspectly, seeking to keep themselves loyal to God and to all of his principles; seeking to separate themselves from the world and to be burning and shining lights that the world may see their good works and glorify their Father in heaven.

WE ARE TO DO GOOD TO ALL MEN AS WE HAVE OPPORTUNITY

If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. Indeed, such is the direct teaching of the Word—"As you have therefore opportunity, do good to all men; love your enemies, do good to them that hate you; pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust."—Gal. 6:10; Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the apostles warn the church. That is a grand and ennobling love which, without having the least fellowship with the impure, pities the fallen and longs for the time when they may be rescued from their degradation. The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world, the friendship of the world to which the Apostle refers, is the love of fellowship, which implies the partaking of its spirit—its aims, ambitions and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him.

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us his plans and purposes and has condescended to take us into his fellowship and active co-operation; and so grand and glorious and extensive is the outlook of the future that we are able to view the things of the present life in a vastly different light from that in which the world views them.

So we are not to love the present order or arrangement, nor the things that are part and parcel of it, identified with it; but rather we are to love the kingdom of God and its righteousness, for which we pray, "Thy kingdom come; thy will be done on earth." We are to love the world only in the sense of having sympathy with it, as our Heavenly Father has, while we are unsympathetic with its arrangements.

According to God's arrangement, we must take our choice between the divine friendship and fellowship, and worldly friendship and fellowship. The things which the Lord loves are distasteful to the world; and the things which the worldly love—evil deeds and evil thoughts—are an abomination to the Lord, and those who love and practice such things must lose the fellowship of the Lord and his spirit, must go into the outer darkness of the world.

THE LOVE TO BE DESIRED

"Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Peter 1:22.

The word "souls" in this text stands, as usual, for the being, and not merely for the physical being, which is included. The purifying, therefore, refers to a thorough cleansing of the heart (the mind, the will, the actuating intentions, or motives), as the effect of such purification will be manifest in the outward life and conduct.

We purify our souls—that is, our souls are purified (have been purified if we are saints)—by obedience to the truth through the spirit; that is to imply that it is necessary for us to know the truth; not necessarily that we know all truth, but necessary for us to know the great truth on this subject—the truth that God condemned sin; to know the truth that the whole world of mankind came under this condemnation; to know the truth that God has provided a way of escape from the condemnation that is upon the world; to know the truth that there is but one particular way in which any can avail themselves of this divine provision, namely, that of being justified by faith in Christ, and taking up the cross and following in his footsteps. When we presented ourselves in spirit and in truth, through faith, our sins were forgiven; we were accepted as new creatures in Christ; our souls were purified; we were started in a new career.

In our text the Apostle proceeds to say that, having had this glorious transformation of character, through the knowledge of and obedience to the spirit of the truth, we have learned to love the brethren with an "unfeigned love," a love that is genuine, without pretence—not merely an outward profession, to have a smile upon the face or to give a cordial grasp of the hand, but that through this spirit we have recognized that all who trust in the precious blood and are consecrated to the dear Redeemer, and are seeking to follow his leadings, are "brethren," regardless of race or color or education or poverty or homeliness. We have reached the point where our hearts are so full of the Spirit of the Master that we can truthfully say we love all the brethren with a love which is sincere and not at all feigned.

Now, having gotten along thus far in the good way, the Apostle shows us that there is yet an advance step of love, and states what next we must do in order to keep our hearts pure: "See that ye love one another with a pure heart fervently." We must not only regard them as brethren and give them "unfeigned love," but should recognize the principle underlying our relationship to the Lord and their relationship to the Lord; how they, like ourselves, are new creatures in Christ; and this should give us great sympathy and a desire to do everything we can to encourage them, to help them.

DISINTERESTED LOVE—STRONG AND INTENSE

This love is different from the other love—brotherly love. It is disinterested love; so warm, so intense, that we should be willing to lay down our lives for the brethren. This love is the kind exemplified in our Heavenly Father. While we were yet sinners he loved us. So the love of Jesus is unselfish, pure, benevolent; a love which undertakes to do good for us for our own sakes, not from a hope of getting anything from us.

The Apostle proceeds to say that we should not only have this love, but that we should have it with fervency, warmth, ardor; not with a semi-indifference, but with a real interest in each other's welfare—the rich as well as the poor; the educated as well as the ignorant. Our love should go out to these as we see any lack in them that we could supply—rendering assistance of any kind; using always, of course, discretion, for love learns to be wise, and to take into consideration our motives while we endeavor to do them good.

The Apostle suggests that we see to it that this is our own experience; not merely that it is a principle which we recognize, but that we should give heed to ourselves that this should be accomplished in us, in our own lives. It would not be natural to have that benevolence of mind which would practise forgiveness of those who trespass against us. But when we think of the fact that the whole race is fallen and degraded through heredity, it should make us sympathetic; if some are more depraved, we should have the more sympathy for them. As we think sympathetically along those lines, our sympathetic love will increase; as we practise sympathetic love the new creature develops.

Our Lord Jesus says, "Love one another, as I have loved you." Set this standard before you. Our love for the brethren might, at first, be merely obedience in following this command; but as we follow on, obeying the divine command, our love increases, our sympathy expands. The Apostle says we must see to it that we do not neglect this. If we fail to heed this admonition we are not of the kind that the Father is choosing; for the Apostle also tells us that he predestinated

that all those who should be members of the body of Christ should be copies of him; copies in having an unfeigned and fervent love.

STRENGTH IN THE LORD PROPORTIONATE TO KNOWLEDGE OF HIM

No one can grow strong in the Lord unless he grows also in knowledge. We properly esteem most highly those whose love for the Lord and for his truth are evidenced by their zeal in the study of his Word, and whose favor with God is manifested by their being guided more into the deep things of God.

Nevertheless, the weaker ones of the household of faith are to be cared for and loved and helped that they may grow strong in the Lord. And just here the Apostle offers another word of counsel, saying, "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1.) This does not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we endure with gentleness the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle enjoins, "please his neighbor [brother] for his good, to edification"—i. e., not by simply ignoring his fault as though we considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to us.

If this spirit prevails among the members of the Lord's body, the members will all have a mutual love and a mutual care one for another—a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over a deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith! How forceful are the Master's words, "Except ye be converted [from the spirit of the world to the Spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the kingdom of heaven."—Matt. 18:1-6.

CAN EVIL BEFALL THE NEW CREATURE?

"There shall no evil befall thee." (Psa. 91:10.) "Pilate took Jesus and scourged him. . . . They crucified him and two others with him; on either side one, and Jesus in the midst."—John 19:1, 18.

Such combination of Scripture, apparently contradictory, is quite a stumbling-block to worldly people; and some of those who have inclinations toward the Lord, but have not much knowledge of his Word and Plan, experience all kinds of trouble in a vain attempt to reconcile them. To these God's Word is apparently proven to be untrue. Only from the standpoint of faith can it be recognized as always true and harmonious. Yet the standpoint of faith may not always be exactly the same. We might use the word "thee" in the text, as applying to the Lord (the new creature) and the members of the body (the new creatures) and consider that the flesh is the great enemy, the great opponent, to be gotten rid of. Or we might think of the flesh as their earthly tabernacle for the time, and take the matter in a more figurative way.

We, however, prefer to consider the new creature entirely apart from the flesh. "No evil shall befall thee." Applying this to our Lord, we see that no evil befell him as a new creature. All the things that happened to him were necessary. Without these he could not have fulfilled the calling that was given him. Similarly we, as new creatures, as his followers, could never have attained to this calling except by the crucifixion of the Lord. "Mortify, therefore, your members which are upon the earth."—Col. 3:5.

Our Lord's followers have to some extent lost the esteem of their friends and neighbors; they have been counted as the offscouring of the earth. They have been tested in every possible manner. These things were necessary for them; therefore, they were not evil.

"THE CAPTAIN OF THEIR SALVATION MADE PERFECT THROUGH SUFFERINGS"

Our Lord asked, "Ought not Christ to have suffered these things and to enter into his glory?" (Luke 24:26.) To be fitted for the priestly office to which he was called, our Lord must be proved beyond all peradventure. His loyalty was put to the extremest test in the Garden of Gethsemane. Possibly he himself did not realize the strength of his righteous character until brought face to face with this last trial. There he was tried and proved to the uttermost, and under the trial his character—always perfect to the full measure of its testing—gained, by divine grace, its glorious perfection of completeness.

Thus, through suffering, he learned obedience to the perfect will of God, down to the lowest depths of self-abnegation; and God permitted it so to be, because such proving was necessary, both for the development and the manifestation of that perfection of character which would be worthy of the high exaltation to which he was called.

And so we also must suffer if we would be footstep-followers of the Lamb. Character cannot be developed wholly without trial. It is like a plant; at first it is very tender; it needs an abundance of the sunshine of God's love; frequent watering with the showers of his grace; much cultivating through the applied knowledge of his character, as a foundation for faith and an inspiration to obedience. Then, when thus developed under these favorable conditions, it is ready for the pruning hand of discipline, and is also able to endure some hardness. And little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, more beauty, more grace, until it is finally fixed, developed, established, perfected through suffering. Thus we learn to realize that "All things work together for good . . . to the called according to his purpose," to those who are to be members of his body.—Rom. 8:28.

DELIVERED OVER TO THE ADVERSARY FOR THE DESTRUCTION OF THE FLESH

But some one may ask, "We see how these experiences of life are working out good for the new creature; but is there no way in which experiences could work out evil things that would be bad for them?"

We are to recognize that there are two classes of spirit-begotten ones, and that our text has reference to only one class of these. There is the body of Christ, representing the priestly order, the antitypical Melchisedec—Jesus the Head and the church his body. They have kept nothing back of their love and devotion; things may happen disastrous to their fleshly interests; but they remember that they are "not in the flesh, but in the spirit," and realize that no outside influence can mar their real interest as new creatures, nor hinder them, if faithful, from attaining to the glories of the kingdom with their Lord and Head. They have entered into the holiest by the blood of Jesus, and do not withdraw; they "abide in the secret place of the Most High"; they will continue unto the very end. It is to this class, and to all the things that may befall them, that the assurance is given—"There shall no evil befall thee."

As for the other of the two classes—the "great company"—some evils do befall them. They will be put into great tribulation. It was an evil on their part that they neglected the Lord's Word and the privileges of the "high calling." This coolness brought them into a condition which must be made right. They loved "father or mother or houses or lands," or something else, to such an extent that they failed to keep their covenant of sacrifice, and will be accounted unworthy of a share in the kingdom, and will, instead, be subjected to the great time of trouble—"the day of wrath." It will be necessary that these evils come upon them to bring destruction of the flesh.

A HOLY NATION PICTURED

MARCH 26.

"Happy the people that fare thus! Happy the people whose God is Jehovah."—Psalm 144:15.

At the time God accepted Israel to be his people he entered into a Covenant or agreement with them. He gave them the law, represented in the Ten Commandments, as the basis of the covenant which Moses mediated. Israel agreed to be faithful to God, and to keep those commandments perfectly. And God agreed that in that event he would bless them. They should be his people and by doing the things contained in the Law should live everlastingly—not die. Not only so, but he

promised to bless them in all the temporal affairs of life; in their homes, in their families, in their flocks and herds and fields they should be prospered.

Israel failed to get these blessings, for the same reason that any other people would have failed; namely, because God's law is perfect, the measure of a perfect man's ability: "Thou shalt love the Lord thy God with all thy heart, mind, being and strength; and thou shalt love thy neighbor as thyself." Hence, the Israelites continued to die, as their fathers had done, and as all mankind die— not being able to keep the divine law perfectly. For the same reason Israel experienced wars, famines, pestilences and drouths, in proportion as they were negligent of the terms of their Covenant.—Lev. 26:14-33.

HAPPY IS THAT PEOPLE

In our lesson the Prophet David pictures the holy, happy, blessed nation of the Lord. It is a picture of the future and not of the past. It is an ideal picture. It will be realized when Messiah's kingdom shall have been established amongst men—when Satan's power shall be restrained, when he shall be bound, when the blessings of restitution shall have uplifted mankind from sin and degradation and shall have brought them back to the image and likeness of God lost in Eden, but re-acquired for our race through the sacrifice of our Lord on Calvary.

But that happy nation will acquire, additionally, a happy home and world-wide Paradise. Even human perfection would not bring happiness if cyclones, tornadoes, blizzards, tidal waves, earthquakes, famines and pestilences continued. Thank God, the Bible's assurances are that the blessing of the Lord shall be, not only upon mankind, but upon all their earthly home. The earth shall yield her increase. The wilderness and the solitary place shall be glad and blossom as the rose. The Lord will make his footstool glorious.—Acts 3:19-21; Isa. 11:9; 65:25; Ezek. 37; Isa. 35:1; 60:13.

PARTICULARS GIVEN BY THE PROPHET

Incidental to the blessed condition of the holy nation of the future, the Prophet mentions a deliverance from strange children: "Rid me and deliver me from the hands of strange children, whose mouth speaketh vanity, and whose right hand is the right hand of falsehood."—Psa. 144:11.

In the church of the present age there are some whom the Apostle styles "bastards," or strange children. All may make the same profession and confession, but "the Lord knoweth them that are his," and in his due time shall separate the false or strange children from the true and will glorify the saintly ones as members of the great Messiah, the Christ. Then will come the time for dealing with humanity in general —the time described in our text, when humanity in general, under the Messianic kingdom, will be privileged to become the holy and happy people of God—when Satan and sin will be banished and righteousness and truth will flourish and the knowledge of the glory of the Lord will fill the whole earth.

The great Messiah undertakes to be the world's Life-Giver, Father, Regenerator. All mankind will be awakened from the tomb and have the opportunity for regeneration and full attainment of human perfection and God-likeness. However, for quite a time there will be strange children amongst men—those who will experience the blessings of that glorious time without giving proper heart responses. Not until the world shall have been rid of these, by their dying the second death, will the fullness of happiness prevail amongst the children of men. With the wrong spirit they utter vanity, foolishness, and their right hand, their best powers, prove disloyal to the King of kings, of whom King David was merely a type.

"TIMES OF REFRESHING SHALL COME, AND HE SHALL SEND JESUS CHRIST"

"Then your sons will be like plants, grown up in their youth; your daughters like corner-pillars sculptured in the model of a palace." The grace and beauty of the children of Messiah, partakers of human restitution blessings (Acts 3: 19-21), will be marvelous. They will attain to more than Adamic perfection, for they will have an increase of knowledge.

Then the garners will be full, furnishing all manner of provisions. Then your sheep will bring forth thousands and tens of thousands in your open pastures. The earth shall yield her increase under the blessings of Messiah's kingdom.

Then the oxen will be strong to labor. Then there shall be no breach—no rupture of the happy relationships. Even death will be destroyed.

Then there will be no migration— no further seeking for better or more happifying conditions. Then there will be no complaining in our streets. Discontent is now rapidly increasing with every added blessing of our wonderful day. The difficulty lies in the fact that sin and selfishness are reigning in the hearts and minds of men. Under the wonderfully changed conditions of Messiah's kingdom, peace, happiness, contentment will take the place of selfishness and discontent.

No wonder the Prophet declares that happy will be the people who fare thus—happy are the people whose God is Jehovah. We need to correct our ideas, our theologies. God does not acknowledge himself the God of the wicked and he declines to treat evil-doers except as rebels, aliens, foreigners, strangers, as respects his promises and favors. Our entire race was originally thus estranged. But divine grace provided a "Savior and a great One." This Savior is already reconciling a saintly, faithful church, who will be his associates in the Heavenly kingdom. Shortly he will apply of the merit of his sacrifice on behalf of all mankind.

The Scriptures assure us that this will be fully acceptable to the Heavenly Father, who will enter into a New Covenant with Israel, of which Messiah will be the great Mediator, the antitype of Moses. (Jer. 31:31.) Under that New Covenant all mankind will be privileged and assisted to come back to divine favor under the processes of Restitution, in connection with the judgments and disciplines of that Messianic Kingdom. The result of the thousand years of that reign of righteousness will be the development of mankind as one holy nation or people, whose happiness will be complete and everlasting. There shall be no more sighing, no more crying, no more dying; for all the former things shall have passed away, and he upon the Throne shall have made all things new.—Rev. 21:1-5.

GENERAL NAAMAN'S LEPROSY CURED

THE PLAGUE TRANSFERRED TO A HEBREW GRAFTER, GEHAZI

2 Kings 5:1-14.—APRIL 2.

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isaiah 45:22.

General Naaman, of the army of Syria, on the northern border of the land of Israel, was a sick man. He had the loathsome infection and incurable disease called leprosy. Wealth, influence at Court, life's abundance and honors could not offset this terrible plague upon his life. The study of today tells of his miraculous healing by the Prophet Elisha. In Naaman's household was a young girl who had been captured from the Israelites and was a slave, although doubtless well treated. The maid remembered the Prophet Elisha and how wonderfully divine power, through him, had healed diseases. Instead of rejoicing that her captor and master was suffering, she sympathetically inquired why he did not go to the Prophet, who, she felt sure, would be glad to pray for him and heal him.

Although it seemed like catching at a straw Naaman followed up the suggestion; he got a letter from his King to the King of Israel and presented himself to the latter, requesting healing by Israel's great Prophet, of whom he had heard. The King was astonished. He knew leprosy to be incurable. Apparently he knew little about Elisha's powers. He surmised that the King of Syria was intent upon picking a quarrel as an excuse for sending an invading army to pillage his kingdom. Eventually, however, Naaman was directed to Elisha's place of residence, at a distance from the King's Court.

Here again there was difficulty. Naaman expected great consideration for his rank—that the Prophet would make gestures over him and pray; perhaps offer sacrifice and incense, and, possibly, after a great ado, he might be healed. But instead of this, Elisha, without coming to see him at all, merely sent word by his servant that the General should go to the river Jordan and there wash seven times.

Naaman was angry. He had come several days' journey with servants and costly presents hoping for healing, and he was turned away like a dog with a bone. He fumed as his chariot drove on: Have we not better rivers in Syria than this river Jordan, which is always muddy? It is not bathing that I need!

However, a message of wisdom came to him from his servants, who suggested that he try the Prophet's prescription; that the fact that it was simple and easy of performance should not cause the General to reject the proposal. Although fearful that no good would come from the washing,

and that he would be made the laughing-stock of his own servants, his own people and the Israelites, he concluded, nevertheless to follow the Prophet's direction. He bathed seven times in Jordan and his leprosy was healed thoroughly.

LEPROSY A FIGURE OF SIN

In many respects leprosy corresponds to sin; first, it is incurable; secondly, it is loathsome; thirdly, it is contagious; fourthly, it is destructive; fifthly, it is painless.

As only divine power could heal the leper, only the same can heal the sinner. As the maid could call attention to the Prophet, and the Prophet prescribe the remedy, and the servants exhort compliance, so all those who know of a divine power and arrangement for the healing of sinners may tell the good tidings, even to their enemies. The ministers or prophets of the divine Word may direct as to the proper way to obtain divine forgiveness and restoration, and others may help to impress the lesson; yet no recovery can be made except as the individual himself follows the divine prescription, exercising both faith and obedience.

The number seven in the Bible is used to represent completeness; hence the seven washings in Jordan would signify a complete cleansing, washing. The poet has beautifully referred to this and pictured the cleansing, healing Fountain into which by faith sinners may plunge:—

"There is a Fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

It is by faith that we may now wash ourselves completely in the blood of Christ; by faith we may realize that the sacrifice of Christ was for the sins of the whole world, and may appropriate our share thereof.

GEHAZI, THE GRAFTER, A LEPER

Gratitude is one of the most worthy sentiments of the human mind. General Naaman's nobility was manifested in the fact that, after being healed, he retraced his journey nearly forty miles, in order to thank the Prophet for his recovery and to bestow upon him gifts which he had brought. We may assume that if he had not been noble-minded, God would not have provided for him this healing. "The generous soul shall be made fat."

To the General's surprise the Prophet declined to take anything. The gifts of God's grace are not to be bartered for earthly good things. How fortunate it would be, and how much to the Lord's glory, if all of God's people would emulate Elisha in this respect! But Gehazi, Elisha's servant, had a different spirit. As he saw the wealth rolling away he thought the Prophet foolish and determined to get something by a process of "graft."

When the chariot was out of sight he hastened and hailed it and told the General that although his master would take nothing of the things offered for himself, he would willingly accept some of the garments for the young men of the school of the prophets. The General very promptly and gladly assented and gave more than was requested. But God through the Prophet punished the perfidy of Gehazi. He took Naaman's presents; he got, also, Naaman's leprosy.

NAAMAN NOT SAVED—GEHAZI NOT LOST

Many have erroneously assumed, in connection with this lesson, that Naaman was saved to heaven and Gehazi lost. Both conclusions are unscriptural. Naaman was saved to health and Gehazi lost his health. But the eternal interests of neither were settled.

Not until Cornelius' day, three and a half years after the Cross, did any Gentile come into any kind of relationship with God. Previous to that, from the time of Moses, only the Jewish nation had recognition. "You only have I known of all the families of the earth." (Amos 3:2.) And God's favor to Israel was merely an earthly and preparatory one. No one gained eternal life prior to the Redeemer's sacrifice. Thus the Scriptures declare that Christ "brought life and immortality to light through the Gospel"; again, "So great salvation which began to be declared by our Lord."

Since Jesus' day immortality has been brought to light —the offer of "glory, honor and immortality" to the saintly followers of Jesus' footsteps who, as the "very elect," will be the royal priesthood through whom earthly restitution blessings will be opened up to natural Israel and, through Israel, to all nations during Messiah's reign of glory.

SURROUNDED BY HEAVENLY HOSTS

2 Kings 6:8-23.—APRIL 9.

"He shall give his angels charge over thee to keep thee in all thy ways."—Psalm 91:11.

When war was declared by Syria against Israel the invaders sought to gain an entrance into Israel's army in the mountain passes, but God through the Prophet Elisha forewarned the Israelites. When this had happened several times the Syrian king concluded that there were traitors amongst his counsellors, but was answered, No! the Prophet Elisha surely warns Israel's king of anything that you plan secretly.

Learning that the Prophet was living at Dothan, near the Syrian border, the king sent a detachment of soldiers to capture him. They came by night. Elisha's servant, arising early, saw that the little city was surrounded. He ran to his master in fear, but the latter, unperturbed, answered, Fear not; for they that be with us are more than they that be with them. These words sounded strangely untrue to the servant, until the Prophet prayed for him an opening of eyes, which revealed a vision of angels, chariots and horses, with the appearance of fire.

The lesson to us is that whoever are God's servants, and wherever they may be, divine power, like a mighty army, surrounds them. Modern inventions and discoveries are more and more revealing to us secrets of nature and hinting at far more beyond. Whoever has knowledge of wireless telegraphy, X-rays, radium, etc., can readily believe that the Almighty God may have thousands of agencies and powers invisible to men whereby he can work all things according to the counsel of his own will.

"THE ANGEL OF THE LORD ENCAMPETH ROUND ABOUT THEM THAT FEAR HIM AND DELIVERETH THEM"

Angels are beings of a grade a little higher than man—beings with spirit bodies instead of flesh bodies. "Thou madest man a little lower than the angels." The Scriptures declare that the angels are sent forth to minister to or serve all those who are heirs of salvation. They encamp around about God's servants in the sense that divine agency and power are everywhere and ready at any instant to be exercised as much as need be for the accomplishment of God's will. The same God who willed that Elijah should flee before Jezebel arranged that Elisha should be specially protected. But we are to remember that only those who are in covenant relationship with God are under this special watch-care and protection.

We are to remember also that there are fallen angels, called "wicked spirits," and that these are on the alert to entrap and ensnare humanity through spirit mediums, spirit rappings, tippings, clairvoyants, ouija-boards, etc. God's people are warned against these, and they in turn should warn the world of the great danger resulting from any association with these fallen angels, who misrepresent themselves to be our dead friends.

Many are being misled by these evil spirits. They have introduced various false doctrines and continually seek to entrap the human will and, if possible, to gain control over it—through obsession. Curiosity is one of the main baits to the hook of spiritism.

Spiritists, including mediums, are being deceived. They think that they converse with the dead. They will indeed acknowledge that there are "wicked spirits," "lying spirits," as the Bible says; but they do not acknowledge that they are all wicked. The fact is that they have only partially realized the depth of Satan's power and deceit in this direction. The Bible indicates that shortly, in the ending of this age, there will be a great time of trouble, which, to a considerable degree, will be brought about by these evil spirits. It is the duty of those who know to warn those who understand not the situation.

FROM DOTHAN TO SAMARIA

When the Syrian army corps drew near to Dothan, Elisha with his servant went out to meet them, praying that God would blind them. They were not blinded literally, but, as it were, hypnotized. Doubtless there is a hypnotic power, but as it interferes with the wills of others, none of God's people should have anything to do with it, unless, as in Elisha's case, specially commissioned of God. Elisha met the guard and told them that he knew the man they were seeking and that he would lead them to him in another city, if they would follow him. He did lead them several miles, right into the capital city of Samaria. There, surrounded by Israel's men of war, with the king at their head, Elisha again prayed and

the hypnotic spell dissolved, and they beheld themselves prisoners and that the Prophet had fooled them. At Elisha's suggestion the King made them a feast and sent them on their way back to Syria. The effect of this treatment was that for a long time, at least, there were no further incursions into Palestine from Syria.

The King's suggestion was that the King of Syria should be killed. But the Prophet in reply said, If you had captured them in war at the risk of your life, you would not kill them. Now, seeing that God's providence has placed them where they are, consider them as your guests and treat them kindly. How many enemies could be won by kind treatment, who would be made bitter by what might even be termed just treatment! After all, love is the great conquering power of the world—love is the greatest thing in the world. It is the "love divine, all love excelling," which constrains or draws us to God.

COMPARATIVELY FEW HAVE YET LEARNED OF GOD'S LOVE

Only God's consecrated people have yet learned of his love, and they very imperfectly. The tactics of Satan and his demon hosts for centuries has been to blind the whole world and, as much as possible, God's people respecting his true character. By misrepresentations of the Scriptures and some interpolations and some mistranslations they have succeeded to a wonderful degree in putting light for darkness and darkness for light. This is shown in the creeds of all denominations—some in a greater and some in a less degree.

A century or more ago, when the creeds were believed more fully than today, the effect was terribly demoralizing. Good men and women, under the delusions of those creeds, tortured one another, often to death, with thumb-screws, racks, burning-irons, the stake, etc. Their hearts were not so much worse, perhaps, than ours; but their heads were more deluded. Believing thoroughly in the doctrine of eternal torment, etc., they sought to copy this misconception of the divine character and dealing.

More and more let us see, realize, appreciate, the love of God which passeth all understanding. More and more let us appreciate the length and breadth and height and depth of this love of God. Let us get the proper focus upon the divine Word. Let us obtain the reading of the most ancient manuscripts. Let us secure the best translations, that we may not be deceived, but understandingly appreciate the love of God in full co-operation with his justice, wisdom and power—all co-operating now for the blessing of the saints with heavenly salvation, as it will by and by bless all the world of mankind, through this Seed of Abraham.—Gal. 3:29.

WHAT "CORRUPT COMMUNICATION" SIGNIFIES

"Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers."—Eph. 4:29.

Corrupt communication is the spreading of evil report or message instead of good. Our text might be understood to mean a corrupting communication according to the course of ordinary conversation. Our minds might get us into all kinds of difficulty with ourselves and with others, if we did not keep a rein upon them and hold them within certain bounds; but our tongues might do even more injury than our minds. What we may think injures only ourselves; but if our tongues come into the matter, not only are our own minds defiled, but there is contagion, there is rancor; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending, perhaps, at times even toward immorality.

It would appear that not only amongst the worldly, but amongst the Lord's people there is a tendency to relate little incidents or make little remarks which, while not necessarily sinful, tend to cause sprouts of evil to develop. It is along this line that the Apostle says we should let no corrupt communication proceed out of our mouth. If, by any mischance, any corrupting information has come to our attention, we should see to it that it goes no further. We have sometimes wondered whether it is the quality of the natural mind to use the tongue to the disadvantage of others, or whether evil spirits have something to do with it.

Let us, as the Apostle enjoins, drop evil communications; shun them, and hold fast only to that which is edifying—the word "edifying" having in it the thought of an edifice, a building, the up-building of each other.

BROAD SCOPE FOR CONVERSATION ON RICHES OF GOD'S GRACE

But some, even of those who profess to love the Lord and to be trying to walk in his footsteps, will say, "I never speak anything but the truth; and I mean no harm to anybody; but I must have something to talk about when my neighbors come in, and many of them would think me tiresome if I should try to interest them in religious matters." But it is evil speaking, slander all the same, and the scandal-monger, however refined his methods or words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil; that the hearer, impelled by the forces of his fallen human nature, goes out to tell the scandal to others. The fallen nature feasts and revels in just such things, deluding many that they are thus moralizing, preaching against sin, and that in thus discussing and impliedly denouncing the transgressions of another, they are mentioning matters abhorrent to themselves. Alas! their reasoning is seriously defective when the Lord's counsels in righteousness are ignored.

There is surely broad scope for conversation among Christian people on the subject of the riches of God's grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the Divine Word. In these things we have indeed that which not only ministers grace to the hearer, but that which adds also to the grace of the speaker. It showers blessing on every hand so far as the new creature is concerned, and assists in deadening the old nature with its evil desires, tastes and appetites.

This, evidently, is what the Apostle had in mind when he said that the Lord's people should "show forth the praises of him who called us out of darkness, into his marvelous light." And a heart filled with the spirit of love, the spirit of God, the spirit of the truth, and overflowing with the same will be sure to bestow it upon others; for, "Out of the abundance of the heart, the mouth speaketh"; "Blessed are the pure in heart."—1 Peter 2:9; Matt. 12:34; 5:8.

SOME INTERESTING LETTERS

Dear Brother Russell:—

I have greatly enjoyed the past two weeks in the blessed service. None can know the blessedness of the harvest work but those who are doing their little all in co-laboring with the Chief Reaper.

None can understand your faithful course of self-sacrifice but those who, like yourself, are seeking the Lord's sweet approval day by day. Even as none but Abraham and Isaac could appreciate what the sufferings of Isaac meant, so only our Father and "we, brethren, as Isaac was," can appreciate what the "sufferings of Christ" are.

Be assured of my Christian love and prayers for you and the work the Chief Reaper has entrusted to your willing hands. Many, many friends along the way desire to be remembered to you, and send words of confidence in your labor of love.

Brother Rutherford suggested DAWN-STUDIES and Berean lessons to take the place of discourses. This surely is a wise procedure in many classes, even where they might have talent for speaking.

I would like, however, if more could be done to awaken thought in the importance of testimony meetings. Many classes have not even talent for leading Berean studies (at least they think they have not the talent), and I think where only one meeting can be held, the testimony meeting, up-to-date, considering the past week's experiences, would be the best meeting possible.

I have been hoping that at some time you would consider it profitable to advance this specially in the TOWER and suggest a subject for each week's meditation and for testimonies (each Wednesday night); or, possibly, that the MANNA verse and comment for Wednesday be read in advance at the previous testimony meeting and be considered as the subject for the following week.*

The classes which I have visited and which have Wednesday evening testimony meetings seem to be more up-to-date in both knowledge and spirituality.

God bless you, my dear Brother. Much love to you.

BROTHER SAPHORE.

* Some of the friends follow the plan of using Brother Russell's sermon text of the week, which the majority of them get through the newspapers.

Dear Brother Russell:—

I am still rejoicing in the "feast of fat things" which our gracious Lord is constantly spreading before us.

Your recent relation of the various experiences had with our Jewish friends and how they are reaching out for more and more about the Messiah and his Kingdom, brought me back in mind to the days of John the Baptist, when he announced the Messiah, etc.

In connection with this, in looking up what you had written about Enoch and Elijah, I read in TOWER No. 9, 1898, about Elijah's career, and then in Vol. 2, p. 254, to conclusion of chapter. You speak of the Elisha class not expecting to be glorified. Could this class be the Jews who are now becoming interested?

A further thought, or rather, finding—2 Kings 2:9: Elisha prays for a double portion. Marginal rendering is, "The portion of the first-born."

My recent experiences and the reading of the above, and particularly the chapter on "Elijah shall first come," have energized me to renewed zeal and vigor to press on to the battle of the Lord.

Our prayers go up in your behalf, dear Brother, that grace and strength and wisdom from on high be your portion sufficient for every time of need, until your work is finished and you have heard the Master's "Well done."

Yours in him, E. W. V. KUEHN.

Dear Pastor Russell:—

I feel that I must write you a word of thanks for the greatest blessing I have received in my life. I need not go into details, for the seventy-third Psalm exactly covers my experience; and I feel that in allowing me to read "The Divine Plan," God indeed took me into his sanctuary.

Oh, wonderful patience! When I look back I can hardly believe it—he took such infinite pains just to show me his love!

Last year, after many tribulations, stretching over a decade, I said to myself, Well, it may be all right; but if I'm not to grow utterly bad and bitter I must have a little prosperity. I can't bear this incessant going wrong any longer. (My principal temptation was that I wanted my children to have a good time.)

Well, the prosperity didn't come—but your book did. It took some mental compulsion to read it, too. I couldn't really afford the set of STUDIES at the time I ordered them, and was cross, though much interested. So I put them on the shelf and never looked at them for months, till one day I had nothing to do and nothing to read, and took them down.

I can only say they utterly changed the world for me and my family. We were sick of churches—we had been served so many mean tricks by "Pillars."

I have sent out copies of the Plan (five-cent edition) to all of my friends and hope they will benefit, as I have done. I am longing for the other three STUDIES, and hope to send for them next month. We enjoy THE WATCH TOWER so much. Always wishing to be up-to-date in my reading I feel that I am so more than ever now.

My husband has told many men about the book. He finds the poor love to hear about it, but the rich will have none of it. One old man said it was what he had been waiting for all his life. He knew his Bible nearly by heart and said the "Plan" was just what it seemed to say to him.

Indeed, I can say your book has answered the "Why?" I have been asking ever since I was sixteen years old. When I had read it my little daughter (eight years old) asked me a question and I sat on the floor beside her and told her all about it.

When I had finished she looked at me with tears in her eyes and said, "Oh, mamma, isn't God good! It makes me cry to think of it." And yesterday she said, "If there were any poor people here I would just take my two dollars and give it to them"—all she has—and she's been saving it to buy a doll.

I believe she truly tries to "do as she'd be done by"; so isn't it possible that she might be of the kingdom, notwithstanding her youth? She has told all her little friends about the Plan.

With many, many thanks for the help you have given me and mine,

Yours sincerely, ELEANOR I. CHILDE.

DIVINE LOVE'S CONSUMMATION

Beholding heaven's starry blue,
I said, "Dear Lord, I will be true;
Thy will shall be my chief delight,
Clothe me in robe of spotless white."
As I his glorious realm behold,
He beckons me with crown of gold.

"Lord, this is all my heart's desire—
That I may join the heavenly choir
And sing thy praises evermore,
Whom angels worship and adore.
O guide me to my Father's home,
To sit with thee upon thy throne."

"My child, wouldst thou this honor gain?
The way is narrow, full of pain,
For he, who shares the throne with me
Must pass through dark Gethsemane;
Must often suffer scorn and loss;
With patience daily bear his cross."

"Yea, gladly, Lord; yet not alone,
Since thou wilt not forsake thine own
With open face beholding thee
As in a glass, Oh, let me be
Changed into glory like to thine
Until I in thine image shine."

Transcending joy! He speaks to bless
In tones of loving tenderness!
"As sweet incense thy prayers arise,
Thy God accepts thy sacrifice,
Though thou art in the furnace proved,
I'll ne'er forsake, nor cease to love.

"Though hard the way and tempest riven,
Meat in due season will be given;
Thy faith and courage thus sustained
Press forward till the goal is gained.
As temple stones both true and tried,
Thy Father loves and owns my bride."

O love divine! Amazing grace!
I shall behold him face to face.
Lean on thy well beloved's arm,
My heart, he'll keep thee from all harm,
Bow down in adoration sweet;
Be for the heavenly throne made meet.

Thy kingdom come, the earth to bless
With healing, truth, and righteousness,
'Till quick and dead sin-cleansed shall be,
Death swallowed up in victory;
And joyful anthems rend the skies—
The earth restored to paradise.

ETTA C. SCHAFER.

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VIEWS FROM THE WATCH TOWER

MONEY TO BE DICTATOR

The trust system seems to be laying hold of everything —railroads, steamships, steel production, smelting, bridge works, oil refining and selling meat, produce, groceries. Above all it has made a money combination or banking system, the most gigantic the world has ever known. Billions of dollars of the people are in the banks, and the banks are controlled by wealthy syndicates. This money trust has a power of control which is marvelous. As in Great Britain the titled aristocracy hold the land and collect immense revenues and bring great pressure to bear socially and financially, so now it is in this country, with evidently more to follow.

AN ILLUSTRATION OF THIS POWER

As an illustration of this power we note the facts recently set forth in the *New York Press* respecting the Magazine Trust. This Trust has recently bought up several magazines and put them under one management. And directly and indirectly it is able to dictate the policies of nearly all the others. The Editor of *Hampton's Magazine*

sets forth that, having refused to enter the combine, his magazine is suffering boycott. Thus the capitalist syndicate, which is said to be headed by J. P. Morgan, the banker and trustifier, says: "*Hampton's Magazine* is warned to cease 'muck-raking,' to cease attacks upon Wall Street methods, to cease attacks upon the trusts in general." Mr. Hampton says:—

"Constantly increasing pressure has been brought to bear on us to change our policy since Wall Street started its attempt to corner the magazine market and organize the biggest of all trusts. First this took the form of withdrawal of advertising. That failing to be effective we have been threatened in various ways. A few months ago we were notified that if we printed an article relative to a certain great corporation, the president of that corporation would make trouble for us with our stockholders. We printed the article. Within a month various magazines and newspapers and 'news bureaus' began to attack the stock of *Hampton's Magazine*.

MONEY WIELDS CLUB

"About this time we were advised that 'no bank with Wall Street connections' would have anything to do with this corporation as long as it remained under its present management. Also stockholders advised us that they had been approached, apparently by agents of Wall Street brokerage houses, who endeavored to secure their proxies to vote at the meeting.

"The American people are in the grasp of the 'money trust.' In the past the banker's only question has been the character of the business man, his experience and skill, the nature of his business, its conditions and the probable chances of success. Conditions have changed. 'Thou shalt not run counter to Wall Street' is not the eleventh commandment—it is the first in the American business world. The money of the United States is cornered in Wall Street, just as wheat is cornered by a small group of men. No banking institution of whatever size dares to hazard a conflict with this influence.

"As an illustration of what can be done, the current issue of *Hampton's Magazine* is being held up on the news stands. The Union News Company, because the magazine contains an article that offended Standard Oil, has ordered its agents not to sell it. The magazine lies on the stands, but the agents have their orders not to dispose of it, and when February 20 comes the copies will be returned unsold."

This matter of coercion along financial lines is one of the most powerful methods of warfare ever known. Yet it keeps within the law. The effect will be to keep the surface of things quite smooth, whatever may be the turbulence beneath. The cry of "Peace, peace," where there is much discontent, will apparently be borne out by the facts, so far as the great newspapers and magazines represent them. The excuse will be that the public will get as much information as is good for them. What will happen to personal liberty under such conditions no one can foretell. God's people are to be peacemakers, to "seek peace and pursue it." Nevertheless the Scriptures forewarn us that all of these attempts to control the pressure and growing discontent of our time will prove unavailing, so, ultimately, there will be a great explosion, which will reach to the uttermost corner of the earth—the time when newspapers and banks, politicians and everybody will be lost, and when every man's hand will be against his neighbor. We see it coming.

While we see the storm coming, let us remember the words of the Prophet, "We will not fear though the earth (society) be removed, and though the mountains (kingdoms) be carried into the midst of the sea (anarchy)."—Psa. 46:2.

"BE AT PEACE AMONGST YOURSELVES"

[1 Thess. 5:13.]

Because general discontent prevails in this our day, and because God's children, although not of the world, are in it, are influenced by it, therefore it becomes daily more necessary that each child of God shall be on the alert to keep his body under, to keep his tongue from murmuring, to keep his heart from discontent, to be filled with thankfulness and gratitude to God in appreciation of all his benefits toward us.

Additionally the characters being called and drawn of the Lord during this Gospel age must all be firm of texture —strong characters. God seeketh such to be of his Son's bride and joint-heirs. Their firmness, positiveness, is in contrast with the supineness and indifference of others. Their weaknesses through heredity are as great as those of others. Hence when a number of these are brought together, as in a class for Bible study, there is a great need of patient forbearance one with the other. If differences and clashes come, the damage one to another is sure to be greater than with people of less character, of less positive convictions, of less determination. Consequently these find the Apostle's words true, "Ye have need of patience."

With the truth, therefore, to this class God proposes there shall also go the spirit of the truth, the spirit of holiness, meekness, patience, long-suffering, brotherly-kindness, love; otherwise serious friction and damage would result.

If in any class of Bible Students, STUDIES IN THE SCRIPTURES be neglected, weakness, worldliness, love of pleasures, lack of zeal in the Lord's service, etc., are sure to manifest themselves. And if STUDIES IN THE SCRIPTURES are prosecuted but not applied to the heart and life the fruits of the Spirit will be deficient—meekness, gentleness, etc. Every item of knowledge should be used as the foundation for soil in which further graces of the Spirit will be developed for the enrichment of the character of the new creature.

We have had occasion at times to call the attention of the classes to the fact that those chosen to be their servants, ministers, elders, are not to be recognized as their "lords," and are not to be upheld in any attempts to "lord it over God's heritage." (1 Pet. 5:3.) Now, on the other hand, we wish to call special attention to the fact that a hypercritical spirit might be engendered by the class, which might lead some of the members to take a wrong attitude. It would evidently be just as contrary to the Lord's Spirit if the class were to "lord" it over the elders. They are to be loved, to be upheld, to be appreciated; and if they have some imperfections, like other men, they are no less worthy of sympathy and forgiveness and exoneration.

In proportion as the elders or ministers are faithful, humble, diligent, in the service of the flock, they should have the hearty co-operation of every member of the class. "Honor to whom honor is due; praise to whom praise is due."

Some of God's people, like some of the people of the world, take a hypercritical view of some trifling things, such, for instance, as parliamentary usages in connection with meetings. We are to remember that the Bible lays down no particular parliamentary usages, but gives to God's people the one broad, general law to govern each one of them in all the affairs of the church. This law the Master mentioned in few words, saying, "A new commandment I give unto you, that ye love one another, as I have loved you."—John 13:34.

Let this law of love measure all of our relationships as God's people; whether we be of those chosen to be elders or not chosen, the law of love should be used to measure our every act, our every word—yea, our very thoughts. If we can all, dear brethren, have this rule continually in mind, it will save a great deal of friction, heart-burnings and heart-achings. It will make us more like our blessed Master, better representatives of him before each other and before the world. It will incline us to be as methodical and careful as possible ourselves in all that we do and then lovingly not to expect quite as much of others until after they shall have learned the beauty of the right way by observing our course. Let us be content whatever the method adopted by the majority, if it expresses the will of the majority, however the conclusion may be reached. If we think the majority less wise than we, let us learn patience and wait, as the Lord does, until they learn the error of their course and amend it. In a word, let us each more and more seek to be peacemakers: "Blessed are the peacemakers, for they shall be called the children of God."—Matt. 5:9.

POPE PIUS X. CONGRATULATED

The present Pope is taking steps for the elimination of all higher critics and other unbelievers in the Bible from the Catholic priesthood. All the clergy and all the clerical students are required to swear their allegiance to the sacred traditions and to oppose what is styled "modernism," higher critical infidelity. The oath includes not merely the teachings of the Bible, but also the teachings of the church.

If loyalty to the Bible alone had been enjoined we could have wished that all the different Protestant denominations might have followed suit. That would have meant the cutting off of more than half of the ministers, trustees, etc., who freely confess that they have lost all faith in the Bible and are Bible teachers in name only—Bible opposers, in fact.

FEDERATION IN FACT

"Few people realize that most of the important Protestant denominations in America are united in a federation that is as real as the federation of States. Even the mem-

bers of those denominations themselves who are aware of that fact are, for the most part, probably unaware of its significance. Nothing has so seriously hampered the church as a moral force, as its sectarian divisions. If the Protestant branch of the church is undertaking to remove from the field of moral power the hurtful influence of these sectarian differences, its power in shaping the lives of men will be incredibly enhanced. That is just what the Protestant churches of America are doing.

"As our readers know, there assembled in Philadelphia two years ago last December, for the first time, the Federal Council of the churches of Christ in America. These churches found their common interest, not in a creed—though they agreed in the assertion of their attitude toward Christ—nor in a common ritual or form of government, but in a common work. On the 24th and 25th of last month, in the city of Washington, the Executive Committee of that Council held their second annual meeting. It is noteworthy that all their discussions pertained to common activities of service. Whatever discussion there was concerning beliefs was the by-product of the consideration of a practical measure, and it was of no effect upon the final action. In all such organizations the crucial question is the financial one. People are ready to gather together for talk; but when they make appropriations, one may be sure that they are to be reckoned with. The denominations constituting the Federal Council are assessed, and most of them have paid their assessments already. Moreover, out of these assessments the Executive Committee have appropriated funds for defraying the cost of the common work.

"Under authority of this Executive Committee there has been a careful investigation conducted in co-operation with the chief Home Missionary Societies; and the resulting recommendations have been adopted by nearly five-sixths of the home missionaries west of the Mississippi river. Under the authority of the Committee a branch of the Council, the Commission on the Church and Social Service, has made an important report on the relation of the church to industrial conditions in a center of steel manufacture. The Executive Committee of the Council at its meeting appropriated $5,000 for the use of the Commission on the Church and Social Service.

"Compared with the great mass of people composing the constituency of this Council—about fifteen millions—the sum appropriated seems minute. But the size of the sum is of much less significance than the fact that thirty denominations, including virtually all the larger ones, have formed a Federation that is exercising the power of the purse. By disregarding differences in creed, polity, and traditions, and by federating with the object of engaging in a common work that costs, these thirty denominations have, we believe, followed the course that will lead to real Church Union."—*The Outlook.*

OPPOSITION TO JEWS IN TURKEY

Turkey has long had the honor of being one of the few countries in which Jews enjoyed all the rights and privileges of preferred citizens. The Turkish Revolution was supposed to mark an era of special favor to the Jews residing in Turkey. It now seems that this is not the case. We quote from the *Hebrew Standard:*—

"Dr. Israel Auerbach states that the era of good feeling produced by the successful outcome of the revolutionary movement among the young Turks has vanished. Turkish officials were disposed to exhibit an anti-Semitic tendency toward the Jews in the last year. In place of efforts to make the Jews of Turkey an important element of the body politic, an attempt to repress them is noticeable. Unlimited immigration of Jews into the Ottoman empire is likely to prove a chimera; an immigration statute, providing for restrictions more or less severe, is in process of enactment."

THE IMMORTALITY OF THE SOUL

Mr. Edison has taken time from his scientific investigations, which have centered chiefly in electricity, to take a look into things metaphysical and spiritual. In a magazine article recently he discussed the immortality of the soul. He brought to his subject the reasoning and philosophical powers of a gifted brain accustomed to look more carefully than usual at the relationship and bearing of one principle upon another, one theory upon another, one fact upon another. Mr. Edison denies the immortality of the soul; he declares that he can see no facts in nature leading to any such conclusion. As a sample of his close reasoning on the subject we quote one of his statements, which he considers too self-evident to need proof. Indeed, we doubt not that Mr. Edison's position would be that human immortality is not to be assumed, in view of the fact that we are a dying race. We presume that his position is that the proofs must be sought in the opposite quarter—that man must be assumed to be mortal and that any disputing this position must give the proofs of his immortality. We quote Mr. Edison:—

"A man's intelligence is the aggregate intelligence of the innumerable cells which form him—just as the intelligence of a community is the aggregate intelligence of the men and women who inhabit it. If you cut your hand, it bleeds. Then you lose cells, and that is quite as if a city lost inhabitants through some tremendous accident."

PHILOSOPHERS OF THE PAST HANDICAPPED BY DREAD OF THUMB-SCREWS, ETC.

It will not do for us to claim that Mr. Edison is not a philosopher because he disagrees with philosophers of the past. We must admit that his attainments in science have all been results of the exercise of a naturally philosophical mind, which now for years has been trained in philosophical study, and that for this reason he has his splendid rank as a scientific man. On the contrary, we must admit that many of the philosophers of the past in their reasoning on theological questions were handicapped by dread of thumb-screws, racks and other tortures of the "dark ages," as well as by certain ignorance and superstitions, which, thank God, are gradually passing from the minds of all intelligent people. Indeed, we must remember that nearly all the philosophies as respects cosmogony and chemistry have proven themselves fallacious, and the latest researches of science astound us by threatening a revolution of the philosophies respecting astronomy. Perhaps philosophy has made progress in every other direction than along religious lines. And in this particular we note that the great majority of the learned have entirely abandoned the philosophies of their fathers and are known as "higher critics," "evolutionists," etc. Only in the Catholic church are the theological philosophies of a century ago given the slightest weight amongst the learned, although these theories, embodied in Protestant creeds, still hold a powerful sway in the minds of many Protestants who still like to think that what their fathers believed was infallible on every subject.

Meeting Mr. Edison's statement, above quoted, with such candor as the gentleman's intellectual prowess seems to justify, we must admit that there is a great deal of force and logic in his deduction. Mr. Edison has Apostolic authority for considering man as made up of various members, each intimately related to the welfare and intelligence of the whole. St. Paul uses this argument in illustrating the true church, "the Body of Christ." He likens one member to the hand; another to the foot; another to the eye, etc., and declares that each is necessary to the completeness and harmony of the whole and adds, So, also, is the church.

We will not here follow the Apostle's argument to the church to note particularly how Jesus is the Head of the church, how every member is united to each other member and interested in each other member. We will take the same example of the human figure. It seems to justify the statement that a man's intelligence is represented in the intelligence of all his members. Human skill is related to human intelligence. Consequently the man who has lost his hands has less intelligence, less opportunity and less skill than previously. If he lose also his feet, his intelligence decreases proportionately. If he lose his sight, his hearing and his sense of smell, each loss diminishes his intelligence. A whole village of people devoid of sight, hearing, taste, the sense of smell and of touch, would be a very unintelligent community. This we understand to be Mr. Edison's argument, expressed in different terms. Mr. Edison's terms seem appropriate if we take a sufficiently broad view of his language. To illustrate: If one lose a few drops of blood, the loss may make no perceptible impression upon his intelligence. But if he lose a quart of blood, his intelligence will be considerably diminished; faintness, stupor, may be expected. This would seem to prove Mr. Edison's statement correct, and that the loss of a few drops of blood is really a loss, to some extent, of vital power, and hence a loss of intelligence, but

in so small a degree as not to be appreciable to one in health.

PUZZLED OVER BELIEF THAT BLOW THAT WOULD KILL WOULD ENABLE MAN TO KNOW EVERYTHING

In olden times we were told, and tried to believe it, that a dead man knew more than a living one. We were puzzled by the fact that a blow on the head might stun one to insensibility, in view of the fact that we were told that a heavier blow, that would kill the man, would enable him to know everything in an instant. The philosophy (?) of this was handed to us thus: The soul is the intelligent being, of which nobody knows very much. It is imprisoned in our mortal bodies and can operate in them only unsatisfactorily. The moment of death is the moment of release to the soul, which then can think and reason more soundly than when obliged to use the brain.

Many of us tried in childhood years to believe such unphilosophical philosophy. We asked for proofs and were told that it was the voice of the church's philosophers, and if we would doubt it we would be damned to eternal misery. Believing this, and not willing to be doomed to eternal misery, many of us restrained ourselves and that portion of our brain became well-nigh atrophied.

Even the religious found it difficult to believe in so immaterial a soul and inquired, Why, then, a resurrection of the dead? Will the resurrection signify another real imprisonment of the soul and a decrease of intelligence, as this philosophy (?) would seem to imply? Some gave up the quest for knowledge in despair and sought for something more intelligent outside of all the creeds and philosophies of "science falsely so-called." Others of us have held to the Word of God and sought to see its philosophy, its teachings, and to harmonize them.

We are glad to belong to this growing class of Bible students who declare, Let God and his Word be true, though it disprove many of the theories we once believed and almost worshipped. (Rom. 3:4.) We want the truth!

MR. EDISON AND THE BIBLE

We are not personally acquainted with Mr. Edison, nor with his religious views, but we believe that his philosophical mind is turning quite into line with the teachings of the Bible respecting man and his future. We do not say that he has attained the Bible viewpoint, but merely that he has taken a good step in that direction. Without discounting good features contained in our own creeds, we must admit that many of them are thoroughly illogical and unscriptural. For instance, the theory that a human soul is an invisible entity specially created by God and full of divine intelligence and that this intelligent soul is introduced into the new-born child and is the real child—this is no longer reasonable nor logical to us.

We wonder that our forefathers of the darker period, in their wonderful philosophies, did not see the absurdity of such a position. If it were true, would it not make the Almighty Creator a co-laborer with fornicators and adulterers in the bringing into the world of illegitimate children? Still worse, does not this theory charge to the Almighty God of wisdom, justice, love and power the creation of idiots and mental imbeciles and moral degenerates? If the human parents merely bring human bodies into existence as receptacles for souls which God individually and specifically creates in each instance, then not the parents, but the Almighty is responsible for all the degeneracy we see in the world, for it is the soul that is responsible, as all must admit.

THE FIRST MAN, OF THE EARTH

The center of the mistake on this subject, handed to us from the philosophers of the "dark ages," is the assumption that the real man is the spirit being, the soul. St. Paul assures us to the contrary of this, saying, "The first man was of the earth, earthy." The Lord through the Prophet David declares the same truth, saying, "What is man that thou art mindful of him? . . . Thou hast made him a little lower than the angels." (Psa. 8:4, 5.) The angels are the lowest in rank on the spirit plane, and man, although in God's image when perfect, was still lower than the angels, in that he was not a spirit being, but a human, an earthly being—"of the earth, earthy."

The Scriptural proposition is not that God made a body for man out of the dust of the earth and put a spirit man into that body, but that God made man of the dust of the earth, breathed into his nostrils the breath of life (an animal life) and "man became a living soul"—an animal or earthly soul. In other words, the entire Adam became a living soul—a living being. That one man was subsequently made twain for the very purpose of propagating living souls in his own likeness. And thus for six thousand years the divine command has been in process of fulfillment—"Multiply and fill the earth." God created but the one soul originally, divided it, and then, by natural processes, generation after generation of human souls have been born. Man is an earthly soul or earthly animal, as are all the earthly creatures, only that his is a higher nature—an earthly image of his Creator, who is a Spirit Being.

From this standpoint how clearly we can discern the mistakes of the philosophies of the past and the true philosophy revealed to us only in the Bible, although discerning, penetrating, philosophical minds like that of Mr. Edison may reach the same truth from the study of the great Book of Nature.

From this standpoint we see that the entire man is a living soul—that is to say, a sentient being. The formation of Adam was very important, just as today, under the same divine regulations, the shape of the brain has to do with the character of the man—gentle or vicious, criminal or conscientious, benevolent or stingy, reverential or otherwise. As the Bible declares: "As a man thinketh in his heart, so is he." (Prov. 23:7.) And a man's thoughts shape themselves according to the structure of his brain. Thus phrenology is a widely-recognized science. Not only so, but physiology tells us that the various portions of the human body are so intimately related to the brain that the quality of the mind can be discerned in the general features, not only in the shape of the nose, the curl of the lip, the glance of the eye, but also in the grasp of the hand and its general shape, even to the particularity of a finger print.

All these outward signs indicate the character of the soul, being—all are identified with it. In a word, a soul is a person. The various districts of the brain representing the various sentiments and passions of the individual, are like so many members, each having its own personality. Amongst these various members of the human mind some are stronger, some weaker, and the stronger ones dominate. There are exceptions, of course, to this rule in what we sometimes term conversion. Conversion means the establishing of a new rule or order in the individual life. Note the method of its accomplishment:—

(1) Certain matters are brought to the attention of the person or soul which seem to indicate a wiser course than the one pursued in the past. The various districts of the brain, like so many members of a council, consider the proposition, weigh its pros and cons, advantages and disadvantages, and then reach a decision. That decision we call will. Sometimes there is desperate struggle in the brain, the various members of the council of thought battling and struggling against each other. The will may be strong or may be weak, just as a party in Congress may be strong or weak while in power. But the will rules with more or less vacillation or strength, according to the number and power of the members supporting it. Thus we have found some possessed of strong characters; others who are weak, vacillating—"double-minded."

THE WILL REPRESENTS THE SOUL, THE PERSON, THE EGO

Some of the qualities of the mind may be styled the "flesh"—this term represents the lower and more animal qualities of the person, the soul. To the contrary of these are the higher organs of the mind—reverence, spirituality, conscientiousness, sublimity, ideality, etc., and these are called the heart, because they include the affections and qualities of the mind to which God appeals, saying, "My son, give me thine heart."

Thus seen, we are daily making soul-character, influenced by our environment and the lessons and experiences which come to us through our senses. The character develops either upward or downward—toward God or toward sin. But there is no such thing as total depravity, except in idiocy, for, by divine providence, some features of the original divine likeness in which father Adam was created still persist in all of his children who have reason. The effort of all reformers is to appeal to the mind, either through fear or love or selfishness, to effect an organization of the mental qualities favoring the things of righteousness and opposed to sin. The permanent conversion which produces the saintly character is the appeal of love—"The love of Christ constraineth us." The love of the Father is potent in the hearts of all who receive it. It can effect changes in conduct, in language and in thought, which can be accomplished by nothing else.

A METHODIST BISHOP'S DEFINITION OF SOUL

A Methodist bishop is credited with the following definition of a soul: "It is without interior or exterior, without body, shape or parts, and you could put a million of them into a nut-shell." Mr. Edison does not believe in such a soul.

In repudiating such a view he places himself in accord with the divine teachings.

The word immortality is rarely used in its strict, academic sense, as signifying deathlessness or that which is proof against death—inherency of life, requiring no sustenance. Immortality in this sense of the word is, of course, a quality which belongs to God alone. As the Scriptures declare of him, "He alone hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." Immortality in this sense of the word, possessed by the Heavenly Father and his only begotten Son, the world's Redeemer, is promised as a special reward (not possessed by angels or any other creature) to the elect, saintly few, called, chosen and faithful during this Gospel age. These are styled the bride, the Lamb's wife, and the promise to them is that they shall receive this great reward of glory, honor and immortality when the Redeemer shall appear in his glory in the end of this age to grant to them a share in the first or chief resurrection from the dead. With this attainment of immortality they are promised also new bodies, no longer flesh, but spirit, no longer in the likeness of the first man—"As they bore the image of the earthy, they shall also bear the image of the heavenly." —1 Cor. 15:49.

ARE ALL MEN IMMORTAL?

Mr. Edison is in full agreement with the Bible in his conclusion that human soul or personality is always identified with an organism or body. We must also agree with the Bible and with Mr. Edison that all souls die. The Bible declares, "The wages of sin is death," and again, "The soul that sinneth, it shall die." The Bible explains that Adam, as a living soul, might have continued his existence perpetually had he not transgressed the divine law and that the transgression brought to him the penalty of death. Mr. Edison agrees with this conclusion without, perhaps, admitting original sin or anything else connected with the Scriptures.

Where, then, is human immortality? We answer that there is no human immortality, in the same sense that there is a divine immortality—in the sense that God is death-proof. He alone has immortality in that sense. When we speak of immortality in respect to mankind, we use the word, not in an academic sense, but in a relative way. We mean that death does not end all for Adam and his children—that a future life is arranged for them in divine providence—when, where and how the Bible clearly tells.

We wish that Mr. Edison and many thinkers who have no confidence in the Bible might see the beauties and harmonies of its presentations. The Bible declares that the eternal life lost by father Adam has been redeemed for him by the death of Jesus Christ, "the just for the unjust." It tells us further that as all of Adam's race share by heredity in his death penalty, so they all shall be permitted to share in his recovery from the power of the tomb, from sin and death. Thus the Scriptures declare, As by a man comes death, by a man also comes the resurrection of the dead; for as all in Adam die, even so shall all in Christ be made alive, every man in his own order or company.—1 Cor. 15:21-23.

The great Apostle Paul declares that there shall be a "resurrection of the dead, both of the just and of the unjust." The Hebrew Prophet declares, "Many that sleep in the dust of the earth shall awake." The awakening time will be the morning, as the present is the night-time of sin and darkness. The glorious morning nears, as the night of sorrow and tears passes. There will be a glorious dawn to that great day of a thousand years, whose light is already foregleamed in the wonderful inventions of our time, in which Mr. Edison has been used of the Almighty to assist. Shortly the Sun of Righteousness shall shine forth, scattering the darkness, ignorance, superstition, sin, death. Shortly the reign of the divine righteousness and love, co-ordinated, will bring blessings to our race, now resting under the sentence or curse of death. Shortly all will have the opportunity of recovery from the fallen condition of weakness and degradation, being uplifted or resurrected gradually to the full perfection of human nature, earthly nature, in the image and likeness of the Creator, in the midst of a world-wide Paradise.

CARDINAL GIBBONS' WORDS AGREE TO THIS

Cardinal Gibbons gave an interview to a reporter of the *Columbian Magazine* in answer to Philosopher Edison. Noting with interest the Cardinal's defense of the doctrine of immortality, we have clipped and below produce the essence, the kernel, of his argument on the subject as based upon the Scriptures. We are pleased to see that, like ourself, the Cardinal finds the Scriptural proof of a future life, not in the philosophies of a darker past, but in the resurrection promise of the holy Scriptures, as follows:—

"Christ brings to humanity the certainty of eternal life. He proved it by his own resurrection; and if anyone thinks the evidence for Christ's resurrection is weak, I ask him to study and think deeply over the fifteenth chapter of First Corinthians. No sane scholar, remember, denies that we have the testimony of St. Paul himself; nor that St. Paul is honestly setting down the testimony of those who claim to have seen our Lord after death. If so many sane men, Apostles and disciples of Christ, are mistaken, if they cannot believe the testimony of their own eyes, if such a delusion can keep so firm a hold on so many different characters for so many years and become the basis of all their beliefs and the transforming power of their lives, then no human testimony is of any value; then let us close our courts of justice, for no case is proven by so many trustworthy witnesses. No!" the Cardinal said, in the tone of deepest conviction, "Christ is risen; and his resurrection is the plainest evidence of man's immortality."

THE KINGDOM OF GOD IN SAD CONDITION

Bishop Hughes (Methodist), of California, recently spoke in Boston. He complimented the Catholic church and berated his own denomination and, incidentally, called attention to the sad state of God's kingdom. In its report of the address the *Boston Transcript* says: "Praise for the Roman Catholic Church and what it does for its children, was given by Bishop Edwin H. Hughes, of California, before a large congregation at the Bromfield Street Methodist church last evening at the final session of the Sunday School Institute. Bishop Hughes said:—

" 'You talk about the wonderful hold the Roman Catholic church has upon its people. You ask, how does it do it? I will tell you how it does it. They instruct their children. It is borne in upon the consciousness of every child in every good Roman Catholic home, as soon as it comes to any sort of understanding, that the church is the instrument of his salvation, and he is held right to that idea. They establish their catechetical classes, they run their parochial schools with a religious purpose, and they lay an enormous emphasis upon taking care of their children.

" 'I say to you, if the Roman Catholic church is willing to pay that price for holding its own, and the Methodist Episcopal church is not willing to pay that price for holding its own—then I say the Roman Catholic church deserves to be the coming church.

" 'The Protestant church that does not see that its future is inevitably bound up with the religious instruction is just as certainly doomed to failure as I am standing here tonight. If the members of the Roman Catholic church are more willing, under the instructions of their priests, to obey the laws of God with reference to the children of the church than our people are, under our instruction, then I say that the Roman Catholic church is entitled to the credit of the whole business.

" 'When God Almighty puts into the arms of any earthly parents a new life, then I say that God Almighty pays those parents the biggest compliment that he can possibly pay. That child is God's child ere he is our child, and he is to be held as a member of the kingdom of God. We of the Methodist church hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God. If this is so, then the biggest task we have is to keep them members of that kingdom. I believe the greatest church on earth is the Christian home; the finest sanctuary to be found anywhere is the Christian home.' "

THE SUNDAY SCHOOL EFFECT

The Bishop used the above words in connection with an address on Sunday School Work. His words endorse our presentations of the subject. In STUDIES IN THE SCRIPTURES, Vol. VI., we call attention to the fact that Sunday Schools are an innovation little more than one century old. We point out that they are the expression of human wisdom merely—that neither to the Jews nor to Christians did God give directions respecting Sunday School organizations. The divine arrangement is that each family should complete a unit and that the parents should be the instructors of the children in religious things. In disregarding this divine arrangement two evils have ensued:—

(1) The parents have felt relieved of the responsibility of teaching their children and thus have lost a great blessing and source of personal instruction.

(2) The children have been taught to look elsewhere for the highest information, and correspondingly to disrespect their parents as unqualified to be their instructors. As a result, disrespect and disobedience to parents have increased and parental interest in and control over their children have diminished.

We urge upon all parents everywhere within the range of our influence to weigh the responsibility resting upon them in respect to their children. Whoever brings into the world a child, should feel the responsibility toward it for food and raiment and reasonable comfort, and particularly for moral and religious instruction. Regardless of what others do or do not, all of the Lord's consecrated people should be faithful to this great trust. No service to the Lord could possibly be acceptable as a sacrifice if it meant the neglect of duty to one's children.

ATONEMENT AND THE KINGDOM

We are glad to note that Bishop Hughes recognizes the unconditional benefits of the Atonement in respect to all children. His reference to the kingdom of God, however, clearly shows that his understanding respecting it is quite vague. There are at this moment at least eight hundred millions of children under ten years of age. If these all be members of the kingdom of God, our Savior was quite in error when he declared: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Eight hundred millions could hardly be called a little flock. And besides, Jesus said the kingdom had not yet been given. On the contrary, did he not teach us to pray, "Thy kingdom come; thy will be done on earth as it is done in heaven?"

We ask the Bishop, and as many as this article shall reach, to consider the improbability of the Bishop's view of matters being true—the incorrectness of the Methodist view. If earthly parents have a responsibility for their children, how about the heavenly Creator or Parent, "In whom all live and move and have their being?" Has God no responsibility for all the children born into the world? Would he neglect his duty, if earthly parents did neglect theirs? Are the thousands of millions of heathendom and Christendom going to a burning hell because of neglect of their education by the great Life-Giver or Father?

Let us reason a little on the Bishop's statement of Methodist views. If Christ made an atonement for the sins of all mankind, of what purpose or value has it been as yet to any but the handful, the "little flock," whom our Lord declares will receive the kingdom of God by and by—the kingdom prayed for?

We look all about us for God's kingdom quite in vain. The heathen three-fourths of humanity are surely not God's kingdom, nor any credit to any kingdom or government. The one-fourth of humanity known as Christendom (Christ's kingdom) does not appear to be the genuine article. It is full of jarring creeds, selfish antagonisms, bitterness, envy, hatred, strife, "works of the flesh and of the devil." Its most civilized nations are spending thousands of millions of dollars on war preparations—and this after more than eighteen hundred years of the reign of Messiah, as Bishop Hughes and the Methodist friends think.

ALL A GREAT MISTAKE

Our Methodist friends and many others have, according to the Bible, made a great mistake in their theology on this point. God's kingdom is not here. It has not yet come. We are still, in the language of the Apostle, "waiting for the kingdom of God's dear Son." The promise is still more sure that the faithful, saintly overcomers of this Gospel age will sit with Messiah in his Throne of spirit control during his Messianic kingdom. We are still waiting for it. Neither the heathen children nor the heathen parents, nor the Christian children, nor the Christian parents are yet in the kingdom which has not yet come.

We are glad that the Bishop sees that the Atonement of Christ is universal—for all mankind. We ask him to look again at the subject and to note that in the present Age, during the past eighteen centuries, God has been merely selecting the saintly followers of Jesus to constitute with him the kingdom or ruling class. These are the little children, or humble children of God. "Beloved, now are we the sons (children) of God, and it doth not yet appear what we shall be; but we know that when he appears we shall be like him, for we shall see him as he is."

God has not only arranged that the Atonement work of the Savior shall be for the sins of the whole world, but he has also provided that there shall be a time and an opportunity in which the Redeemer will make his atonement work available to all mankind—heathen and Christian, old and young. To them he will give the opportunity of restitution to all that was lost in Adam and provided for at Calvary. This will be at the second coming of Christ, as St. Peter explains in Acts 3:19-23.

Then Messiah will set up, establish, his kingdom—a thousand years' reign of righteousness. Satan will then be bound and the darkness which belongs to his reign of sin and death will give place to the glorious light of the knowledge of God. Under those favorable conditions humanity will not have an opportunity of becoming kings and priests unto God, members of the "little flock;" but they will all have the opportunity of becoming identified with the kingdom, not as kings, but as subjects. They will all have the opportunity of attaining everlasting life as human beings in this world, which will then gradually be transformed—Paradise regained. Meantime the unwilling, rebellious, disobedient, as St. Peter says, will be "destroyed from amongst the people"—second death.

RESPONSIBILITY OF CHRISTIAN PARENTS

The fact that God has not neglected his responsibilities, but is working out his glorious purposes to fulfil them, must not make Christian parents negligent. On the contrary, the example should make them all the more careful by showing them a parent's obligations. Some of the children may so respond as to become eligible to a share in the kingdom proper, as members of the royal priesthood, who shall sit upon the throne; but to the others, parents also have a duty. Such should be taught, not that all transgressions will be punished alike, in eternal torment, but that every transgression, great and small, will receive eventually a just recompense of reward. They should be taught that whatsoever is sown will be reaped, and that advancements under the blessings of the kingdom may be promoted or retarded by their present conduct, by obedience or disobedience to the divine law. Such rational teaching will appeal much more quickly to the children than will any amount of falsification and misrepresentation concerning eternal torment, fire, etc., in which no reasonable person longer believes, and which came not from the Bible, but from the "dark ages."

MURDERS HER GRANDCHILDREN

EASTER SUNDAY'S LESSON

APRIL 16.—2 Kings 11:1-20.

"Blessed are they that keep his testimony, and that seek him with the whole heart."—Psalm 119:2.

Jezebel's daughter, Athaliah, on the death of her husband, became Queen Dowager of the Kingdom of Judah, her son Ahaziah becoming King. In Oriental lands the King's mother is still the highest authority in the kingdom, as, for instance, in China. This was the custom with the Jews. As Queen Dowager Athaliah had exercised a powerful and baneful influence against the true God and his worship and in favor of Baal worship. Here is not the only instance in which the intermarriage of the kings of Israel with the daughters of foreign kingdoms brought great injury. Her mother Jezebel was another notable illustration. And we remember that it was Solomon's foreign wives who ensnared him.

In line with all this we remember that the divine command to all Jews was that they should not intermarry with other nationalities. Every deviation from the divine law seems to have brought with it serious penalties. This is strictly in harmony with God's arrangement with that one nation alone, that they should be his people in a peculiar sense, that other nations were not his people and that obedience to his laws would bring them blessings and disobedience bring them adversities. That law is still upon the Jews, but not others.

A proper recognition of the antitype, or spiritual significance of that item of Jewish law, should be observed by all; it is applicable to Christians, who constitute, from the divine standpoint, "a holy nation, a peculiar people." Christians are not to be unequally yoked with unbelievers. Christians are to come out from the world and be separate. This, however, does not apply to nominal Christians, but only to the spirit-begotten class, who have made a full consecration of themselves to the Lord. These are counselled to marry "only in the Lord"—only the consecrated. Those who disregard this divine injunction endanger their own spiritual development, as well as their own happiness and the happiness of the worldly person with whom they become yoked.

MURDERING FOR POWER

When King Ahaziah was slain by Jehu, his mother, the Queen Dowager, realized instantly that this meant her loss of rank and power—the power and honor and riches which her selfish, proud heart so loved. She realized that the moment her grandson ascended the throne she must vacate her position in favor of her daughter-in-law. Her selfish, proud heart resolved that on no account should this be. Rather, she would be a murderess. Forthwith she caused her grandchildren to be slain, except one, an infant, who was hidden by his aunt in a room used for the storage of sleeping mats, and, in our lesson, styled a bed-chamber. Subsequently, he was nursed until his seventh year, in one of the rooms connected with the old temple, which was in disuse during Queen Athaliah's reign, as she favored and upheld the worship of Baal.

One lesson for us here is the power of pride. We may well hope that many could not be influenced to become murderers, even with such inducements. But not many of us will ever have such a temptation either to grasp a throne or to retain hold on one already possessed. Other illustrations of the power of pride leading to murder, in the interest of a throne, are mentioned in history. For instance, King Herod's murder of all the infants of Bethlehem of two years and under was to preserve to himself and his heirs the throne of Israel. History tells us of how Laodice poisoned her six sons, one by one, that she might be Empress of Constantinople. Another mother named Irene, which name signifies peace, gouged out the eyes of her own son that he might be incapable of ruling the Empire over which she sought to reign alone.

No wonder the Bible declares that the heart of man in his fallen condition is deceitful above all things and desperately wicked! No wonder the Bible tells us that the blessing of the New Covenant which God will establish with the world through Israel, during Messiah's reign, will operate to the taking away of the stoniness of the heart and to the return to mankind of a heart of flesh—a proper human sympathy such as the perfect man had when he was created in the image and likeness of God! How glad we are that Messiah's kingdom will not merely restrain sin and sinners, but, by restitution processes, take away the stoniness of heart and bring as many as are willing of mankind back to tender-heartedness and into harmony with the divine law of love for God and for the neighbor!

Since we are not kings and queens and have not their temptations, let us note that the same principle of hard-heartedness operates in the business world, in the social world and in the family. In the business world, it operates to the destruction of a rival concern. In the social world, it cuts rivals, prompts to misrepresentation, slander, etc. In the home, as between parents and children, brothers and sisters, it frequently means injustice. The correction for all this is a love of righteousness which will lead each to love and to obey the Golden Rule and, as nearly as possible, to comply with the divine will, "Thou shalt love the Lord thy God with all thy heart and all thy mind and all thy being and all thy strength, and thy neighbor as thyself."

CROWNING THE BOY KING

The young King was named Joash. He was kept in hiding six years and, in his seventh year, was crowned. Jehoiada, the High Priest, whose daughter had rescued Joash, superintended the inauguration ceremonies. With great wisdom he called together the chiefs of the nation at a festival time, when their coming would not be thought strange. Likewise the guards were so disposed as to give every protection to the young King and leave the palace without protection. The ceremony passed off successfully. The Queen Dowager, hearing the shouts, "Long live the King!" came forth from the palace to the temple to investigate and, realizing the situation, cried, "Treason, treason!"

So it is that injustice sometimes becomes intrenched and fortified in human minds so that an attempt to establish righteousness is considered treason, rebellion, outrage. The lesson to all the Lord's consecrated children is, "Keep thy heart with all diligence, for out of it are the issues of life." —Prov. 4:23.

When the crown was put upon the young King's head, on top of it was laid the Testimony, the parchment scroll of the ten commandments. Thus was indicated that the divine law was superior to the crown. Such should be the estimation of the matter in every well-balanced mind. Divine law comes first; human laws second. And human laws are usually up to as high standards as the people who make them are worthy.

Judah must have been considerably sunken in the qualities of patriotism and manhood to allow the Dowager Queen to usurp the throne by murder for six years. Similarly states and cities, permitting and recognizing the domination of frauds and combines against the public interests, are usually getting as good treatment as they deserve. It is the heart, the intellect, the mind that is to be educated up to the higher standards—then those high standards will be attained by the body politic.

TOO MUCH MONEY—FURTHER OFFERINGS REFUSED

FREE-WILL OFFERINGS ONLY

A LESSON FROM THE FAR PAST ON GIVING FOR RELIGIOUS PURPOSES—TREASURERS WITHOUT BONDSMEN

APRIL 23.—2 Kings 12:1-16.

"Then the people rejoiced for they offered willingly."—1 Chron. 29:9.

Sixteen years passed after the incidents of our previous study and found King Joash in his twenty-third year. Already he had made suggestions to the priests respecting the repairs of the temple, which was considerably dilapidated, because the people were still half-hearted in the worship of Jehovah. The influence of the idolatry of surrounding nations was still upon them. Some of them still burned incense upon the altars of Baal.

PRIESTS POOR BUSINESS MEN

King Joash found that allowing the priests to collect the money wherewith to repair the temple showed no results. Not every good-hearted man has executive ability. The record does not tell that the priests were dishonest in the use of the money collected for their affairs. Nor does it say that they spent the money unwisely. Possibly the people did not have confidence in the priests and did not give so freely on that account. However, the King noted the fact that the temple continued to be dilapidated and called for the priests and said to them, Why repair ye not the breaches of the temple? The answer of the priests is not given, but the King's mandate was, "Now, therefore, take no more money from your acquaintances." The King passed over the matter as lightly and courteously as possible, without charging the priests with embezzlement or neglect.

A new procedure was to have a specially prepared money-chest inside the temple court, convenient to the worshipers who passed in and out, and under the care of the priest, who served as doorkeeper. This method proved successful. The money speedily accumulated. Ere long there was a sufficiency to make the repairs and more. Further donations for this purpose were refused. The temple was put into good order and a general blessing followed the experience.

There is a lesson in this matter for us. The people like to see results. (1) They want to know that monies that are donated for benevolent purposes are not all absorbed for office expenses. (2) Voluntary offerings have the approval of both God and men, rather than offerings that are importuned, coaxed, begged, wheedled from saints and sinners. Everybody who gives to the Lord's cause is advantaged thereby; he not only forwards a benevolent cause, but cultivates generosity in his own heart. Our Lord said, "It is more blessed to give than to receive"—where the giving is willing and voluntary.

Church begging is undoubtedly doing great harm. The remark has been made that the chief item of religion in some churches is begging for money—private solicitation, and also public solicitation, by the passing around of the collection box. Church fairs, church suppers, grab-bags, etc., are still more reprehensible than the collection box and private solicitation. Some one has called such efforts the "milking of the goats." The Lord's people are supposed to be sheep; the world's people, goats.

The proper thought seems to be what the Scriptures inculcate, namely, that each Christian should give according to his ability and interest in the work and that non-worshipers should not be expected to give nor requested so to do. But who does not know that a large proportion of the money collected for church purposes is unwillingly given by people who

not only are not directly interested in the projects, but sometimes even opposed thereto! Thus Protestant business men often give to Catholic charities, rather than offend good customers. Likewise Catholic business men donate to Protestant enterprises with which they have no sympathy.

It is a good time to return to the Gospel admonition, Let each one of you lay by in reserve on the first day of the week according as God has prospered you—for religious and charitable objects. Only such voluntary giving has any merit whatever in the sight of God or in the sight of good men. Only such will receive the Divine blessing upon it, whether it be the widow's mite or the rich man's munificence.

BREAKS IN THE TEMPLE WALL

Viewing the spiritual temple we perceive that, outwardly, as represented by the magnificent churches of metropolitan cities, nothing more could be desired than what is now enjoyed. Describing the church conditions of our day, the Scriptures portray our condition under the figure of the Laodicean church, thus: "I know thy works, that thou art neither cold nor hot; I would thou wert hot or cold. So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. 3:15-18.

It is from the spiritual standpoint, therefore, that the temple of today needs to have repairs. Outwardly, the church is rich; spiritually, she is poor. The majority of her educated, including ministers, have abandoned all faith in the Bible as the Word of God. Yet they are not known as infidels, but by the less harsh term, "Higher Critics," "Evolutionists." With many the faith in a personal God even, is shaking and they incline to wonder if, somehow or other, we have not an unintelligent God—nature—and mankind and all other intelligencies merely evolutionary products. The cause and foundation of this disastrous condition is not far off.

The absurdities of the creeds formulated during the "dark ages" are so great that intelligent people can no longer accept them. We have made the mistake of supposing that these absurdities are based upon the Scriptures and well supported thereby. The truth is that our creeds of the past not only contradict each other, but also contradict the Bible. To learn this, to believe it, signifies a return to Bible study with the colored spectacles of our fathers removed and with our hearts uplifted to God that he may give us the light promised to his faithful people in the end of this age, of which we read that we should "give heed to the sure word of prophecy as to a light shining in a dark place until the day dawn and the day star arise."—2 Pet. 1:19.

THE DUTY OF THE HOUR

Noting the spiritual impairment of the House of God, the Church, all who love the Lord and who worship him should do their part, make their contribution, toward the improvement of these spiritual conditions. It is not to be left wholly in the hands of the clerical or priestly class. The people in general are to appreciate the situation and each delight to do his part in the rebuilding of the spiritual walls of Zion. Those spiritual walls consist of "the faith once delivered to the saints."

Each Christian should ask himself, What am I doing toward these repairs? How am I manifesting to the Lord my zeal for truth and righteousness and my hatred of sin and untruth? And as an answer to this question each should redouble his efforts to understand the Truth and to help others to an understanding of it, whatever may be the cost to the creeds and systems of the "dark ages."

1911—MEMORIAL SUPPER—1911

The Jewish Passover, which lasts for a week, begins this year on Thursday, April 13, which, in Jewish reckoning, is the 15th of the first month. In Jewish reckoning a day begins to count in the evening at 6 o'clock, consequently the 15th begins Wednesday night at 6 o'clock. Wednesday, April 12, would be the 14th day of the first month, and it, in turn, begins at 6 p. m. Tuesday, April 11, which is thus the anniversary of the first celebration of the Lord's Supper.

It is the custom of WATCH TOWER readers all over the world to celebrate our Redeemer's death on its anniversary. We trust that the celebration this year will be a very general one. The significance of the Memorial is described in our issue of February 1 and also in SCRIPTURE STUDIES, Series VI.

On the evening of April 11 at 7:30 the New York City church will assemble in the Brooklyn Tabernacle, 17 Hicks street, for the celebration of the Memorial. All Christians in fellowship of heart with the Lord are cordially invited to be present. We do not, however, specially invite or urge brethren from other congregations meeting similarly for this celebration on the same evening. We believe the instructions of the Lord's Word on the subject imply that each congregation or family of the Lord's children should meet together for this celebration.

There will be a baptism service on the Sunday preceding the Memorial—April 9—in the Brooklyn Tabernacle at 3 p. m. The subject of baptism is also discussed in SCRIPTURE STUDIES, Volume VI. All thinking of participation in this symbol are requested to make a very thorough study of the subject, that they may act with proper intelligence.

We recommend that all gatherings of Bible students, if possible, provide an opportunity for immersion preceding the Memorial. The Memorial celebration should be esteemed a great privilege. If any one is out of heart fellowship with the Lord, his first work should be to get right with him. And the Lord directs that any coming to his altar, should, as far as possible, before coming, get into heart harmony with all of the "household of faith." This should, therefore, be a time of heart searching and purifying. This, in the Jewish Passover type, was pre-figured by the search made for leaven of every description—leaven being a symbol of corruption, sin, contrariness to purity, righteousness and love.

Whoever finds himself out of harmony with the Lord at this season and avails himself of the privileges above suggested and seeks a return to divine favor will surely experience a great blessing. And whoever passes by the opportunity will lose a blessing which none can afford to lose. A realization of our own imperfections at such time must not discourage us or make us faint. Rather we should remember God's provision for our reconciliation through our great Advocate, whose death the Memorial celebrates. Let us also remember our covenant of sacrifice, by which we become members of the body of Christ.

It may not be amiss that we remind our readers that for some reason which we cannot explain it has for years appeared to us that Satan is granted special power to tempt the Lord's consecrated people at this Passover season, as he had special power at this season when our Lord was crucified. Then Judas entirely succumbed. St. Peter stumbled badly, and all of the Apostles temporarily forsook the Master and fled and were in deep perplexity until Pentecost. The Master's advice then is good still, "Watch and pray lest ye enter into temptation."

SOME CALCULATIONS ON THE JUBILEE CYCLES

Dear Brother Russell:—

Your calculation of the Jubilee Cycles (as published in September issue of *Overland Monthly*, 1910) beginning the count from the time Israel entered the land of Canaan, is so remarkably simple that I am surprised it did not come to my attention sooner; as it is with this added new viewpoint that certain questions which have somewhat puzzled me before have now been thoroughly cleared up in my mind, I am noting them for your consideration. They are as follows:

1. Why did not Israel celebrate 20 instead of only 19 Jubilees in the land before the great Cycle of 50 Jubilees began their count, so that the entire 70 Jubilees would be complete?

2. Why did the Jews remain in their land 19 years after the celebration of their last typical Jubilee? Why did they not immediately go into captivity?

3. Did the 70 years of desolation typify anything? If so, what?

As a result of your article in the *Overland Monthly* I have been helped to a solving of these questions, and I am sending you herewith my calculations and conclusions for any comments or added thoughts you may have or can suggest.

FIRST CALCULATION

This is my understanding of your reckoning as presented in *Overland Monthly:*

"To fulfill the word of the Lord by the mouth of Jeremiah

until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept sabbath, to fulfill three score and ten years.''—2 Chron. 36:17-21.

In the above question we find the entire number of Jubilee years the Lord purposed for Israel to be 70, which mark 70 cycles or periods of time. Each cycle was 49 years and its Jubilee the 50th year.

70 times this number (50 years) would be..... 3,500 yrs.
And this period, measured from the time Israel entered Canaan, which occurred before the date known as A. D. 1..... 1,575 yrs.

Hence the years since A. D. 1, to complete above period of 3,500 years, are..... 1,925 yrs.

Or 1925 A. D. marks the date when the full number of Israel's Jubilees would have been accomplished as indicated by the Lord through Jeremiah the prophet.

THE SECOND CALCULATION

This calculation is based on the Jubilees from the standpoint of the Law which was given to Israel as a nation and to which they bound themselves, and which has been and is now being fulfilled with regard to the Jews.—Lev. 26.

This calculation in no way antagonizes the view as expressed in SCRIPTURE STUDIES, Vol. 2, chapter 6, paragraph 2, page 180; also page 181; but is considering it only with regard to the Jewish nation and their land and not with regard to the restitution or antitypical Jubilee as set forth in S. S., Vol. 2.

The multiplying of the Sabbath or 7th day by 7 ($7\times7=49$) pointed out Pentecost, the 50th day, or Jubilee day, which followed.

The multiplying of the Sabbath or 7th year by 7 ($7\times7=49$) made the cycle which pointed out and led to the 50th year or Jubilee year.

The multiplying of the Sabbath or 50th year by 50 ($50\times50=2,500$) made the cycle which pointed out and led to the 51st cycle or Jubilee cycle.

As the Jubilee day was not celebrated on the last or 49th day, but on the following or 50th day, and the Jubilee year was not celebrated on the last or 49th year, but on the following or 50th year, so the Jubilee cycle (of 50 years) was not celebrated on the last or 50th cycle, but on the following or 51st cycle.

The Law required that where the typical system ended, the antitypical counting should begin.

Total number of years in Great Cycle..... 2,500 yrs.
From the celebration of the last Jubilee by Israel to the year A. D. 1..... 625 yrs.

The number of years since A. D. 1 necessary to complete the cycle of 2,500 years..... 1,875 yrs.

If the year 1875 A. D. marks the end of the Great Cycle of 50 × 50 years, then the following 50 years, or from 1875 A. D. to 1925 A. D., will be the Jubilee Cycle or period of time during which the Jews will be returned to their possessions. (This date, 1925 A. D., as we have seen, is the date originally intended by Jehovah as marking Israel's full number of Jubilees.) And how harmoniously does this agree with the ending of the Times of the Gentiles, which terminate during this Jubilee period; their lease of power departing from them allows the Law to be fulfilled toward the Jew, who can now come into his possessions.

Here we get the key to the matter regarding the celebration of only 19 and not 20 cycles before the Great Cycle (of 50×50 years $=2,500$ years) began to count. The last or 20th Cycle of 50 years was reserved for the Jubilee Cycle to follow the Great Cycle.

Jubilees celebrated in the land by Jews..... 19
Jubilees represented in Great Cycle..... 50
Jubilee period representing the time in which the Jew, according to Jubilee celebration, should return to his possessions 1

70

THIRD CALCULATION

''And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

''A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.''—Lev. 25:10, 11.

Here we have two statements made respecting the Jubilee year:

1. The RETURN of every person to his possession; and
2. The REST of the land.

''Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land REST and enjoy her sabbaths. As long as it lieth desolate it shall REST; because it did not REST in your sabbaths when ye dwelt upon it.''—Lev. 26:34, 35.

Here again we find that while Israel celebrated the Jubilee when they dwelt in the land, and each man may have returned to his possession and family at the Jubilee period, nevertheless the Lord declares that the land ''did not REST'' in its Sabbaths when they dwelt upon it.

So the Lord provided the REST feature of the Jubilee for the land when Israel went into captivity for 70 years, and here the 70 Jubilees of REST were accomplished for the land, but during that time the other feature of the Jubilee was neglected (the RETURN of each man to his possession and family), for we find the very reverse of this condition to be true. The Jews, instead of returning to their possessions during that time, were in captivity to and serving the King of Babylon.

How, then, and when will this returning feature of the Jubilees be accomplished?

As shown in SCRIPTURE STUDIES, Vol. II., chap. 6, Israel celebrated 19 Jubilees before going into captivity, and we have no reason to doubt that at each of these celebrations the RETURNING of the people to their possessions was accomplished to the best of their ability.

Now, as 70 was the number of Jubilee Sabbaths or years of REST celebrated for the land (during the captivity), but only 19 Jubilees or years with the RETURNING feature were celebrated, when will the other 51 Jubilees or years with the RETURNING feature be fulfilled? We answer:—

70—Full number of Jubilee Cycles ordained of God.
19—Cycles (with Jubilees) celebrated (50 years each) ..... 950 yrs.

51—Cycles remaining (without Jubilees) celebrated (49 years each)..... 2,499 yrs.

Total years..... 3,449
Number of years Israel entered Canaan before the date known as A. D. 1..... 1,575 yrs.

Total number of years since date known as A. D. 1 to complete above period of 3,449..... 1,874 yrs.

Or the year 1874 A. D. completes the above period as was actually fulfilled. This date, 1874, is just 51 years prior to the year 1925 A. D., which, in the first calculation, was found to be the date originally intended by Jehovah as completing the Jubilees for Israel.

Here we have the 51 Jubilees or years to be celebrated all at one time and not individually as were the first 19. What wisdom on the part of our Heavenly Father! The land has already enjoyed the REST feature of the Jubilees (while the Jews were serving in captivity to Babylon) and now Israel, being deprived of the privileges of the RETURNING feature of the Jubilees for 51 Cycles (of 49 years each), can celebrate the 51 Jubilees with RETURNING feature from 1874 A. D. to 1925 A. D. And this we find fully corroborated, for in 1874 the first Jewish colony was founded in Palestine. (*Overland Monthly*, September, 1910, page 324, 7th line from top of page.) And we see every year the increase of Jews RETURNING to their land and fulfilling the purpose of these 51 Jubilees.

The further question as to why Israel remained in the land 19 years after the celebration of the last Jubilee, is answered, to my mind, as follows:—

IS THIS TOO FAR-FETCHED?

If a day symbolically represents a year in Scripture, and 7 days mark to Israel the Sabbath which was carried out in the larger or 7-year system, would not the year symbolically represent the next greater time measure, or the Cycle period? If so, then, after the typical feature had ceased and the Great Antitypical Cycle began to count, Israel's 19 years in the land and 70 years captivity would fitly represent, or typify, the 19 Jubilee Cycles which Israel celebrated in their promised land, and 70 Cycles or (70×50 years $=3,500$ years) 3,500 years of captivity before they would be permitted to FULLY POSSESS again their land.

Number of years in 70 cycles..... 3,500 yrs.
Number of years Israel celebrated their last Jubilee before the date known as A. D. 1..... 625 yrs.

Number of years after date known as A. D. 1, when the 70 cycles end..... 2,875 yrs.

The year 2,875 A. D. is just 1,000 years from 1875, the time the Jews began to return to their possessions. At that time, we trust, according to the sure promises of the Lord, the Jews, as well as all mankind, will not only be established in their land but be capable of POSSESSING it and WILL POSSESS it; and it shall be for Abraham and his seed for an everlasting POSSESSION.

Your Brother, sincerely for truth, in love,

HAL KAUP.

THE WISE CHOICE

"Choose ye this day whom ye will serve; as for me and my house we will serve the Lord."—Joshua 24:15.

The Children of Israel had crossed Jordan. Moses was dead and Joshua was their Leader. They were having no difficulty at that time; but Joshua thought that it was proper just then for them to make their decision—proper for them to decide whether or not they would be faithful to the Lord, or would allow themselves to be led away by the idolatry of the people who lived in Canaan. Joshua had called them together and had recounted to them the Lord's blessings and favor which they had thus far enjoyed, and then expressed himself in the grand and noble sentiments of our text.

So, dear friends, we who realize that the Lord has been blessing, guiding and sustaining us in the past, should come to a full, positive decision as respects our course of life. The very fact of coming to a positive decision is a great blessing and a great help in the formation of character. Every time we come to a wise decision on any question, it strengthens mind and character, and makes us much more ready for another test—along some other line, perhaps.

We well recognize the fact that the entire consecration which the Christian makes, leaves nothing out; but we need to have some touchstone, something which will enable the mind to reach a decision quickly, and this touchstone should be God's will, so that to perceive the Lord's will on any subject would be to settle it without any temporizing. Again, it is highly proper that we should reiterate our consecration, and thus make it prominent before others.

For instance, if this were New Year's Day, and we were at a testimony meeting, there would be nothing wrong in saying, "Whatever any one else may do, I acknowledge God and will serve him!"—not as a new vow, but as a fresh acknowledgment of the consecration Vow which we have already taken.

We are to recognize the difference between making a new covenant every day, and the daily renewing of our covenant; the one would be an impropriety; the other would be proper. If we have made a binding covenant for life, we should no more think of breaking it than would a man who had leased a house or sold it.

Every day we should renew our covenant with the Lord—renew it and make it fresh in our minds, thus showing that there has been no change on our part; that we are still in the same attitude. This is the same thought as was in the making of our consecration; we are dead with Christ—"Ye are not your own, ye are bought with a price." We are exhorted to make this review of our lives and renewal of our consecration daily; to continue to keep this before our minds and hearts; to render our sacrifice to the Lord. Thus we are baptized by baptism into his death; and this baptism continues just as it was with our Lord. He had made his consecration and so it had to be completed; so it is with us; our vow, our covenant is unto death.

If the Lord's consecrated people could be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! If then they should wrestle with him until the breaking of day, their hold upon him would be sure to bring the desired blessing. The Lord reveals himself for the purpose of giving this blessing; but he withholds it until we learn to appreciate and desire it.

ONE SACRIFICE SUFFICIENT

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's; for this he did once, when he offered up himself."—Heb. 7:27.

It has been asked how the church could in any way be identified with the offering of this sacrifice.

To get the Apostle's thought we are compelled to take one of two views; either that the High Priest in this case meant our Lord Jesus alone, separate and distinct from his body, or else that it did not mean our Lord Jesus alone, separate and apart from his body.

In another place the Apostle tells us that God foreknew the church; therefore, in the divine plan it was a foreknowledge that there would be a church selected from among sinners, even as it was predestinated of Jesus himself that he should be the Head: "He [the Father] hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself." (Eph. 1:4, 5.) Consequently, to take any other view would indicate blindness respecting the Scriptures. For this reason, we think that Paul referred, in the text under discussion, to the High Priest as a whole—Head and body.

Although this feature of the plan was not revealed until the end of the Gospel age, we see, nevertheless, that the Apostle was discussing the change of dispensation, and that everything pertaining to the Tabernacle and the "Most Holy" passed away to give place to the "better sacrifices" of the Gospel age—all these things coming in instead of those things. And this is what the Apostle is reasoning out. When, therefore, he speaks of the High Priest, saying, "And this he did once," he is referring to the one sacrifice of two parts. He does not mean to say that the Priest offered merely one sacrifice of one part, but that the Priest made first the offering of the antitypical bullock, and afterwards the offering of the antitypical goat.

In the type these things were done year by year; but in the antitype, which must be greater than the type, and which must really put away sin—"this he did once." Instead of doing this year after year, as represented in the typical atonement day sacrifices, the Great High Priest first offered the sacrifice of the antitypical bullock on behalf of those who are accepted as members of his body, and afterwards the sacrifice of the antitypical goat on behalf of all the world of mankind.

We also see that this second part has not yet been accomplished; after it shall have been finished, then will begin to follow the long-promised glory—"The sufferings of Christ and the glory that shall follow." (1 Pet. 1:11.) And again, "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—Rom. 8:18.

INTERESTING QUESTIONS

Question.—Kindly explain the following text, especially the forepart of it: "The Man Christ Jesus, who gave himself a ransom for all."—1 Tim. 2:5, 6.

Answer.—Our Lord gave himself a corresponding price for all—a ransom. The application of this price will be made in due time. It has been, at the present time, appropriated to the church, imputatively, on account of their turning from sin and walking in the footsteps of Jesus. The next step in its application will be, not the imputation, but the actual giving of this to the world, bringing them up out of their imperfection, during the thousand years of the Mediatorial reign; bringing them back into that condition in which they shall be in harmony with God, even as Adam was in harmony with him before the fall.

Regarding the expression, "The Man Christ Jesus," we would say that the Man who gave himself seems to be the particular point. That Man who gave himself, the anointed Jesus, who finished the giving of himself at Calvary, is the

"Mediator between God and men," between God and the world of mankind. In harmony with the divine plan, during this age, before his work of uplifting mankind is due to begin, he is doing another work that the Father has ordained; namely, the selection of brethren over whom he is placed as the "Captain of their salvation." These are counted in as members of the body of the Messiah, he being Head over them—"the church which is his body."

So, then, the Man Christ Jesus is the Redeemer of the world. But in the interim—as noted above—before the application of his merit shall be made for the world, the testimony is given to a few—as many as have ears to hear and are joint-sacrificers with him. These will be associated with him as Prophet, Priest, Mediator, King and Judge between God and men during the Millennial kingdom.

Question.—After Adam sinned, could God have made with him such a Law Covenant as he made with the Jews—a Covenant offering him life upon condition of fulfilment of the law?

Answer.—We think it would not be reasonable to suppose that it would be consistent with the divine principles, after Adam had had a full and complete trial, and after he had failed in that trial, and after he had been sentenced to death, that God should belittle his Government and his decision by making another proposition to him, after he had gotten into a more or less fallen condition. It would seem that even the suggestion of a trial would have been inconsistent with divine principles, unless full satisfaction had first been made for the transgression already committed. We see quite a difference between Adam and the children of Adam, who were born in imperfection and who have never willingly and wilfully and intelligently sinned against God and who have never been given an offer or opportunity to see whether they would be able to keep that divine law.

God gave Israel certain surroundings of typical justification and typical sanctification, etc., for the purpose of imparting general instruction foreshadowing the great blessing which he ultimately will bestow upon all mankind—giving them the opportunity of coming back into divine favor and eternal life.

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A SNARE—A TRAP—A STUMBLING-BLOCK

"And David saith, Let their table become a snare and a trap, and a stumbling-block, and a recompense unto them; let their eyes be darkened, that they may not see."—Rom. 11:9, 10.

At one time these words seemed irreconcilable with either justice or love. Supposing that the poor Jews who were blinded, stumbled into eternal torment, God's conduct seemed inscrutable—no matter if, through the Apostle, he did promise (vss. 25, 26) that, generations after, the blindness should be turned away—after the fullness of the elect church, the Gentiles, had been brought into divine favor.

We reasoned that the recovery of a man's great-great-great-grand-children could never compensate for his own loss, if he went to eternal misery. And although trained in Presbyterian thought, it seemed terrible to read the calm, cold assertion, "What then? Israel hath not obtained that which he seeketh for; but the elect hath obtained it, and the rest were blinded"—"stumbled," "snared," "trapped."

KNOWLEDGE OF THE DIVINE PLAN ENABLES US TO UNDERSTAND THE SCRIPTURES PROPERLY

But, thank God, our own blindness was removed and the breaking of the Millennial dawn, revealing the divine plan, set our ideas right, enabled us to rightly divide and apply the Scriptures and brought the grandest order out of our confusion. We found that the hell to which Israel went was the grave—hades; that there is no consciousness in hell (Heb., *sheol;* Greek, *hades*—Ezek. 37:12; Psa. 6:5); that blinded, stumbled Israel is still there, and that not merely their grand-children, centuries after, will have their blindness removed and their sins forgiven, but all of them will individually enjoy these favors.

They all were included in the unbelief and blindness and stumbling, that God might have mercy upon all and recover every one of them from that blindness and bring every one of them to that full, clear knowledge which will render every man without excuse and fully responsible for his choice of life through obedience to Christ, or of the "second death" through disobedience. See verses 27-32; John 5:28; Ezek. 37:12, 13; John 1:9.

To see the matter thus clearly was a great relief; but still our heart cried out to God for an explanation and a just reason for the blinding, stumbling and entrapping of all but an elect few of a nation to which, as a whole, he had made many gracious promises and for whom he had already done so much, for eighteen centuries—a nation which alone of all the nations of earth recognized him as its Ruler and were under covenant relations to him and his law.

ISRAEL'S PROMISES EARTHLY—NOT HEAVENLY

The answer of God's Word is that, while he had called Israel by his promises to a great and noble part in his plan of salvation, he did not call them to the place of chief favor and honor. His promises to them were earthly, not heavenly. And although all of the sons of Jacob were called or invited, it was a conditional call which the nation as a whole never complied with. Only the few ever kept his laws (or were reckoned to have kept them by proper intention) and hence, all along, it was true that some children of Jacob, professedly children of God, were really of their father the devil (John 8:44), because they were not all Israelites that were of the nation of Israel.—Rom. 9:6.

When God's due time came for the great atonement for sin to be made by our Redeemer's sacrifice of himself (Heb. 7:27), that also was his due time for beginning the selection of his spiritual Israel, to whom he extends heavenly promises and for whom he has reserved the very high est place in his great plan—next to himself.

EARTHLY ISRAEL SET ASIDE UNTIL THE COMPLETION OF THE SPIRITUAL ISRAEL

Christ himself became the Head and Chief of this spiritual or heavenly Israel, of which fleshly Israel with its precious but earthly promises had so long been a type or shadow. And as soon as Christ's sacrifice was completed the work of selecting the spiritual Israel as his "bride" or "body" or "brethren" and "joint-heirs" was due to begin.

It was not God's purpose that the two Israels should continue side by side; hence, as soon as the spiritual was begun the earthly was set aside; not set aside forever, but merely until the spiritual Israel had been selected. But although the fleshly house of Israel was set aside at the time of Christ's crucifixion (Matt. 23:38), yet the first opportunity for membership in spiritual Israel was given to that people.

It is not surprising that only a handful, a "remnant," of fleshly Israel was able to stand the tests of faith and sacrifice exacted of the spiritual Israelites. Those "hypocrites" to whom it was said, "Ye are of your father the devil," would surely not be in condition to be attracted by the truth and its spirit into fellowship in the new spiritual Israel. And even of those who were Israelites indeed, who trusted in the promises of God, we cannot suppose that many would be without guile, pure in heart, and just ready for faith and obedience under the Gospel age call. By the divine arrangement, therefore, the preaching of the Gospel of the Cross skimmed off, as it were, into the Gospel church the cream class of that people—"and the rest were blinded"; and God was agreeable to their being blinded.

THE GREAT GULF BETWEEN THE EARTHLY AND THE HEAVENLY ISRAEL TO BE DESTROYED

God would allow "a great gulf" to be fixed by their prejudices between them and the spiritual Israel; he would make of them a spectacle before the world, and although outcasts from his favor for a time, they should, as a dead nation, be witnesses to his Word throughout the world; and, finally, when he shall have selected and polished and glorified his spiritual Israel, he will destroy the "great gulf," turn away their blindness as a people, and receive back to favor all of them who then will come—showing mercy upon them through the glorified spiritual Israel—vss. 31, 32.

"Oh, the depth of the riches, both of the wisdom and knowledge of God!" How grandly systematic and rea-

sonable and just is the divine plan of the ages!—Romans 11:33.

HOW THEIR TABLE BECAME A SNARE, A TRAP AND A CAUSE OF STUMBLING

But now another point deserves consideration: In what way was their table their snare and trap and cause of stumbling?

Their "table" signifies their food; and the table or food spread before fleshly Israel, God's fleshly children, consisted of those special favors and promises of God to them as his Chosen People. (Matt. 15:26, 27.) Thus seen, it was God's goodness and favor toward them that stumbled and entrapped them and prejudiced their unconsecrated hearts. They presumed upon God's favor. They said within themselves, "We have Abraham to our father." (Matt. 3:9.) They concluded that God must keep his promises to Abraham and that they, being his children, the kingdom to bless the world must sooner or later be themselves. They trusted in themselves and despised others; they became arrogant, haughty and self-confident, and hence that much the less the humble-spirited, that the Lord sought, for his spiritual Israel.

PRIDE LED TO OVERSIGHT OF CERTAIN SCRIPTURES FORETELLING "THE SUFFERINGS OF CHRIST"

Their pride led them to look only at the promises of glory and honor and power to accompany the exaltation of Israel, and led them to ignore the passages which tell that Messiah must first be rejected and "led as a lamb to the slaughter" and "pour out his soul unto death," being smitten for our sins, "the chastisement of our peace being laid upon him."

For the same reason they overlooked the statements of God's prophets, that they should first be scattered amongst all nations, where God would show them no favor; and that their later blessing would be in connection with their regathering out of all nations. (Jer. 16:13-17; Deut. 4:26-28; 28:36, 37, 63-65), and that when the Lord shall deliver them "they shall look upon him whom they have pierced, and they shall mourn for him as for an only son." —Zech. 12:10.

Thus their "table" became their "trap," which still holds them tightly—their pride of heart, built upon those promises, still blinds them. But we should notice carefully that their stumbling was not because of any wrong done them by God. No; "his way is perfect." "Every good and perfect gift cometh down from our Father." "He is not a God of confusion" and "he is the same yesterday, today and forever." The "table" which he provided was good. The entire difficulty was that Israel's consecration was incomplete; hence the majority of them were not of the class whom the Lord intended should know the truth before the Messianic age, when the eyes of all shall be opened and all shall come to an accurate knowledge of the truth.

THE THINGS WRITTEN WERE SPECIALLY FOR OUR LEARNING

But now we come to the most important feature of this subject. These things were written for our learning, upon whom the ends of the ages are come. (1 Cor. 10:11.) As fleshly Israel was a shadow or type of spiritual Israel, so the stumbling, trapping, snaring in the harvest of their age foreshadowed a similar sifting out of all except a faithful "remnant" here.

Here as there, many in nominal spiritual Israel are not Israelites, but "hypocrites," and of their father the devil. Here, as there, all who are really of Israel and before whom the "table" of God's bounties has been spread with providential care—"exceeding great and precious promises"—all of these do not digest and appropriate God's promises to the upbuilding of characters pleasing to God and fit for the kingdom; and hence, even while feeding at his "table," such receive the grace of God in vain. To these, as well as to their prototypes, the "table" of truth which they delight in is sure to become a snare, a trap, a stumbling-block. And it is specially for the sake of such that we now write to put them on guard as to how they use the "food" now so abundantly supplied to us.—Luke 12:37.

Only those who have at least some hunger and thirst after righteousness [truth] are at all welcomed at this "table"; it is the children's table and others than God's true children may gather and eat only the crumbs that fall from it.

UNLAWFUL FOR ANY EXCEPT THE PRIESTS TO EAT THE SHEW-BREAD

It is the table of the consecrated believers at which others "have no right to eat." (Heb. 13:10.) The truly consecrated are the antitypical or Royal Priesthood, whose "table" was typified in the Tabernacle and in the Temple by the table of shew-bread, of which it was not lawful for any except the priests to eat. If, therefore, you have "tasted that the Lord is gracious"; if you have "tasted of the good Word of God"; if you have had "meat [food] to eat that the world knoweth not of"; if you have tasted the "present truth"—"meat in due season" —it implies either that you are one of the consecrated ones, one of the Royal Priests, or else that you are in contact with them and receiving crumbs from their "table."

The giving of all truth, and especially "present truth," implies an object. That object is the sanctifying or setting apart to God and to his holy service. The crumbs of truth are to awaken a desire for and to lead to the act of consecration or sanctification. The full table of bounties is for those who have taken the step of fully consecrating themselves, their wills and their all to the Lord—and the bountiful supply of exceeding great and precious promises then granted to them is that by these they might be strengthened and enabled to carry out fully, step by step, the full consecration they have made—even unto death.

The object of our consecration and subsequent disciplining under the guidance and power of the truth is for the formation of character, for "perfecting holiness in the fear of the Lord." The Apostle clearly shows the object of our precious promises, our spiritual food, saying, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of the Lord." (2 Cor. 7:1.) He assures us that knowledge may be received and used for a different purpose and produce a bad, instead of good effect and puff up or make proud and self-willed.

WHAT EFFECT HAS THE TRUTH UPON OUR HEARTS?

It becomes each of us to ask himself the questions, Have not I received considerable knowledge of the truth —of God's character and plan? Has it had the bad effect of puffing me up and making me feel that I am somebody? Has it caused a self-satisfied feeling, which ignores my own weaknesses and failings and merely relies on God's mercy and seeks to exaggerate that mercy and to ignore Scripture texts which clearly show that "God is angry with the wicked every day"; that "the wrath of God is revealed against all unrighteousness," for "all unrighteousness is sin"; that whosoever committeth sin [wilfully] is [a child] of the devil," and that "all the [intelligently and wilfully] wicked will God destroy"? Or has it caused me to feel more humble and dependent on the giver of all good? And has it, properly, caused me to feel divine approval and rest and security, only under the merit of the precious blood when I am using my best endeavors for righteousness, godliness, purity and truth?

The latter is the only legitimate and proper use of the truth. If the true view of God's character, seen in his plan and the exceeding great and precious promises held out to the overcomers, reaching our ears and our hearts, fails to awaken there a responsive adoration of things that are true, things that are honest, things that are just, things that are pure and things that are lovely, and a desire to be more and more transformed to that God-likeness and accordingly to cleanse ourselves from all filthiness of the flesh and spirit and to become more and more perfected in holiness—if these are not the effects of the truth upon our flesh and our spirits (minds, dispositions) we are receiving the grace of God in vain; for it was given for no other purpose. And if we receive God's grace and truth in vain, we may be sure it will be but a little while until it will slip from us and be replaced by misconceptions.

Let us, therefore, take heed to the illustration given us in God's typical people, lest our table, so bountifully spread and served by the Master himself, become to us a snare, a trap and a stumbling-block into blindness—the "outer darkness" of the world, because of a failure to properly use its blessings already received.

"Let us fear lest a promise being left us of entering into his rest [by full consecration and perfecting holiness

in our hearts and conduct and thus developing our characters and being changed from glory to glory into the likeness of God's dear Son] any of us should seem to come short of it."—Heb. 4:1.

"I AM MY BELOVED'S, AND MY BELOVED IS MINE"

[SOLOMON'S SONG 6:3.]

Rightly understood, we find the Bible to be a love story of surpassing interest. No earthly love story will compare with it. First, we have the Father's love for our race, which, originally created in his likeness, fell by disobedience under just condemnation. What a wonderful story of parental love blended with divine justice is conveyed to us in the narrative of how God so loved the world while we were yet sinners, that he gave his Only Begotten Son to be our Redeemer, that he might restore again to divine favor and blessing whosoever wills to return after learning of his loving provision.

How different this view of the divine character and plan from the one which once terrorized us—when we thought of God as almighty in power and knowledge, but destitute of love and sympathy; when we thought of him according to the universally accepted false teachings as having, with cold indifference, sat in the councils of eternity, before the creation of the earth or our race, and there planned our creation and everlasting destiny; that he there deliberately arranged ("according to the counsel of his own will," as the catechism expresses it) that he would place us as a race under such unfavorable conditions that only a mere handful, comparatively, would ever attain to a life of bliss, either in the present world or in that which is to come. Deciding also that the vast majority, ignorant (whom the God of this world hath blinded), steeped in inherited sin and degradation, born in sin and shapen in iniquity, should, nevertheless, be so constituted and preserved that they could never end their miserable existences; and, withal, providing, we were told, a great place for their eternal torture, from which would ascend for ever and ever, alike futile and unheeded, their prayers, their curses and their groans.

RELIEF TO KNOW THAT GOD IS REALLY A GOD OF LOVE

What a relief do we experience as finally we awake to a better knowledge of God and of his precious Word, to find that all these teachings of the dark ages were but a horrible nightmare, as unreal as they were cruel and unjust—as unscriptural as they are contrary to every reasonable conception of every reasonable mind, of the proper exercise of justice, wisdom, love and power—the divine attributes. We are reminded of the nursery tales of childhood, told to children by parents and nurses who, with grossly mistaken ideas of wisdom and propriety, used them as a lash of terror with which to secure a frightened obedience. As the bugaboos of infancy faded from memory, or at least ceased to inspire error, as we grew older and began to take note of the deceptions which had been practiced; so as children of a larger growth we have learned that many of the "terrors of the Lord"—which, however severe, are reasonable and just—have been distorted by theologians and others who would fain exercise a terrorizing influence upon the world, to restrain from evil. We have learned, in the language of Scripture, that "their fear toward me is taught by the precepts of men," and not by any of the divine precepts.—Isa. 29:13.

Oh, what a relief it has brought to our hearts to know God as really and truly a God of love, who is not only willing to save unto the uttermost, but able to save unto the uttermost all who put their trust in him! and who is so willing thus to save that he has made abundant provision that every member of Adam's race must come to a clear knowledge of his grace and to a full opportunity—by obedience to the extent of his ability—to attain eternal life through Christ Jesus.

It does us good at times to look back and view, not only the horrible pit and miry clay of sin out of which Jehovah lifted us when he placed our feet upon the Rock, Christ Jesus, but also to remember his mercy toward us in the anointing of our eyes, now in the end of the age, that we may see wonderful things in his Word; that we may realize how he has graciously brought us "out of darkness into his marvelous light," in permitting us to brush away the veil of superstition, misunderstanding and mistranslation which has befogged his Word, beclouded our understanding and bedimmed our view and appreciation of the great Father of lights, from whom cometh every good and every perfect gift.—James 1:17.

NOT ONE, BUT MANY INDIVIDUALS CHOSEN TO BE BRIDE OF CHRIST

But our text deals specially with another part of this great love story of the Scriptures. Our loving Father, having provided a redemption for all our race through Christ Jesus, did more: he highly honored and glorified our dear Redeemer as a reward for those things he endured faithfully through obedience to the Father (Phil. 2:8-11), and in addition to this arranged to select a bride and joint-heir in glory for his Son, our Lord Jesus. It was not an individual that was chosen to be the bride, but many individuals, and yet in all, compared with the world, a "little flock," the "elect church," called and in process of selection and perfection, to be "the bride, the Lamb's wife."

Of all the plots and peculiarities of love stories which have been conjured up by human brains, none will compare with this story of how Christ loved the church and gave himself for her—redeeming her with his own life; and how, being rewarded with excellent glory by the Father, these who would be his companions, are invited to share his cross, his suffering, his death, and to be received up into glory with him, to share his love and his throne and the Father's favor. We will not go into details here; we have done this before and our readers are familiar with every feature—so, instead, we pass on to consider some of the conditions of acceptance with the Bridegroom, and how we may make our calling and our election sure to this position of honor and blessing to which he has invited us.

ONLY A FEW CAN SAY FROM THE HEART, "I AM MY BELOVED'S"

Our text briefly, yet very pointedly, states the entire matter. (1) "I am my Beloved's."

There is no possibility for any one to get into this special elect class, "the bride, the Lamb's wife," without knowing it. There is therefore no possibility that heathen philosophers or others who lived and who died without a personal knowledge of Christ as their personal Savior, can ever be members of the elect church, the bride; all who are of it will be able to say, "I am my Beloved's." Very manifestly also, for the same reason, many who are church members "in good and regular standing," have neither part nor lot in this matter; for only a few can say, from the heart, truly, "I am my Beloved's." This union with the Beloved (Christ) implies that the step of justification through repentance and faith in the precious blood has first taken place; because only the justified are "called." (2) It is implied that the one who can say, "I am my Beloved's," has not only heard of Christ, but has made a definite, positive compact or contract with him. And this contract—to be his in every thought and word and deed, to the extent of our ability, if he will accept us and be our Bridegroom, is our marriage vow or covenant.

The Scriptures assure us that in the present time, while evil prevails and the God of this world blinds the minds of the vast majority, none can come to the Lord Jesus, except as the Father draws them. (John 6:44.) The Father is not drawing all mankind now, but only believers. He is leaving the general work of drawing the worldly for the next age, the Messianic age, when Christ and the church glorified shall, as God's agents, cause the whole earth to be filled with the knowledge of the truth. Whenever the truth reaches the heart and understanding its influence is to draw, although the drawing may be resisted not only in the present age, but also in the age to come. (Acts 3:23.) But it is only the few who are being drawn to Christ by a knowledge of the truth now, because only a few have a knowledge of the truth. And while many resist the truth and refuse the opportunity of union with the great Bridegroom, some have gladly accepted and given themselves wholly to the Lord, thus sealing the covenant binding themselves to him and by his grace binding him to them.

IF FAITHFUL IT IS THE PRIVILEGE OF EACH TO SAY, "MY BELOVED IS MINE"

It is proper that each one should decide for himself positively, whether or not he has ever accepted the divine invitation to give himself (Prov. 23:26; Rom. 12:1)

to the Lord, to be ultimately accepted as a member of his Bride, if he continue faithful to his engagement to the end. If we are faithful, and so long as we continue to be faithful, it is our privilege to look up with confidence and be assured of the second part of our text, "My Beloved is mine." And if we will, it is possible for us to continue in this attitude, "faithful unto death"; and so doing we may know that in the resurrection we shall be with our Lord, and be like him, and share his glory and his throne.—Rev. 3:21.

How much is implied in this statement, "My Beloved is mine"! We are reminded of the Scripture which declares, "He that hath the Son hath life"—eternal life. More than this, the Apostle assures us that those who have Christ, who can truly, Scripturally say, "My Beloved is mine," are really possessors of "all things." For since Christ is the heir of all things, if we have become associates with him, then, indeed, "all things are yours (things present and things to come) for ye are Christ's, and Christ is God's." (1 Cor. 3:22, 23.) If it lifted from us a great load to know that our sins were graciously forgiven through the merit of the precious blood, how much more of a load of care does it lift from us to know that we are vitally united with the illustrious Son of the great King of the Universe—the Son in whom the Father is well pleased and whom he has made his sole associate in the glory and dominion of the universe.

Nor does this promise of blessings in Christ apply merely to the future. The glories and honors truly are not now, but by and by to be revealed; but the Bridegroom's care, protection, provision and comfort belong to his betrothed even now, while we are in this tabernacle; so that while we are passing through the "valley of the shadow of death," we need fear no evil, for he is with us, and his rod and staff comfort us.

All who abide faithful to him, all who truthfully can say, "I am my Beloved's, and my Beloved is mine," have not only the promise of the life that is to come, but also the promise of this present life. They hear the Master's voice saying, "Lo, I am with you always, even unto the end of the age," and in the end of the age he is to be specially near, specially precious, and is to reveal himself to his faithful in an especial manner, even before she is so changed as to behold him in his glory.

ALL THE "EXCEEDING GREAT AND PRECIOUS PROMISES" BELONG TO THIS CLASS

It is the privilege of these to apply to themselves, and to realize as properly theirs, all the "exceeding, great and precious promises" of the divine Word. These may hear the voice of the Lord, saying, I will be with thee in six troubles and in the seventh I will not forsake thee. "My grace is sufficient for thee." "Call upon me in the day of trouble and I will deliver thee." Indeed, we are assured and "know that all things shall work together for good to them that love God, to the called ones according to his purpose [to be the bride, the Lamb's wife]."—Job 5:19; 2 Cor. 12:9; Psa. 50:15; Rom. 8:28.

These promises of the Lord have been well summed up in the expression of the poet—

"In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land or the sea,
As thy days may demand, shall thy strength ever be.

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flames shall not hurt thee—I only design
Thy dross to consume, and thy gold to refine."

What a blessing of peace, quietness of spirit, ability to endure hardness as a good soldier of Christ, and sustenance and strength in time of trial, lies behind these precious assurances of the Bridegroom to those who can see and realize unquestionably, "I am my Beloved's, and my Beloved is mine," no tongue can express. It has in the past permitted his faithful ones to pass through many dark and trying experiences with a fortitude that has surprised the world, which has seen them in the fiery furnace, but has not seen that there is with them the form of the Son of God. (Dan. 3:25.) They have endured as seeing him who is invisible. (Heb. 11:27.) The poor world who know not this invisible Friend above all others, and are acquainted with this Heavenly Bridegroom, and know not his sustaining grace in every hour of trial are, indeed, to be greatly pitied. They must largely bear alone those burdens which the Lord's people, his betrothed, are privileged to lay at the feet of the great Burden Bearer, whose invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

But, if the case of the world is a sad one, because it knows not our Bridegroom, how much worse is the case of those who having once known him, and having once experienced his tender care and helpfulness in all of life's affairs as a Counselor and Guide, have wandered off, having lost their first love; having forgotten that they were purged from their old sins, and become deaf to the "exceeding great and precious promises" pertaining to the present as well as to the future life; and are now striving merely for the things which perish, and which at most are but for a moment. (2 Cor. 4:17, 18.) These are in a much worse condition than the world.

As the Apostle declares, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment."—2 Pet. 2:21.

Let us who have named the name of Christ, who have assumed his name, abide in him—by continuing in faith, in love and in zeal, to walk in his footsteps and thus make our calling and our election sure.

OTHER SHEEP NOT OF THIS FOLD

"Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd."—John 10:16.

During the Gospel age the Lord has but one church, one flock who follow him. "My sheep hear my voice, and I know them, and they follow me." (John 10:27.) From the very first there has been no change in the Lord's flock, either in the terms of discipleship or in the reward promised; as we read, "Ye are called in one hope of your calling."—Eph. 4:4.

The "other sheep" evidently refer to others who will become the Lord's followers under different conditions and under a different call from that which has gone forth during the Gospel age. The present flock are called upon to sacrifice the earthly nature and become partakers, with the Master and Shepherd, of the divine nature. (Rom. 12:1, 2; 2 Tim. 2:11, 12; 2 Pet. 1:3, 4.) The Lord's flock of the future will not be invited to sacrifice and to a change of nature, but will, on the contrary, be privileged to maintain and retain the human nature; and by obedience will gradually, step by step, experience restitution to perfection of mind and body and morals, lost through sin in Eden and redeemed by the great sacrifice at Calvary. These are not now of the "flock," for they are not invited to the divine nature and a heavenly mansion, but will be invited to earthly nature and Paradise restored during the reign of Messiah.

"WHEN HE WHO IS OUR LIFE APPEARS WE SHALL APPEAR WITH HIM"

These other sheep are particularly mentioned by our Master in Matt. 25:31-46. This parable of "the sheep and the goats" belongs, not to this age—the Gospel age—but to the coming age—during the Messianic reign. The introduction of the parable (vs. 31) shows this, saying, "When the Son of man shall come in his glory, and all the holy messengers with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats."

The Savior has not yet appeared in his glory, and the promise is that "When Christ, who is our life, shall appear, then shall ye [the church, the sheep of the present age] also appear with him in glory." (Col. 3:4.) In a word, the overcoming "sheep" of the Gospel age will be associated with the Great Shepherd in his work of dealing

with the world of mankind during his reign. Then all mankind will be on judgment or trial, to be tested with a view to proving who will develop the sheep-like disposition, and who will develop the goat-like disposition.

THE DIVIDING OF THE SHEEP WILL BE IN PROGRESS DURING THE MESSIANIC REIGN

During that thousand years all who develop the spirit of obedience will be accepted as members of the Shepherd's flock, on the right hand of favor, as worthy of eternal life; and at the close of that dispensation will hear his words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Vs. 34.

Those of the contrary spirit who, under the favorable conditions of that glorious time, will fail to develop the characteristics of the Lord's sheep—gentleness, meekness, love—will be accounted unworthy of eternal life, unworthy of being considered among the Lord's sheep. By that time these will have taken their places on his left hand of disfavor. Then will they be rejected. The sheep class will abide in the Lord's favor and be granted an abundant entrance into everlasting life; while the goat class will be rejected as unworthy of eternal life and will be sent away to experience his disfavor of everlasting punishment.

That punishment, however, will not be everlasting torture, but everlasting death—a death which will last through all eternity; for the Lord will not again become a sacrifice, nor will he offer further opportunity to those rejecting the divine arrangement during that glorious reign. As in the parable a goat is used to symbolize those who are contrary to the Lord, so fire is used as a symbol of the destruction which will come upon the goat class. Fire is the most destructive agency known and is fitly used to symbolize destruction. Verse 46 of this parable might very properly be read, "These shall go away into everlasting cutting off (Greek, *kolasin*) [from life], but the righteous into life eternal."

GOD'S PITY FOR THE HEATHEN

APRIL 30.—Jonah 3:5 to 4:11.

"Go ye, therefore, and teach all nations."—Matt. 28:19.

Skeptics have long been inclined to treat the story of Jonah's experiences in the belly of the great fish as a seaman's yarn. Many pulpiteers even laugh at the account of Jonah's experiences as suitable only for the credulous and not for wise, "Higher Critics." Nevertheless, the Great Teacher refers to Jonah and his experiences in the belly of the great fish, and those who believe the Scriptures will seek no better ground for their faith in the story than this. Nor is Jonah's account without a considerable parallel. One of the New York journals recently gave a detailed account, profusely illustrated, showing how a sailor, overboard, was swallowed by "a great sulphur whale," but after several hours escaped, his skin made purplish from the action of the digestive fluids of the whale's stomach.

So far as we know, Jonah's case was the only one in which anyone spent parts of three days and nights in the belly of a fish. True, the throats of the majority of whales seem too small to admit a man. We remember, however, that they are quite elastic. The great sulphur variety is of enormous size and is said to have a throat capable of swallowing a skiff (much larger than a man) and less flexible. Besides, the Bible description of the matter tells us specifically that God prepared a great fish. No one who has a proper appreciation of the powers of the Almighty would question for an instant the ability of God to prepare a special fish, either at the moment or, foreknowing Jonah's course, long in advance. The exceptional character of Jonah's experience constituted him a type of Jesus, who, in death, was swallowed up of the earth, as was Jonah by the fish; and as our Lord was liberated from his prison-house, so was Jonah.

PREACHING TO THE NINEVITES

Our special lesson, however, is connected with Jonah's preaching to the Ninevites. Nineveh was a great city outside the pale of Jerusalem and therefore at that time outside the lines of divine favor; for from the giving of the Law until three and a half years after the Cross, God's favors were exclusively confined to the Jewish nation under the terms of the Law Covenant—Cornelius, the centurion, being the first Gentile to receive evidence of divine favor at the close of the period of Israel's exclusive favor.

In the case of the Sodomites, Ninevites and Amalekites, divine justice decreed that their iniquity had come to the full, and that for them to live longer would be unwise, and for them to be cut off in death would not only hinder them from further degradation, but also furnish to mankind a general lesson, to the effect that there is a limit to the divine permission of evil. The fact that these people were thus condemned and overthrown did not signify that they had ever enjoyed salvation, or even an offer of salvation. Like all of Adam's children, these people were under the sentence of death, "Dying thou shalt die"; "As all in Adam die." They were merely cut off from further life under present conditions. Their opportunity for future life by resurrection from the dead was not interfered with. Neither they nor others had yet been redeemed.

Hence the future life, secured by the redemptive work of Jesus, was in no sense interfered with by the sentence of death issued against them en masse. Indeed, the Jews were not saved either. The offer of salvation made to them under the Law Covenant did not give them eternal life; as St. Paul declares, "By the deeds of the Law shall no flesh be justified in God's sight." If the Jews were justified by the Law, then Christ died in vain.

The offer of life given to the Jew was merely to prove to him, and ultimately to all, the impossibility of any obtaining life under the divine law without divine assistance —without the Savior and his work at Calvary and additionally his work for the world as the Mediator of the New Covenant, during his Messianic reign of a thousand years. In harmony with this the Apostle declares, "Christ brought life and immortality to light through the Gospel." And again, "There is none other name given under heaven whereby we must be saved." And again, "This great salvation began to be preached by our Lord."—Hebrews 2:3.

THE NINEVITES REPENTED

Jonah's preaching was that within forty days God would destroy Nineveh. But the people, impressed by his message, repented of their sinful course and sought divine forgiveness. The King's proclamation was that "neither man nor beast, herd nor flock taste anything; let them not feed nor drink water, but let them be covered with sackcloth, both man and beast, and let them cry mightily to God; yea, let them turn every man from his evil way and from the violence that is in their hands." The Lord hearkened to the Ninevites, accepted their repentance, and permitted their national life to continue for a time.

We are, of course, to understand that God knew the end from the beginning—that he knew that the Ninevites would repent and that he would not blot them out within forty days, in accordance with Jonah's preaching. Nineveh did pass away utterly, great city as it was, but not within forty literal days. Possibly the time meant by the Almighty was what is sometimes termed prophetic or symbolical time, a day for a year—forty days, forty years.

The lesson shows us how much greater is the compassion of the Almighty than that of his imperfect servants of human kind. God was pleased to have the Ninevites turn from their sins to hearty repentance. He was pleased to grant them an extension of earthly life. But Jonah was displeased. His argument was, There, God did make a fool of me. He told me that this great city would be destroyed within forty days and I preached it. But all the while he must have known that it would not be destroyed within forty days. God has brought discredit upon me and I am now to be regarded as a false prophet.

Jonah was more interested in himself and his own reputation than in the Ninevites and their interests. The Lord's servants must not be so! Self should be lost sight of; as the great Apostle Paul advises, "Love seeketh not her own;" and again, "Christ pleased not himself."—1 Cor. 13:5; Rom. 15:3.

GOD REPENTED OF THE EVIL

The query arises in some minds, How can God repent and change his mind if he knows the end from the beginning? The answer is that the word repent has a wider meaning than is generally appreciated. Humanity uses it only in respect to a change of purpose. But, as modern dictionaries show, the word may mean either a change of action or a change of purpose, or both. God's purposes do not change. He never repents of them. But he does change his conduct.

Thus Israel, his favored people for centuries, were cut off and God's dealing towards them changed. But God's purposes never changed toward Israel. He foreknew and foretold their rejection of Jesus and his rejection of them, and how later on they would be re-gathered to their own land and be forgiven and be blessed by Messiah when he assumed his Messianic Office as King of kings and Lord of lords—"the Prince of the kings of the earth."

The Lord taught Jonah a lesson respecting his sympathy for a gourd, an inanimate thing, and his lack of sympathy for the Ninevites. So it is with many preachers and others. They have sympathy for the flowers, for the birds, for the lower animals, for children and, to some extent, for all mankind under the distresses of the present time. Nevertheless such people sometimes become angry at the bare suggestion that God does not intend to roast the Ninevites, Sodomites, Amalekites, or anybody else, to all eternity and that his gracious purposes for the world in general will be manifested in giving all an opportunity to attain to human perfection, a world-wide Eden and everlasting life, if they will hear and obey the Great Messiah—whose Head is Jesus and whose members, the elect Church, have been in process of selection and preparation throughout this Gospel age.

Our Lord declared that the Gospel was to be preached no longer to the Jews only, but to all nations. The preaching was not intended to convert all nations, and has not done so. It was intended to gather a saintly few from all nations, and this it will soon have accomplished.

"PRIDE GOETH BEFORE DESTRUCTION"

MAY 7.—2 Chronicles 26:8-21.

"Pride goeth before destruction and a haughty spirit before a fall."—Proverbs 16:18.

A great and prosperous king in Jerusalem was Uzziah. He made a good beginning, was reverential toward God, and put his capital and the remainder of his kingdom into a good condition for defense against enemies. When thinking of the wars of Israel we are to remember that this nation for a time represented God's rule in the earth in a sense that no other nation ever did, either before or after them.

Israel's kings were anointed by divine commission and authority, as were no other kings, and they were said to "sit upon the throne of the kingdom of the Lord," as no other kings before or since have held dominion. Theirs was not, however, the kingdom of God for which we pray, "Thy kingdom come; thy will be done on earth," but merely a preparatory arrangement with the typical Israelites. God's kingdom will really come to earth after Messiah shall establish it. For a thousand years he shall reign to uplift the humble and to bless all who seek righteousness and to punish and correct all others and finally to destroy the incorrigible in the second death. It was, therefore, quite in line with the arrangements of that time that the kings of Israel and Judah should fortify and strengthen themselves and defend the land which the Almighty had specially given to their nation.

The truthfulness of our text was illustrated in King Uzziah when his fame had spread abroad and he began to feel his greatness. Pride came in; he forgot that he was merely the Lord's representative in the kingdom, and that his first duty as a loyal subject of the Almighty was to hearken to and obey the divine commands.

Having accomplished great things from a political and military standpoint, Uzziah essayed to a religious distinction. He evidently felt that God was proud of him and of his success and would be very pleased to have him enter the temple after the manner of the priests and offer incense at the Golden Altar. He knew of the rules and regulations governing the temple and its service, but considered himself above them. He would go direct to God and not recognize the priest.

Many successful people fall into the same error of supposing that their success in business or in politics, their brilliancy of mind, or their polish of education are the only requisites in the sight of Jehovah. They feel that if they should go to church and acknowledge God, God should be very proud to have them and, of course, should give them the first place in everything. This is a mistake. The great King Eternal, "the Lofty One that inhabiteth eternity," has rules and regulations governing all attempts to approach him. There is just the one way of approach and no other.

THE MELCHISEDEK PRIEST

"Oh!" says one—"I see. You wish us to understand that the laity have no access to God, that they must come through the clergy, even as King Uzziah should have approached God through Israel's High Priest! But I deny that the clergy are any more than other mortals. I claim that many of them are less brilliant of mind than myself; that many of them are less educated, and others totally devoid of business sense. I admit that it may be well enough for the common people to approach God through the clergy, but whenever I approach I do so on the strength of my own personal intelligence and with the realization that the Almighty is glad to have me come to him. When I pray I often say, 'Oh, Lord, I thank thee that I am not as other men, nor even as this publican.' "—Luke 18:11.

No, friend, that is not our thought—not the Bible thought, not the lesson we should draw from the Scriptures under consideration. We must admit that there is no Scriptural authority for a clerical class in the church of Christ—unless it be the twelve Apostles, St. Paul taking the place of Judas. Those twelve Scripturally rank as a hierarchy—the special mouthpieces of the Great Teacher. We are not intimating that the soul desirous of approaching God must come through the clergy of any denomination; we do emphasize, nevertheless, that there is but the one way of approaching God and that is by and through the Great Advocate whom he has appointed for us—"Jesus Christ the Righteous"—"a Priest for the age, after the order of Melchisedek" (Heb. 5:6); "No man cometh unto the Father but by me," was his message; "There is none other name given under heaven or amongst men whereby we must be saved" (Acts 4:12), is the Apostle's message.

INCENSE AT THE GOLDEN ALTAR

Those whose eyes of understanding have never been opened to a realization that Jesus is the divine Appointee for the reconciliation of the world to God may be excused if they approach God in prayer aside from him. Their prayers may be answered to a limited extent, if offered in sincerity, from the heart, and because, as the Apostle intimates, God "winked at" their ignorance of his arrangements.

But as King Uzziah knew of the divine arrangement, that his prayers as incense could be offered to the Almighty on the "Golden Altar" only by the priest, so those who now have come to a realization of the fact that Jesus is the great antitypical Priest through whom communication with the Father has been opened up would come under condemnation should they intrude into the divine presence in prayer, otherwise than as provided in the divine arrangement, as King Uzziah was smitten with leprosy for his presumption and pride.

Leprosy, Scripturally considered, is a type of sin. Uzziah's experiences, therefore, signify, typically, that whoever would approach God aside from his ordained Priest, having a knowledge of the impropriety, would come under divine sentence as a wilful sinner. The penalty would be in proportion to the degree of enlightenment previously enjoyed.

FOURSCORE VALIANT PRIESTS

When the king entered the holy of the temple to offer incense at the golden altar the High Priest and eighty of the under-priests followed him, protesting against his sacrifice. Although this was only their duty, it nevertheless marked them as valiant, courageous men, for in ancient times a king had great power. And King Uzziah was feeling his own greatness, and proud of it, and was likely to resent any interference with his kingly prerogatives.

Their words of protest voiced what the king already knew respecting the restrictions attaching to the services of the temple, but they added, "Go out, for thou hast trespassed; neither shall it be for thine honor from Jehovah God." True honor, true blessing, true prosperity, cannot be found in opposition to the divine arrangements. The king's course, therefore, must bring him dishonor. Had he hastened to glorify God, he would have received a blessing, no doubt. But, instead, violation of the divine law brought him the curse.

The lesson is a plain one, exemplified by our text and by St. Paul's words, "He that humbleth himself shall be exalted; he that exalteth himself shall be abased." (Luke 14:11.) It was not enough, even if the king had good intentions, instead of pride, backing him up. Good intentions should have guided him to a study of the divine arrangements and promises. Ignorance of the Law is not an excuse. Hence the Apostle's exhortation, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Tim. 2:15.

The lesson seems to be one of humility, both for the church and the world. Some are born humble-minded and others

self-conceited. The latter, therefore, are handicapped as respects this grace, though Scripturally advantaged in respect to courage to battle against present adversities. On the whole our handicaps through imperfections of the flesh are not so unequal as to make it easier for one than for another to enter into the kingdom under the call of this Gospel age, for where much is given much is required; and the judgment of the Lord will be according to the heart, the will, the intention, the endeavor, and not according to the flesh and its weaknesses and failures.

Humility is important, not only on its own account, but also because the other graces of the holy Spirit cannot be cultivated without it. The Apostle begins the list of these spiritual graces with meekness. How could one be gentle or make good progress in the cultivation of these graces if he were not meek? How could one be patient and submissive in the trials and difficulties of life if not meek? How could one be kind toward opponents and in all things if he were not meek? How could one be patient toward all if he were not meek? How could one have brotherly kindness except through meekness? How could one be Godlike except he possessed meekness? How could one be loving in the Scriptural sense without meekness? Along these lines all who will be of the church will be tested. And meekness and humility must be cultivated and must abound in the heart, in order to enable the cultivation of the other fruits of the Spirit.

IN THEE I TRUST

Only for thee, Lord, would I live, while here below;
It is my great delight, thy love to show;
Use me, then, first as thou seest best—
Not mine to choose, but mine to trust and rest.

Only to thee would I resign my will, 'tis all
I have to give; and, Lord, it seems so small
A thing to offer unto thee,
Who didst lay down thy life for me.

Only to thee, my Lord, I'd come when trials press,
Assured that thou alone canst comfort best;
My deepest griefs, I need not to thee tell,
Thou understandest all, dear Lord, so well!

'Tis only thou canst send the peace which soothes my pain,
That bids my weeping cease, and sunshine follow rain,
My every fear remove and doubt dispel,—
I rest on thee, and know that all is well.

JENNIE G. SHARP.

THE CALL TO DIVINE SERVICE

MAY 14.—Isaiah 6.

"Then said I, Here am I; send me."

Let us study today Isaiah's vision. The temple at Jerusalem, otherwise called the House of Jehovah, was the scene of the vision. But instead of the holy and most holy, the mercy-seat, the altar, the table of shew-bread and the golden candlestick, everything was changed—a glorious throne was there, and upon the throne the Lord. On either side of him, as representing the divine attributes, stood the four seraphim, while the entire temple was filled with his train of followers. The temple was full of glory-light and two of the seraphim cried, "Holy, holy, holy is Jehovah of Hosts." The two on the other side replied, "Let the whole earth be full of his glory." Following this response the door-posts were shaken and an obscuring haze filled the temple, dimming the glory.

LET THE WHOLE EARTH BE FULL OF THE LORD'S GLORY

The signification of this vision we draw from the words of Jesus. He refers us directly to this vision. (John 12:41.) In fulfilment of the divine promise Jesus appeared at his first advent and tentatively offered himself to Israel as their great King of Glory, the great Mediator of the New Covenant, promised them by Jehovah. (Jer. 31:31.) God knew that Jesus would be rejected; nevertheless the offer was made. Had he been received and had he then taken to himself his Messianic glory and power it would have meant that a sufficient number of the Jewish nation had received him with their whole heart, so as to constitute the complete number of the bride class, to be associates in the spiritual kingdom. In that event there would have been no offer made to the Gentiles of joint-heirship with Messiah in his glorious kingdom—Israel would have gotten the entire blessing. The kingdom would have been established forthwith and the nation of Israel, accepting Messiah, would at once have became the channel of divine blessing to all nations.

But when the voice declared, Let the whole earth be full of the Lord's glory, the unreadiness of the world to receive the message was indicated by the shaking of the door-posts and the darkness beclouding the glorious scene. The fulfilment of this we see in the fact that the Jewish nation, which is the doorway to this glory, was not in proper condition. A new doorway must be provided through which the glories of the King of kings will issue forth to the world. St. Paul declares that the shaking of anything, in a typical sense, represents its instability, its removal—that something superior may be established in its stead. The Jewish nation was removed from its favored position and a new nation, a new doorway, a new channel of access between God and men has since been in process of establishment.

"YE ARE A HOLY NATION"

No other nation in the world was found more worthy than Israel of the honored position. Consequently, God proceeded to make a new nation composed exclusively of saints. As St. Peter explains, "Ye are a royal priesthood, a holy nation." (1 Pet. 2:9.) First of all, the saintly Jews were taken, to be the nucleus of the new nation, spirit-begotten, heavenly. Subsequently, the selective processes having continued throughout this Gospel age, with its close the holy nation will be completed by the power of the first resurrection. Then everything will be in proper readiness, and the command, Let the whole earth be filled with the glory of Jehovah God, will go forth and the world will be blessed—natural Israel being promised a prominent share in connection with this grand work.

In the vision Isaiah recognized that the shaking of the door-posts and the obscuring mist signified an unpreparedness somewhere for the glory of the Lord and he cried out, recognizing his own imperfection and the imperfection of those with whom he dwelt. A glimpse of the Lord's glory showed his own defects and those of his neighbors.

This was the effect of Jesus' teaching upon all those who received his message. The law shone out more resplendently than ever and they found that they violated it more than they had supposed—not only in deeds, but also in words and thoughts. The holy ones, as represented in Isaiah, took the matter to heart and humbled themselves before the Lord and acknowledged that they were not fit to be the teachers of men, but that the whole Jewish nation and all others were imperfect, and that any message which their lips could carry would be imperfect.

As Isaiah's lips were touched with a live coal from the altar, it illustrated how the saintly ones of Israel and from all nations during this Gospel age have had the required blessing upon their lips and have proclaimed the divine invitation, "Present your bodies living sacrifices, holy and acceptable to God." (Rom. 12:1.) This message, enkindled by the live coal from God's altar of sacrifice, has gone hither and thither throughout the world for eighteen centuries. It has not only taught a cleansing from sin, but a service to God.

"HERE AM I; SEND ME"

Isaiah continued to be the type of the holy people. God has desired to send his message of grace and the invitation to sacrifice to all who would have the ear to hear. And the sanctified, whom Isaiah typified, have throughout this age said, "Lord, here am I; send me."

Our lesson further shows that the message of this Isaiah class would be unpopular. Few would hear; few would see; few would receive the blessing of forgiveness and begetting of the holy Spirit. The Master and his Apostles began this proclamation. It has continued the same to this day.

But we are not in this to be discouraged. Only the "little flock," the pure in heart, the followers in the footsteps of Jesus, will get this blessing and be prepared to constitute the kingdom class, the new doorway or threshold connecting the divine Holy with the world of mankind.

Israel's experiences are used as the measuring line to show when the completion of the church will be accomplished and the glory of the Lord shine forth upon Israel, and through Israel to all nations, peoples, kindreds and tongues, for a

thousand years. That measuring line tells of the desolation of Israel's land, of its becoming utterly waste and of their removal from the land. The last verse of the lesson tells of how in the end there will come a sprout out of the roots—a holy seed, a holy people, under divine providence, will be raised up. These holy ones of Israel, on this side the veil, will be the ancient worthies, who will be resurrected and enter into their reward as the earthly representatives of Messiah's kingdom. (Heb. 11:38-40; Psa. 148:11.) To these Princes will be gathered the faithful, loyal, holy of the Jews, the nucleus, the beginning of the earthly phase of the Messianic kingdom.

THE FIG TREE IS WITHERED AWAY

"And Peter, calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away."—Mark 11:21.

Our thought is that this particular incident in our Lord's earthly ministry may be very significant. We see that nearly all his acts were good, not only for the time being, but, as it were, pictures of larger things to come after. In the casting out of devils, etc., he was showing forth the glory of his coming kingdom. When his kingdom shall come, all the sick will be healed, all the blind will have their eyes opened, all the lame will walk; there will be literal healing and blessing of the world. All devils will be cast out.

The Lord did not attempt to heal all the sick he saw when on earth. We recall the case where the impotent man was lying on the porch at the pool of Bethesda. Jesus went to that one man and said, "How is it that you are here?" He said, "When the time comes for the moving of the water, others step down before me." Then Jesus merely said to him, "Arise, take up thy bed." He said nothing to the others. He did not pretend to heal all the sick. He was merely demonstrating his mighty power, which will be fully expanded when the glorious kingdom is established.

Therefore, we think we are taking the proper view of matters when we suppose that even the little things, every little act of the Lord Jesus, was in some degree prophetic, significant of the great things to come. Take, for instance, his coming into the boat at night. There was a great storm; but as soon as Jesus came into the boat, they were at the shore where they were going.

Now in the instance under consideration, we read that Jesus came unto a certain place and there was a fig tree and he declared something about gathering of figs; "for the time of figs was not yet," our common version reads; more properly it would read, "for the time of figs was not over," was not past. It would be strange for Jesus to come before the proper time to look for figs.

And he cursed the fig tree and said, "Let no more figs grow on thee to the age." Then later St. Peter called attention to the fact that the fig tree was beginning to wither, and Jesus said, "Have faith in God." What is the reason?

WHEN YE SEE THE FIG TREE PUTTETH FORTH LEAVES YE KNOW THAT SUMMER IS NIGH

It is our understanding that the fig tree was a type or picture of the Jewish nation, to whom Jesus came when it was proper to expect fruitage. But coming to the Jews, he did not find the nation bearing fruit. The great ones of the nation were cast off; and only the publicans and sinners were ready to accept his message.

It is remembered that the nation had a blight upon it. At the end of his ministry, Jesus, riding to the brow of the hill overlooking Jerusalem, said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." (Luke 13:34, 35.) A very short time afterwards it began to lose its power; and the Jewish nation lost its identity completely as a nation in the year 70—37 years after.

While the Jewish nation has thus been in hades, in the tomb, so to speak, it is as a nation that they are referred to thus. Of course, they go into the tomb as individuals, as every one else; but as a nation also they have gone into the tomb. But according to the Scriptures there will be a resurrection of the Jewish nation, and a picture of that raising up is given where it says, "the bones came together, bone to his bone," etc. (Ezek. 37:7.) Those bones represent the whole house of Israel, which is referred to as saying, "Our hope is dead" (Vs. 11); our ambitions are all gone or are asleep!

So God is telling them that all the kingdom hopes of that nation are to be revived. As Jesus said to his disciples in one of his discourses—When ye see the fig tree beginning to put forth its tender leaves, we know that summer is nigh. We see the fig tree putting forth its leaves today (see Matt. 24:32; Mark 13:28); we see the Jews looking back to Jerusalem, and we thus see the fig tree putting forth its leaves, or giving signs of life, looking forward to the re-establishment of the Jewish nation. God says there will be such a Jewish nation again.

BROTHER RUSSELL'S WESTERN TOUR

In accordance with the brief announcement in the January 15th TOWER arrangements are being completed as fast as possible for this long Trans-Continental Tour of over 7,000 miles.

Route.—Stops will be made and Brother Russell will speak at Conventions of the International Bible Students Association at Indianapolis, St. Louis, Kansas City, Wichita, Pueblo, Colorado Springs, Denver, Salt Lake City, Los Angeles, Pasadena, Santa Cruz, San Francisco, Oakland, Sacramento, Portland, Tacoma, Seattle, Victoria, Vancouver, Calgary, Winnipeg and Duluth.

Itinerary.—All the details for the movement of the party are in the hands of Brother L. W. Jones, M. D., 3003 Walnut street, Chicago, Ill. We are just in receipt from him of a beautiful Itinerary, giving full particulars regarding the various features and arrangements of the trip, route, Convention stops, rates, etc.

Special Train.—It is proposed to use an entire Special Train, consisting of several cars, in which the party will travel as one large family, eating and sleeping on the train for practically the entire journey of over a month, beginning June 9th, the date Brother Russell leaves Brooklyn. The train will consist of Compartment, Standard Pullman and Tourist Cars, providing for seven different grades of accommodations, according to the needs, desires and pocket-books of those participating.

Meals.—Each price includes 64 meals for each. A refund will be made if less than 64 meals are eaten on the train. Other meals may be had at various places where Conventions are held. The several grades follow:—

One entire compartment for one person, with 64 meals, $237.

The entire compartment for two people, 64 meals each, rate each, $141.

One entire compartment for three people, 64 meals each, rate each, $109.

One section in Pullman for one, 64 meals, rate, $157.

One section in Pullman for two people, 64 meals each, rate each, $93.

Half section in Pullman for one person, 64 meals, rate, $93.

One section in Tourist for one person, 64 meals, rate, $109.

One section in Tourist for two people, 64 meals each, rate each, $69.

Half section in Tourist for one person, 64 meals, rate, $69.

Railroad Fare.—The railroad fare is additional to the above prices. The round-trip rate from Chicago and return to Chicago is $77.50.

Deposit.—As large contracts must be made in advance for the cars, supplies, etc., a deposit of $50 will be required from each.

Early Action.—The magnitude of such a movement is little appreciated by those unaccustomed to arrange for such things, and in order to know what contracts to make and how to provide the best possible service at a minimum of cost for each and every one, it is essential that it be known as soon as possible how many will take advantage of this special service. Another reason why early reservations should be made on this Special Train is that

quite a number are desirous of joining en route for a portion of the journey, but it is difficult to give them very definite information until there is some idea as to the size of the main party who will take the entire trip. It will, therefore, be rendering a favor and service to those dear brethren who can go only a portion of the way, if those who can go all the way will make reservations immediately.

Brother Jones urgently requests those who contemplate going that they get into communication with him at once. He will take up the matter with such in detail.

We publish above the information in full so that all who may not only desire to be of the party, in spirit, but who also find themselves so circumstanced that they can participate personally in the trip, may fully know of its financial cost to them and be better able to determine whether it will be pleasing to the Lord for them to join the party. We urge that all who take this trip should do so filled with the spirit of Truth—meekness, gentleness, patience, long-suffering, brotherly kindness, love.

PROPER AND IMPROPER JEALOUSY

"Jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."—Song of Sol. 8:6.

Jealousy of another is always an evil quality; as the text states, it is "cruel as *sheol*," which engulfs all mankind; it is unreasoning and insatiable. One has said of it, "Jealousy is really—whether so recognized or not—a thirst for blood, life; at any moment, when reason is a little weaker than usual, jealousy is ready to kill the thing it hates or the thing it loves." It signifies either apprehension of being displaced in the affections of another, or of being outdone by a rival in matters of favor or popularity with others.

The jealousy mentioned in our text is the most vicious kind of cruelty, committed in the name of love, or through envy; it is one of the great foes which confront every Christian and is closely allied to hatred, malice, envy, strife, and should be slain on sight as an enemy of God and man, and of every good principle; and to the extent that its presence has defiled the heart even for a moment, a cleansing by the spirit of holiness and love should be invoked. It is not only a cruel monster of itself, but its poisonous fangs are almost certain to inflict pain and trouble upon others. The mind which is once poisoned with jealousy so rapidly brings everything within its environment to its own color and character that it is with great difficulty that it can be entirely cleansed from it.

"I, THE LORD THY GOD, AM A JEALOUS GOD"

Nevertheless, love, wisdom, hatred, jealousy, are attributed to God and should all be in us. We read, "I, the Lord thy God, am a jealous God." If man could have his hatred and his jealousies along the same lines as God, it would be all right. We, as God does, should hate sin, but not the sinner. God's jealousy is just and is sure to bring to the sinner a just punishment. He tells us that when we have other gods, we must consider him jealous; but the impropriety of jealousy is when it leads to bitterness and other like qualities to which the fallen human mind is subject and liable. When the Lord announces himself as a jealous God, he means us to understand that he wants all of our affections, all of our confidence, our entire trust. He wants that we should be so fully in accord with him that his will shall be supreme in all the affairs of life.

This is not to be considered selfishness on the part of the Almighty; because this, under his overruling providences, means to his creatures the largest amount of happiness, the largest amount of success in the duties and affairs of the present life, and the fullest preparation for the blessings which God has prepared for, and promised to, those who love him.

"I AM JEALOUS OVER YOU WITH A GODLY JEALOUSY"

When St. Paul wrote, "I am jealous over you with a godly jealousy" (2 Cor. 11:2), we cannot understand that he was actuated by a mean jealousy, but that he was jealous for, or in the interest of, the Corinthians; he was jealous also for the things that were right and that they should be in accord with them. His jealousy, therefore, was an earnest, anxious solicitude and vigilant watchfulness, a godly jealousy for the best interests of the Lord's precious truth. This, of course, is a jealousy such as we all should feel in the church. If we see a condition such as that to which the Apostle refers, a departure from the simplicity and purity which is in Christ, we should feel, "This is all wrong," and should do all in our power and in reason to correct this difficulty. So, if we see anything in one member of the church that would be likely to cast a reflection upon the Lord's cause, we should feel it proper to put forth efforts to correct that one, lest harm be done.

When we have that jealousy in the Lord's cause, it is different from a jealousy in our own interest. Very few get too jealous in the Lord's cause; however, it would be well, even in his cause, to scrutinize our words, deeds, etc., properly; and while we should be very zealous, very jealous in the Lord's cause, yet we must be very sure that it is not a private matter; and should consider whether or not we are "busybodies." Then, too, we should consider whether it may be a proper thing for the elders to deal with and whether or not it would be our duty to go to the elders. We should all have a great deal of jealousy for the Lord's cause and the Lord's work, but be very careful that it is not the bitter kind mentioned in the text; in other words, we should be very sure that it is not jealousy of another, but jealousy for another, for his interests and best welfare.

A CITY WITHOUT WALLS

"He that hath no rule over his own spirit is like a city that is broken down, and without walls."—Prov. 25:28.

Forceful, indeed, is the simile found in our text. A city, especially in olden times, was a place where people were congregated for mutual advantage and protection. Marauders were abroad ready to plunder and the wall of the city was very much in the nature of a preservation from harm, that the inhabitants might be able to protect their valuables, their rights, their interests.

For a like purpose God, in creating man, gave him a will. It is one of the strong elements of man's likeness to his Creator. We may have a will, however weak our bodies, or, however strong our passions. That will may be strong whether we are brought into outward subjection to others or not. Our bodies may be enslaved, but our wills cannot be enslaved without our permission. Our will is something which cannot be taken from us; but it needs to be defended; it needs to be repaired; it needs to be made strong in weak places.

THE NECESSITY FOR STRENGTHENING THE WILL

Those who do not attend to this and do not strengthen the will where they find special liability to assaults, are sure to have it much broken down so that, by and by, they reach a place where they have no will, no self-control. Just as in a devastated city the protecting walls have been destroyed and the enemy finds easy access, so the human being who yields to sin and various weaknesses and assaults of the adversary has lost his real manhood and is in danger of losing everything.

It is a part of our duty as Christians and as new creatures to withstand all assaults of the adversary; and these assaults come, not from visible forces alone, but from evil spirits; from those who seek to obtain possession of us—as is the case with those who come under the control of these evil spirits. Their wills are subdued, broken down, and they are in the hands of their enemies, exactly as pictured in our text. Let such strive to cast out the enemy, to resist him, to strengthen the walls of their minds and to make an alliance at once with the Lord Jesus. Let them give their hearts fully and completely to him and accept his will, his Word, his guidance, in every matter.

True, when thus released from the bondage of sin and of Satan, they become bond-slaves of righteousness and of Christ; but when it is realized that to be the bond-servants of Christ means to serve that which is good and true and right, and to be in harmony with the Father, all should rejoice to place themselves fully and unreservedly under the control of him who hath so loved the entire race of mankind as to purchase them with his own precious blood. Surely all are safe in his hands!

But it is not sufficient that any of us merely place ourselves in the hands of the Lord. The Psalmist counsels us, "Commit thy way unto the Lord; trust also in him, and he shall bring to pass; and he shall bring forth thy righteousness as the light." (Psa. 37:5.) The Apostle Paul tells us that "It is God who worketh in you both to will and to do of his good pleasure." (Phil. 2:13.) He works by means of the promises in his Word; by means of the various experiences of life, its disciplines and humbling processes, and it is well that we take heed to each lesson as it comes if we desire to have a character developed in the likeness of our Head.

"HE THAT RULETH HIS OWN SPIRIT IS GREATER THAN HE THAT TAKETH A CITY"

We are not to lose sight of the fact that we are to be "workers together with God" in the accomplishment of the great transforming work to be wrought in us by the renewing of our minds. Our battle with self is our greatest battle, and we have the Lord's Word for it that he that "ruleth his own spirit [his own mind, will] is better than he that taketh a city," because he has to that extent learned to exercise the combativeness of a true character in the right direction—that of self-control.

But, lest we become discouraged with the slowness of our progress, we should ever remember that the attainment of the control of our own spirits, our own minds, the bringing of these into full accord, full harmony, with the Lord and, so far as possible, into accord with all of the Lord's people who are in accord with him, is attained "finally," as the Apostle informs us; it is gradually reached by "patient continuance in well doing," relying upon the divine assurance of grace to help in every time of need.

Let us all strain every energy toward this final and grand development. We are to have it continually before us as the standard, the ideal, the aim, and although we may fail time after time, if we are rightly exercised in the matter we shall be stronger as the result of each failure; for each failure will show us, more clearly than we previously discerned, the weak points of our characters, naturally resulting from the fall. And if each weak point be carefully noted and guarded against as respects the future, we shall come, by and by, by the grace of God and under the direction of our great Teacher, by his Word and example and providential leadings, to that subdued condition, that harmonized condition, which will fully accord with the will of God.

To such, looking back, even the failures which, subsequently recognized, led to greater fortification against the wiles of the adversary and the weaknesses of the flesh, may be seen to have been overruled by the Lord for our blessing, according to his promise that "all things shall work together for good to them that love God."—Rom. 8:28.

WHY SHOULD I FEAR?

"Whene'er the storms come down on thee,
And days of peace all seem to flee;
This thought thy peace again shall bring,
Why should I fear?—the Lord is King.

"E'en when the tempest rages high,
And darkest clouds are drawing nigh,
With hands of faith to this, O! cling—
Why should I fear?—the Lord is King.

"Amid the stormy waves of life,
Above the tumult and the strife,
The chimes of hope still sweetly ring—
Be not afraid—the Lord is King.

"Thy ship is toss'd by wind and wave,
But there is one whose power can save;
Across the sea he hastes to bring
Both rest and peace—the Lord is King.

"Yes, Jesus walks upon the sea,
And in the storm he comes to thee;
Then trust in him, rejoice and sing;
He calms the waves—the Lord is King.

"He stretches out his hand to thee,
And from thy fears he sets thee free;
Beneath the shadow of his wing
He keeps thee safe—the Lord is King."

"THE BIBLE IN STONE"

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord; and it shall be for a sign and a witness unto the Lord of hosts in the land of Egypt."—Isaiah 19:19, 20.

It is a mistake to think of ourselves as more brainy than our forefathers. The fact that we are living in the day of steam-power and electric light, the telegraph, telephone, phonograph, etc., does not prove, as some assume, that we are more brainy than our forefathers. As a matter of fact, very few of us are inventors of anything useful; only here and there have great inventors sprung up, and they tell us that they achieve their greatest success by something akin to sudden inspiration. They stumble upon their inventions, rather than work them out.

Furthermore, our inventions are usually the product of several minds, the suggestions from one proving seed-thoughts for another. The printing press and mail service have been great factors in the distribution of the knowledge of truth throughout the world, enabling one to profit by the thoughts of another. The Bible explains the progress of these days and informs us that it is because we are in the day of God's Preparation—preparation for the Messianic kingdom and the world-wide blessings which will then prevail.

STATISTICS SHOW THAT OUR RACE IS STEADILY DETERIORATING

As a matter of fact, statistics show that our race in most civilized lands is steadily deteriorating. Announcement has recently been made that the hat manufacturers of Great Britain notice that the demand for smaller hats has been increasing and the demand for larger hats decreasing, as shown by their records for years back. The Evolution theory, which is directly opposed to the Bible teaching of man's creation, has helped to give the impression that the wonderful inventions of our day are the result of evolution—that a little way back our forefathers were in a class akin to the monkey.

What are the facts? If we look for poets, where shall we find them? Have we today, in this so-called "Brain Age," any one to match with the poet Shakespeare? or the Psalmist? or Job? According to the Evolution theory, one who lived 3,500 years ago should have been merely an intelligent ape; yet who can read the Law of Moses and not be struck with his intelligence, justice, wisdom and generosity? Well would it be if we, in our civilized times, should copy some of Moses' regulations; that, for instance, of the Jubilee year, in which all property rights reverted to the original owner.

THE GREAT PYRAMID ONE OF THE EVIDENCES OF THE SKILL OF THE ANCIENTS

The Great Pyramid of Egypt is one of the evidences of the skill of the ancients, which those of Evolution fame would have us think were mere uneducated monkeys. Today, with our latest machinery, we might possibly duplicate everything in the Great Pyramid, even down to the fine joints between the immense stones. But every thoughtful person examining the Great Pyramid, or reading accounts thereof, must be impressed with the wonderful precision exercised by its builders—a precision supposed to have been impossible for any living prior to our day.

The Pyramid, however, is but another evidence in contradiction of the Evolution theory. No doubt all of our readers have read STUDIES IN THE SCRIPTURES, Vol. III, the last chapter of which describes the Pyramid and sets forth much of the wonderful symbolic teachings shown in its construction. It shows the Pyramid to be in exact harmony with the Bible. Indeed, some, after reading this volume, have referred to the Great Pyramid as "The Bible in Stone."

DO YOU BELIEVE IN THE RESURRECTION OF THE DEAD?

"He preached unto them Jesus and the resurrection." (Acts 17:18.) "And when they heard of the resurrection of the dead, some mocked." (Acts 17:32.) "If there be no resurrection of the dead, . . . then is our preaching vain, and your faith is also vain; . . . then is not Christ raised, and . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—1 Cor. 15:13-18.

When we remember that the word "resurrection" is used no less than thirty-seven times in the New Testament, besides various other words of similar import; and when we remember that all the prominent creeds of Christendom declare faith in a resurrection as an integral and essential part of Scriptural doctrine and of the hope of eternal life—in view of these facts, and of the strong language of the texts above quoted, whose inspiration is conceded by all Christians, it may seem strange that we should ask any Christian the question, Do you believe in the resurrection of the dead?

Nevertheless, we have serious reason to doubt that a belief in the resurrection of the dead prevails amongst Christians to any considerable extent; and it is because we believe the resurrection to be a very important doctrine in its connection with other doctrines of Scripture (throwing light upon other doctrines), that we desire to call general attention to this subject and to invite an examination of our question in the light of facts and of Scripture; our hope being that after a careful examination of the subject many more of God's people will come to believe—consistently, logically, Scripturally—in a resurrection.

RESURRECTION RARELY CHOSEN NOW AS A SUBJECT FOR SERMONS

"Like priest, like people," is an old adage, which implies that the views of the teaching or clerical class on any subject may safely be considered an index to the views of their parishioners. It is not difficult to ascertain the views of the clergy of all denominations on the subject of the resurrection of the dead; for, although that topic is rarely chosen for discourse, except upon Easter Sunday, it is, nevertheless, indissolubly attached to every funeral service; and these numerous occasions, we believe, amply justify us in the statement that both the clergy of all denominations and their people have little or no faith in a resurrection of the dead.

True, it is customary on every funeral occasion to read the words of the Apostle Paul, in which he sets forth the resurrection as the Christian's hope (1 Cor. 15), but this seems to be a mere concession on the part of the officiating minister. He feels it to be his duty to read something on the subject, but his remarks following the reading prove most conclusively that, so far from believing that the person whose corpse is about to be buried is dead, he believes, and instructs his hearers that they should believe, that their friend and neighbor is "more alive than he ever was." Frequently, indeed, he plays directly into the hands of the "Spiritualists" and "Christian Scientists," by telling the audience that the spirit of their dead friend is with them in the room, hovering over them; and that if permitted to speak he would say to them, "Dry your tears; weep not for me; I am far better off in glory."

TO MANY DEATH HAS BECOME A DELUSION AND NOT A REALITY

Indeed, it has come to be the general belief among Christian people that death is a delusion, and not a reality; that people merely seem to die, and do not die; that they merely experience a change to a higher form of being; that so-called "Christian Scientists" are quite correct in saying, "There is no death."

Whoever holds such views does not, cannot consistently believe in "the resurrection of the dead"; because if no one is dead, how can there be a resurrection of the dead? Wherein would be the sense in speaking of a resurrection of the dead to life, if they already have life more abundantly than they possessed it before they seemingly died?

But thousands of ministers would answer us, saying, "When speaking of the resurrection, we merely mean a resurrection of the body—the bodies which we bury are all to come forth again from the grave, and the spirits which parted from them in death are to be rehabilitated in those bodies in the resurrection. This is what we mean by resurrection."

"CONSISTENCY, THOU ART A JEWEL"

Well, well! Who would have supposed such inconsistency on the part of so many learned and well-meaning men! Before taking up the Scriptural side of the question, to show that such expectations are at variance with the Scripture teaching, let us examine the proposition of these ministers in the light of its own inconsistency.

(1) They tell us that the deceased is "far better off," in that he has gotten free from the "fetters of the flesh," and that now "his free spirit wings its flight to God, no longer hampered and hindered by the mortal dust." They go into ecstasies in describing the grandeur and liberty and blessedness of the one who has died, and who, by reason of getting rid of the body, has attained to life more abundant, knowledge a hundredfold, and blessings indescribable.

(2) In the same breath they quote the Scriptures referring to the resurrection and (wholly misconstruing those Scriptures) tell us that by and by, at the second coming of the Lord Jesus Christ, the same bodies of flesh that were buried will be reorganized (Dr. Talmage, in his famous resurrection sermon pictured the resurrection morning, and the entire sky darkened with the fragments of human bodies coming together from various parts of the earth, where a finger, a foot, or a hand had been lost by accident, disease or amputation); they tell us that then the spirit beings which, they say, left those bodies at death, will then return to them, as their everlasting habitations. Then, inasmuch as the resurrection is Scripturally set forth to be the grand and glorious result and consummation of our salvation, they feel compelled to go into ecstasies over their erroneous presentation of the resurrection, and to tell how glorious and grand will be the result.

They seem to overlook entirely the inconsistency of these two propositions; and they expect that their hearers will be similarly inconsistent and illogical (and apparently their expectations are fully justified, for the majority of their hearers swallow the inconsistency without difficulty); yea, many of them seem to think that the more inconsistent and unreasonable their belief may be, the more reason they have to congratulate themselves that they have a very strong faith. However, the real fact is that they have a very strong credulity. But they will have no reward for believing unreasonable things which God's Word has not taught, but has contradicted.

Who cannot see, if he will, that the man who dies fifty years old, if in dying he obtains life more abundant and knowledge a hundredfold, and a freedom to "wing his flight," etc., would be sadly disappointed by a resurrection—if it should mean to him re-imprisonment in a tenement of clay, with physical restrictions and human limitations? And then, if he had thus for centuries been a "free spirit," roaming at liberty throughout the universe, untrammeled by a body and bodily limitations, where would be the consistency on God's part of re-imprisoning such an one in a human body, whose powers and uses would be entirely forgotten during those centuries of liberty? And if to be without a body is "perfect bliss," as the funeral orators tell, how could there be anything added to perfect bliss by a resurrection of the body, and a re-incarceration therein?

THE SCRIPTURES HOLD OUT THE ONLY HOPE, THE BLESSED HOPE, THE CONSISTENT HOPE

From the foregoing considerations, we feel that we are justified in our assumption that the vast majority of Christian people do not believe in a resurrection—neither the Scriptural kind ("a resurrection of the dead"), nor in the kind they themselves teach, namely, a resurrection of the body. With this preface to our subject, we go to the Scriptures to learn from them what is meant by "the resurrection of the dead," and in what manner and why the Scriptures speak of the resurrection as the hope, the only hope, the blessed hope, not only of the Lord's people, who are to have part in the "first resurrection," but of the world in general, who are to have an opportunity to share in the resurrection of judgment, improperly translated, "the resurrection of damnation."—John 5:29.

Whoever would believe the Scriptural doctrine of the resurrection, must also believe the Scriptural doctrine respecting death—that death is death, the cessation of life. Then, and not until then, will he be able to understand the Apostle's words in our text, "If there be no resurrection of the dead, . . . then they which are fallen asleep in Christ are perished." Nor is this statement by the Apostle an exception to or different from the teaching of the Scriptures

elsewhere. Their unanimous testimony is that the dead are dead; that "in that very day their thoughts perish." (Psa. 146:4.) Of the dead the Scriptures further declare, "His sons come to honor and he knoweth it not; to dishonor, and he perceiveth it not of them"; "for there is neither wisdom, nor knowledge, nor device in the grave whither thou goest." —Job 14:21; Eccl. 9:10.

WHICH SHALL WE BELIEVE—GOD OR SATAN?

Here is a direct conflict between modern teachers and the inspired Word, the Scriptures claiming that the dead know not anything, the modern theologians claiming that they know everything. The Bible claims that the dead are really dead, and have really suffered according to the divine penalty for sin pronounced against our race—"Dying thou shalt die." The opposers take up with Satan's delusive statement to Mother Eve, "Ye shall not surely die," and attempt to prove that the dead are not dead; that God's penalty against sin did not go into effect, and that death, so far from being the sentence or curse upon our race, is a blessing, a step in a general process of evolution. The two theories are as far apart as the poles, and the two teachers of these two theories, as we have shown, are God, on the one hand, and Satan, "a liar from the beginning," on the other hand. Which shall we believe?

The entire plan of salvation is connected with this question. If death was not the penalty of sin, incurred through Adam, then "life and that more abundant" is not the reward and blessing of God secured through Christ by a resurrection. Satan's proposition, which has been so widely accepted by the Lord's people, and which exercises so blinding an influence upon their minds, is the reversal, in every sense of the word, of the divine proposition—that death is the curse or penalty of sin; that Christ died to release man from this sentence or curse, and that the release comes by the resurrection of the dead, who otherwise would never have future life, as says the Apostle in our text. Satan's theory declares death a blessing which brings the fulness of life and liberty and joy, and would make of the resurrection a curse, bringing imprisonment and difficulty and restriction and pain and trouble.

THE APOSTLE PREACHED JESUS AND THE RESURRECTION

No wonder that, blinded by this deception of the adversary, the majority of the great theologians of Christendom—and rapidly their many followers—are leaving the doctrine of the Atonement, which declares that "as by a man [Adam] came death, so also by a man [the man Christ Jesus] comes the resurrection of the dead; that as all in Adam died, even so all in Christ shall be made alive."—1 Cor. 15:21, 22.

If the reality of death is denied, it is no more difficult to deny the reality of sin. If it is claimed that Father Adam was not created in the image and likeness of God, but was created a very close image and likeness of the monkey, it follows that in that low condition of intelligence he was unfit for trial for eternal life; and it is only a further step to deny that he ever had a trial, and that he ever failed and fell from grace. And if the fall is denied, and, instead, the claim is put forward that man has really been advancing even to the present time—losing his likeness to the monkey and gaining in likeness to God, then it will be consistent also to take the next step, and declare that since man did not fall he did not need to be redeemed from the fall.

And hence, with all such reasoning upon false Scriptural basis, it appears logical to deny the oft-repeated declaration of God's Word, that our Lord Jesus is our Redeemer, and that "He is the propitiation for our sins [the church's sins], and not for ours only, but also for the sins of the whole world," giving for us as our ransom or corresponding price, his own life, that he might buy back the forfeited life of Adam.

We thus see that the leading lights of Christendom today, repudiate both of the cardinal features of the Gospel, which the Apostle preached of old: "He preached Jesus and the resurrection"—Jesus as the Redeemer of mankind from sin and its curse—death—and the resurrection as the grand result of that redemptive work, by which the blessing secured by the Ransom-sacrifice will be made applicable to and available for whosoever wills to accept eternal life upon the terms of this age. We are reminded here of our Lord's own words respecting unbelief at the present time: he says, "When the Son of Man cometh, shall he find the faith on the earth?"—Luke 18:8.

THE FIVE SENSES IN FULL ACCORD WITH THE SCRIPTURES

The Scripture declarations respecting death are in full accord with the testimony of the five senses given us as men by our Creator; and this is what we should expect, though we should be ready to admit the possibility of our senses being in error if the divine revelation contradicted our senses. But when our senses are contradicted by a human theory, contrary to Scriptural statements, the theory should be rejected and the testimony of the senses held to be true; and when the Scriptures and our senses together unite in one testimony, it is certainly wrong to hold to a theory of human dissolution, which is contradicted by divine revelation and by our own senses as well. And whoever thus repudiates his God-given (though sin-impaired) senses and the divine testimony, need expect nothing else than to be led into darkness and stumbling. Today, as eighteen centuries ago, the blind are leading the blind into the ditch of unbelief and error.

"AS DIETH THE ONE, SO DIETH THE OTHER; THEY HAVE ALL ONE BREATH"

The testimony of our senses, like the testimony of God's Word, is that death means the loss of life, and not an increase of life. Watch the dying one, and note his weakening powers, mental and physical, until the spark of life becomes extinct. You have seen nothing go from him, you have heard nothing but the death-rattle; you have felt the gradual cessation of the pulse, and noted the gasping for breath; and all of your senses which you can exercise upon the subject tell you that your friend, your loved one, is dead—alive no longer. You look about you and study the subject and inquire of others, "What next?" The answer to your senses is, "The next thing is corruption; when the spark of life has gone, the corpse must be buried; 'dust to dust, ashes to ashes.'" You note the similarity between the death of your friend and loved one and the death of the brute beast, and your senses can discern no difference between them; and the Scriptures declare, "As dieth the one, so dieth the other; they have all one [spirit of life] breath."—Eccl. 3:19.

But with a longing for a future life, implanted in your nature by our Creator, you inquire, Is there no hope; hath a man no pre-eminence above a beast? The Scriptures answer your question, assuring us that, physically speaking man "hath no pre-eminence above a beast." But the Scriptures assure us that although mankind is not possessed of any power of life beyond that of the beast, the Creator has, nevertheless, made a provision for man that he did not make for the beast; and that provision is the very thing for which we long, namely, everlasting life. The Scriptures point out to us that this provision for man's everlasting life was made by the Lord in the beginning—not by implanting a deathless quality in the man's constitution, but by providing in the life-sustaining trees of the Garden of Eden, the means of continuing his life everlastingly; nevertheless this provision was conditional, dependent upon man's obedience to his Creator.

The Scriptures point out that man's disobedience brought upon him the sentence of death, and that the execution of that sentence was effected by driving him out of the Garden and away from the life-sustaining fruit of its trees. Thus driven out, the sentence, "Dying, thou shalt die," took effect upon Father Adam gradually, and he lived out nearly to the end of the first thousand-year day. His posterity, becoming weaker and weaker as generations rolled by, are today (notwithstanding the many advancements in science, and medicine and sanitary arrangements) reduced to an average of about thirty-five years—"and if by reason of strength they be fourscore years, yet is their strength labor and sorrow" and they are soon "cut off from the land of the living," to go into "the land of the enemy"—into the great prison-house of death, in which it is estimated that over twenty thousand millions of our race are already—"where the wicked cease from troubling, and the weary are at rest."—Job 3:17-19.

"JESUS DIED, THE JUST FOR THE UNJUST"

The Scriptures answer our inquiries respecting the dead. While assuring us of the justice of the divine sentence of death, they nevertheless declare that our Creator is a God of mercy and of pity, and that when there was no eye to pity and no arm to deliver us, his Arm brought salvation to us. The Scriptures, moreover, point out to us the Lord Jesus Christ as the Arm of Jehovah, stretched down for our relief from sin and sickness and pain and trouble and for our deliverance from the prison-house of death, and for our restoration to the liberties and privileges of sons of God.

It was in harmony with this divine sympathy that, in due time, God sent his only begotten Son into the world for our redemption—to give for us the ransom-price, and ultimately to recover all who will accept of divine mercy, from all the consequences of the fall by a resurrection from the dead. But divine love could not make void divine justice; it was necessary that God should be just, if he would be the justifier of them that believe in Jesus; hence the demands of justice—the

penalty for sin—must be paid by our Redeemer, before the work of release and restitution could begin. And here we have the best of evidence respecting what is the penalty of sin, and what is not; because, since our Lord Jesus pays for us the just penalty of sin, what he laid down for us will prove what was the penalty against us. What did he do for us? The Scriptures answer: He laid down his life for us; "He died for our sins"; "He died, the Just for the unjust"; "He poured out his soul unto death"; he "made his soul an offering for [our] sin," and "by his stripes we are healed." —Isa. 53:4-6, 10, 12.

Nothing is more evident than that our Lord Jesus did not suffer an eternity of torment as the price of our redemption; and hence, if the matter needed proof we have here the proof that eternal torment was not the penalty for our sins. On the contrary, the fact that our Lord Jesus died for our sins, and that the Heavenly Father accepted of that sacrifice of his life on our behalf, proves that it was our lives that were forfeited by sin; that the full penalty of the divine law against us as a race was the deprivation of life. The whole race, under sentence of death, has gone down to the great prison-house of death—the grave, *sheol, hades.* And so our dear Redeemer, when he gave up his life for us, went also to *sheol, hades,* the grave. He took our place, and suffered for us the penalty for our sins.

But as Jesus' death ransoms man from the sentence of death, so his resurrection from death became the assurance of the justification of all who accept and obey him. The Heavenly Father gave evidence that the ransom-price was entirely satisfactory; and our Lord, who was thus obedient to the Father, was raised from the dead, and, as the Father's Agent and Representative, will soon begin the work of blessing the entire world redeemed by his precious blood.

THE PRISON-HOUSE OF DEATH TO BE OPENED AND THE PRISONERS SET FREE

The blessing of the world means the breaking open of the prison-house and the setting at liberty of the captives, who for six thousand years have been going into the prison-house of death. For this reason our Lord is called the Life-giver, because his great work will be to give back life to the world of mankind, who lost life in Adam. And since the restoration of life to mankind will mean the removal of pains and sicknesses and troubles, which are a part of the dying process, our Redeemer is styled the Great Physician.

The prophecy which mentions the breaking open of the prison-house of death, and the setting at liberty of its captives (Isa. 42:7), was applied, and unquestionably correctly, by our Lord to himself; but he did not break open the prison-house of death, and set all the captives free by resurrection immediately upon his own resurrection. He tells us when this work will be done, saying (John 5:25-29), "The hour cometh in the which all that are in the graves shall hear the voice of the Son of Man, and come forth"; "and they that hear [obey his voice then, Acts 3:22] shall live."

Our Lord thus passed over the interim of the Gospel age, and pointed to the grand consummation of his work in the incoming age, because such was the Father's prearranged plan. The Father sent the Son, and the Son willingly undertook the work of redemption, at a time sufficiently in advance of the "times of restitution," or resurrection, and the general blessing of the world during the reign of Messiah, to leave the interim of this Gospel age for another work, namely, for selecting from the world a "little flock," a "royal priesthood," a "peculiar people," a "holy nation," to be joint-heirs with Christ Jesus their Lord in the honors of the Mediatorial kingdom. These shall be associated with the Redeemer in the grand and glorious work of destroying the prince of darkness and breaking open the prison-house of death, and setting at liberty the captives of sin and ignorance and superstition; and in fulfilling generally all the provisions of the gracious promises of God made to Father Abraham, that in his seed (Christ, and his elect body, the church), "all the families of the earth shall be blessed."—Gal. 3:8, 16, 29.

"BLESSED AND HOLY ARE THEY WHO HAVE PART IN THE FIRST RESURRECTION"

This brings us to the Scriptural proposition, that there is a first, a chief or special resurrection, and a general one later. The first or superior resurrection includes the resurrection of our Lord Jesus Christ and of the entire elect "church which is his body"—no more, no less. "Blessed and holy are all they that have part in the first resurrection; on such the second death hath no power, but they shall be kings and priests unto God and shall reign on the earth"—the Messianic kingdom class. Those who will share in this first resurrection will experience an instantaneous "change" from the human nature to the divine nature—the highest of the spirit natures; not human, not flesh and blood, for "flesh and blood cannot inherit the kingdom of God."* Their trial and perfecting of heart takes place beforehand, and only the "overcomers" will receive this blessing. Some of the characteristics of their change are indicated by the Apostle as a change from weakness to power, from dishonor to glory, from corruption to incorruption, from a natural [human] body to a spirit body.

The time for this best, or chief resurrection, is everywhere in Scripture indicated to be at the close of the Gospel age, at a time when the entire Gospel church will be completed. This includes the living members, whose "change" to spirit nature will be instantaneous, so that the moment of their dying as human beings will be the moment of their "change" to perfect spirit beings. Meantime, the Scriptures declare that the Lord's people who have died, like the rest of mankind, are really dead, as human beings, and know not anything; but inasmuch as God has provided for their resurrection, and inasmuch as they have been informed respecting it, and have hopes therein, therefore they are spoken of as being merely asleep—resting from their labors; waiting for "the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only," as the Apostle declares.

And, likewise the world of mankind, even though they know not of the Lord as yet, are spoken of as being "asleep in Jesus," because, as the whole world was under condemnation of death through Adam, and that without knowledge or volition on their part, at the time of the sentence, for they were then in the loins of their father, Adam, so now, since Jesus laid down his life a ransom for all, and because they all shall be awakened from death, therefore it is proper for all those who are aware of the divine provision for the awakening, by faith to speak of the interim figuratively as a sleep. Thus the Apostle exhorts us to trust and hope in the resurrection as respects all our dear friends who go down into the prison-house of death, and not merely as respects those who were sanctified in Christ Jesus, which would include, as a rule, only a small proportion of those for whom we would be inclined to sorrow. He says, "I would not have you to be ignorant, brethren, concerning them which are asleep [all our sleeping friends], that ye sorrow not even as others, who have no hope. For if we believe that Jesus died [a ransom for all] and rose again [that he might be Lord and life-giver to all] even so [let us believe as truly that] those also which sleep in Jesus [all whom he purchases with his precious blood] will God bring by him [from the prison-house of death]."

THE GENERAL RESURRECTION TO BE A RAISING UP BY JUDGMENT

But as the first resurrection is the resurrection of the blessed and holy, of the sanctified in Christ Jesus, his Body, so the general resurrection, which is for the world, is designated as "a resurrection of judgment," mistranslated in our common version "resurrection of damnation." It is styled a "resurrection of judgment" because, while all the preparation has been made, so far as God is concerned, for granting to the world of mankind a full resurrection or restitution back to all that was first given to Adam, and lost by his disobedience, to be recovered by our Savior's precious blood, yet there are certain conditions attached to this blessing upon which it depends, namely, the conditions of the New Covenant.

God does not propose to give eternal life through Christ to any others than those who earnestly desire it, and who are in heart sympathy with the principles of righteousness which must always be the law of the divine government. Hence, when the world is awakened from the sleep of death, it will not signify resurrection, but much less; for resurrection, in its full, complete, Scriptural sense, signifies a complete raising up, out of sin and out of death, to perfection of being, perfection of life.

The first work of Christ and the church in the world, for those who have gone down into death, the prison, will be their awakening to physical conditions similar to those in which they died. The surrounding conditions of society will then be greatly improved; knowledge will have taken the place of ignorance, and the reign of righteousness and the law of love will at that time have superseded the rule of sin under the law of selfishness; and Satan will be bound, that he shall deceive the nations no more for the thousand years. Under the favorable conditions of that Mediatorial kingdom, all mankind will be required to make progress in the knowledge of

* Some are confused by this expression, "flesh and blood"; they fail to see that it signifies human nature; we therefore invite such to examine the use of the same phrase elsewhere, by the same New Testament writers. In so doing they will be convinced that our definition, human nature, is the correct one, the Scriptural one See the following uses of the phrase: Matt. 16:17; John 3:5, 6; 1 Cor. 15:50.

the Lord and in the bringing of their own hearts and lives into accord with his law of love. Whosoever then will make no effort in the right direction will be cut off from life, in the second death, after one hundred years of trial (Isa. 65:20), although he would then, under the changed conditions, be properly reckoned as only a lad.

But while judgment will thus pass against one who fails to make progress, and will cut short his further opportunity, the same judgment, by the same Judge, will operate favorably to all who will seek righteousness, and make progress in harmony with the laws of the kingdom; so that year by year they will be growing mentally, physically and morally stronger —approximating gradually the full, complete standard of perfect manhood, the image and likeness of the Creator, as first represented in father Adam. Thus the resurrection, so far as the world is concerned, will be a gradual work; its first step an awakening from the sleep of unconsciousness and nonentity; its succeeding steps will be along the lines of judgment, the conduct of those who are on trial being either approved or disapproved; and culminating either in their sentence to the second death, incorrigible, and unworthy of the gift of God, eternal life—or in their perfection, and their final adjudgment of worthiness to have and enjoy the great boon of Life Eternal, under the blessed conditions which are then promised to prevail— when there shall be no more sighing, no more dying, no more crying, because there will be no more sin and none of the penalties for sin, for all the former things shall have passed away.—Rev. 21:4.

THE CONDITION OF THE DEAD SPOKEN OF AS A SLEEP

The condition of all the dead, up to the time when the resurrection work begins, is one of total unconsciousness: "There is neither wisdom, nor knowledge, nor device in the grave whither thou goest"; "His sons come to honor and he knoweth it not, to dishonor, and he perceiveth it not of them." Of each of the Patriarchs of the past it is written, "He slept with his fathers"; "He fell asleep." And so also in the New Testament we have a similar record: "Stephen fell asleep." The Apostle Paul speaks of those who saw the Lord after his resurrection and says, "He was seen of above five hundred brethren at once, of whom the greater part remain to this present time, but some are fallen asleep." Again he speaks of some which are "fallen asleep in Christ," here distinguishing between the church, who are in Christ,* as members of his body, and the world of mankind in general, who "sleep in Jesus."—Eccl. 9:10; Job 14:21; 1 Kings 2:10; 11:43; Acts 7:60; 1 Cor. 15:6, 18; 1 Thess. 4:14.

The Apostle shows that this sleep-condition will prevail, even as respects the church, until the time of the second coming of Christ, assuring us that the living members of the church at the time of the Lord's second advent will not be blessed prior to those that have fallen asleep, but contrariwise, the living "shall not prevent [hinder] them that are asleep," for the dead in Christ shall arise first; then we who are alive and remain will be blessed, and ultimately experience our "change."

* Christ is the title of our Lord as the new creature, and of his office; while Jesus is the name for the Redeemer, through whose sacrifice comes to all men an opportunity to share in a resurrection of the dead.

"THOU SOWEST NOT THAT BODY WHICH SHALL BE"

The moment of re-awakening will seem to the awakened ones to be the next moment after their death—"for there is neither wisdom, knowledge nor device in the grave." The bodies in which the world will be awakened will be practically the same as those which died, though not the same atoms of matter; for in the hands of our Creator one atom of dust is as good as another in this great work. Thus the Apostle says, "Thou sowest not that body which shall be." The bodies of the world, as they shall be when awakened, will be really new bodies, in the sense that they will be different atoms of matter; but they will be old bodies, in the sense that they will be duplicates of those which died and went to dust. We cannot wonder that the worldly mind, which knows not God and knows not of his power, cavils at the thought of resurrection. It will be a most stupendous work, more wonderful by far than man's original creation; it will thus be to the world of mankind, and to the angels of heaven also, the grandest exhibition ever given of Divine Omnipotence.

He who formed man in the beginning, in his own image, has the power not only to form him again of the dust of the ground, and to re-enkindle the spark of life, but yet more than in these will he exhibit both his omnipotence and his Infinite wisdom in the restoration to each being of a brain like his present one, having recorded therein the events and circumstances which have transpired in the present life—just as the wax cylinder of a phonograph bears in itself the recorded words of the speaker, which can be reproduced at another time and place. None but an Infinite Being could claim the power thus to reproduce the very thoughts of the billions of mankind. He of whom it is said that he knows the very hairs of our heads and their number, and that not a sparrow can fall to the ground without his notice—only he could do so great and wonderful a thing; and only as we have learned to have confidence in him through the revelation of his Word could we exercise faith in such a stupendous miracle as he has promised shall be performed.

Nor need we expect that the world of mankind will all be awakened simultaneously, but rather that the first work of the Messianic kingdom will begin with those who have not gone down to the tomb, but who are nevertheless in death, in the sense that they are not alive in the complete, full measure of freedom from the power of death. When the work of restitution shall have progressed to some extent with these, we may expect that some of those who have previously fallen asleep in death will be awakened, and share in the blessings of that glorious day. Later, others, and still others, will arise, until eventually it will be true that, in that day, the day of Christ, "all that are in the graves shall hear the voice of the Son of Man"—shall obey the mandate, "Come forth"—and shall be brought to a knowledge of the goodness and love and mercy of God; and, if they will, ultimately to the full perfection of human nature—the earth, meanwhile, being fitted and prepared as a Paradise of God for his restored human family.

Meantime, the exhortation to all the "called" in the present age is that we should seek to make our "calling and election sure" to a place in the kingdom class, to a change of nature, from human to divine, and thus have a right, under the divine arrangement, to have a part in the "first resurrection"—the chief resurrection, the resurrection to the perfection of the divine nature with its glory, honor and immortality.

"A THORN IN THE FLESH"

[This article was a reprint of that published in issue of December 15, 1894, which please see.]

THE SONG OF THE VINEYARD

MAY 21.—Isaiah 5:1-12.

"Let me sing to my well-beloved a song of my beloved touching his vineyard."

To this lesson, as to the last, we have a divinely-inspired key, for the words were quoted by the great teacher and applied by him to the Jewish nation, as indeed the Prophet himself explains. What the Prophet styles a song we might properly term a parable or story. God is represented as having planted the nation of Israel as his own vineyard. He gathered out the stones, or removed the difficulties, and planted in it the choicest vine, the richest promises—promises of the Messianic kingdom and the blessing of Israel and all the families of the earth. He provided a watch tower for it in the Prophecies and a hedge about it in the law and the prophets and in all the arrangements made for that holy nation. It was proper that he should look for choice fruitage from so favorably-situated a vineyard, but the results were unsatisfactory. The fruitage was not in harmony with the promises he had planted, but wild grapes, sour, small.

This condition prevailed until the time of Jesus. Although troubles upon the nation were from time to time permitted by the Lord, the breaches were always healed and the nation was preserved. Its walls of divine protection and guidance were maintained and its watch tower. John the Baptist was the last of the Prophets. Since his day the Lord has fulfilled to natural Israel the things mentioned in this prophecy. The hedges have been broken down. It has been laid waste. No care has been taken of it. The beasts of the field, the Gentile nations, have ravaged this vineyard and, by divine intention, no rain of divine blessing, comfort, encouragement and fructification have come upon the Jewish people in all these more than eighteen centuries.

THE PROPER KIND OF FRUIT

What was the proper fruitage which the Lord had a right to expect from this vineyard and why did he not find it? He

tells us in this very prophecy: "For the vineyard of the Lord of Hosts is the house of Israel and the men of Judah his pleasant plant: God looked for judgment, justice, but behold oppression! He looked for righteousness, but instead, heard the cry of the oppressed." In other words, God's Covenant with Israel was that they should have the blessed privilege of being his people, and the having of his divine favor was dependent upon their faithful observance of the divine law. He knew that they would not be able to keep the law perfectly. He knew that he would not get perfect grapes, but he had a right to expect much better than he found—to expect heart endeavors, even if there were fleshly imperfections.

The demands of the law were supreme love for the Almighty, governing every thought and word and act, and a love for the neighbor as for oneself—an unselfish love. The observance of this law, in its spirit at least, to the extent of the ability of the flesh, was the requirement. Had there been such fruitage in Israel at the time that Jesus presented himself to them eighteen centuries ago, they would have been ready to constitute the spiritual kingdom, which would then and there have been established, according to divine promise. But their unreadiness led to the breaking down of their entire system. They did not have love enough toward God, nor love enough toward their fellows.

We are not to understand from this that Israel was more degenerate than the remainder of the world. The contrary of this, we believe, is true. But then the other nations had not been specially planted and specially hedged about and specially watered and specially guarded. Where more was given more was required. And when more was not found the faithful few were gathered out and the vineyard temporarily abandoned. We are glad, indeed, to note from the Scriptures that the time is coming when that same vineyard shall be restored under still more favorable conditions, during the Messianic reign of glory and heavenly power. But it is still in disorder.

The succeeding verses of the lesson complain of the disposition of the Israelites to take advantage of each other; and the result of this was great riches on the one hand and great poverty on the other. This Prophecy reminds us of the Great Teacher's words when he said, "Woe unto you, scribes and Pharisees, for ye devour widows' houses"—you take possession of the property of the poor, perhaps, sometimes, in a technical, legal way. You are not filled with that love for your neighbor as yourself which would lead you to assist the poor, the widow and the fatherless and to be generous toward all. The sin of selfishness, avarice, indicates a lack of the Spirit of the Lord and good will toward all. The majority of the Jews of our Lord Jesus' day were tinctured with such selfishness and hence were not in a condition of mind acceptable to the Lord for constituting the spiritual, the bride class—except the few, "the remnant," mentioned by the Prophet.

The Lord indicated how he would punish the selfish. Ruin would come upon the great estates and the earth would not yield returns for the labor. Thus selfishness would have its reproof and penalty along temporal lines, as well as costing the loss of spiritual privileges.

APPLICATION TO SPIRITUAL ISRAEL

God's dealings with fleshly Israel not only represent the principles of divine government and requirements, but also the requirements of natural Israel's service, as the Scriptures show, and they typify spiritual Israel. As natural Israel failed to be ready to accept Jesus at his first advent—except "the remnant"—so spiritual Israel, called "Christendom," will fail to be ready to receive him as the great Messiah at the establishment of his kingdom. Note the care with which the Lord planted his church, gathering out all the difficulties at the time of its establishment. Note the heavenly, spiritual promises, exceeding great, with which he surrounded the church, as his vineyard. Note that it is of the Father's right-hand planting. Note the watch tower of grace and truth established by the Apostles. Note the blessing of the holy Spirit.

In the end of this age comes a harvest time for spiritual Israel, as in the end of the Jewish age there was a harvest time for natural Israel. Here, as there, only "a remnant" will be found worthy of the kingdom—the great, nominal mass will be found unworthy. And why? Because the spirit of worldliness and selfishness is the prevalent one, instead of the spirit of the Lord, the spirit of meekness, gentleness, love. Only with the few is God first. Only with the few is there a spirit of full consecration to do the divine will. Only with the few is there love of the brethren and a willingness to lay down life one for another. (John 15:13.) Only with the few is there even business honesty, justice. Today selfishness is heaping up treasure and the results, we may be sure, will be unsatisfactory—"a time of trouble such as never was since there was a nation."—Dan. 12:1.

Moreover, as the Prophet proceeds to show, the accumulation of wealth has generally an injurious effect upon the rich—idleness, music and wine and disregard of things divine. The 'remnant" now will be a sufficient number to complete the "elect." The kingdom of glory will be established and all the families of the earth will, shortly after the time of trouble, begin to recognize the long-promised blessing. Indeed, the "time of trouble" will be used of the Lord to humble the world—to prepare mankind to receive properly the blessings of the kingdom.

THE KINGDOM OF PEACE

MAY 28.—Micah 4:1-8.

"Nation shall not lift up sword against nation, neither shall they learn war any more."

The whole world has for a long time been boasting that civilization and Christianity have won the day, that the world has become God's Empire and that the blessings of the Millennium are ours to enjoy. Aid Conferences and Peace Councils and Peace Commissions have flared up for the moment, only to die down. The cry of "Peace, peace," has brought no peace. We are beginning to see that we have been deceiving ourselves into thinking that the nations of the earth are kingdoms of God. We are beginning to see that the Bible styles them "kingdoms of this world," kingdoms of the Gentiles, and that it tells us that "the Prince of this world, who now worketh in the hearts of the children of disobedience," is Satan, the usurper, "a liar from the beginning and abode not in the truth."

We see it all. The kingdom of God, the kingdom of heaven, for which the Master taught us to pray, has not yet come. We are glad, however, that the divine promise assures us that it will come and explains to us that the All-Wise Creator is now, first of all, preparing for his kingdom by gathering from amongst mankind a worthy, saintly few, to be associates of their King and Redeemer in that kingdom of glory, by which the world is to be blessed.

But all are not yet convinced of these Bible truths. Some point to the coins of the various kingdoms, which declare that "In God we trust," and that the several emperors and kings of earth are reigning "by the grace of God" and claiming that they are of divine appointment; while the Pope also makes the still greater claim that he is the personal representative of Messiah and his kingdom and the only one authorized to reign over and to govern the kings of the earth.

To convince the more prejudiced nothing further should be necessary along these lines than to point out the difference between present conditions and those which the Scriptures declare will prevail when he who redeemed the world by the sacrifice of himself will take his great power and reign as Messiah, the King of glory, to put down sin in its every form and death in its every form and to release and uplift all the willing and obedient of the families of the earth—including those who have gone down into the great prison-house of death—the grave, *sheol, hades.*

IN OUR FAVORED LAND

The United States of America does not lead the world in the size of its standing army and in great battleships. She has no need to do so, having no threatening Christian (?) nations to menace her. Yet even this nation, walled about by thousands of miles of ocean, is making enormous expenditures on account of war.

One of the most modern of the battleships of the United States Navy is named the North Dakota, after one of the States. She cost $10,000,000.

The *Minneapolis Journal* shows what the money expended for this battleship would have accomplished in the State for which she is named. It would have provided a $25,000 agricultural school and experimental farm in its every county, with an endowment fund of $175,000 for each school, the interest on which would have provided $10,500 annually for the maintenance of each school. Additionally, it would have left $1,000,000 of an endowment for the State Agricultural College.

The situation in Europe is still worse. Does not this preparation of the so-called Christian nations of the world to destroy one another prove to us that there is a mistake—that

the term Christian has been misapplied to them? Nor can we say that there is no danger, for only fear could lead to such costly preparations for war.

PRAY FOR MESSIAH'S KINGDOM

The hope for humanity is the Messianic kingdom described in this lesson. The "mountain of the Lord's house" signifies the kingdom of God's house, his church. It will be established in the top of, or above the kingdoms of the world. It will be exalted amongst the nations and all peoples will flow to it. There will be an attraction in it for all peoples. It will lead them to climb upward. The attraction which will thus draw mankind will be the blessings of health and restitution, which the kingdom will be prepared to grant to all peoples as they shall come into harmony with its requirements.—Acts 3:19-23.

That kingdom will be closely identified with the Zionist movement and the Holy Land. The kingdom itself will be spiritual, invisible to men, but its earthly agents will be visible and they will be Jewish—"Ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom," etc. (Matt. 8:11.) The Jews, already impulsed toward the Land of Promise, will go thither in increasing numbers, and all of the faithful of them will go in sympathy and representatively, through financial assistance. The Israelitish hopes and promises will attract that number strongly first. And gradually all the nations, learning of the grace of God, and the blessings of restitution to be bestowed, will say, "Come, let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us (as well as the Jews) of his ways and we will walk in his paths. For out of Zion shall go forth the Law and the Word of Jehovah from Jerusalem."—Isa. 2:3; Mic. 4:2.

THE PEACE OF GOD ESTABLISHED

Verse 3 tells of how Messiah's judgments will be manifested, favoring most the nations which are most righteous and rebuking all unrighteousness. The effect will be that wars will cease. The metal previously used in weapons of destruction will be used in plowshares and pruning hooks. The earth shall no longer be soaked with human blood, but be tilled for the blessing of the race, with none to molest nor make afraid. The Lord's people, at the beginning of that time, are represented as saying, Let each follow his own conception of God, but Israel must follow Jehovah. And at that time he will assemble her and gather her back into her own land—"a remnant." Then the Lord shall reign over them in Mt. Zion.

The original dominion was given to Adam, but lost through sin. Jesus, by his obedience even unto death, has become the strong Tower, the Fortress, the Protection, to all of God's people. "To him will come the first dominion" and for a thousand years he shall reign for the blessing and uplifting of all the willing and obedient.

GOD WORKS—WE WORK

"Beloved, . . . work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:12, 13.

The gospel church has been called with a "high calling." The fact that we accept the "call" signifies that we appreciate it and consider it something very desirable. The condition upon which it is offered is the giving up of everything that we have. By our acceptance of these terms we demonstrate our appreciation of the great opportunity thus granted us. If, therefore, we recognize the call that has come to us, we may know that God is willing for us to accept that call. It is important, therefore, that we understand the conditions in order that we may make our "election sure."

The suggestion of the text is that to accomplish this end we must do some kind of work. Our salvation must be worked out. God does not purpose to take us to glory regardless of our own endeavors. True, these endeavors would not take us there; but, on the other hand, we shall not get the glorious things unless we strive for them. Hence, the exhortation is to "work," to "labor," to "strive" for the prize. But whatever may be our endeavors to keep the divine law, we are assured that success is not brought about merely by our own aspirations and best endeavors; but that he who called us has himself begun a good work in us which he is both able and willing to accomplish.

We are not alone, therefore, in working out our salvation. God is working in us and has already worked in us; and his promises confirm this fact with enlivening power. He works in us not only to "will," as when we made our consecration, but, the Apostle says, he works in us to "do." That is to say, it is not sufficient for us to have good intentions, but these must be brought into practical relationship with our lives and must serve for development of our characters. Thus God works in us. Thus we are co-laborers with God in the work of this present time, of building up the church and in making our "calling and election sure."

LET US FEAR LEST WE SHOULD COME SHORT

The Apostle admonishes us to work out our own salvation with "fear." The Scriptures declare that "The fear [reverence] of the Lord is the beginning of wisdom." (Prov. 9:10.) Our first thought of the Almighty is, very properly, an apprehension of his greatness and our own insignificance. But as we come to know of his arrangement and plan, this kind of fear gives place to respect and love, for he is very gracious toward all who are inclined to be in harmony with his beneficent arrangements and purposes. We find that he has made glorious plans, which are working out day by day, and that we have a share in them. Hence, this kind of fear casts out dread.

There are Christian people, however, who have not progressed far along the Christian way, but who are bound up in false doctrines. Of these the Scriptures say, "Their fear toward me is taught by the precepts of men." (Isa. 29:13.) Greater knowledge of God and of his character will dispel this kind of fear.

The "fear" of our text seems to be a fear of nonattainment of the glorious promises; of failure to become partakers of the divine nature. The Apostle counsels us, "Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1.

"Let us work out our own salvation with fear and trembling" as we recognize how great and blessed are the things in reservation for us if we are faithful, and yet how we may miss this wonderful opportunity of glory, honor and immortality. Whatever is of sufficient value for us to greatly desire, is worthy of great care in respect to our attitude toward it. While the fear in this case may not indicate a literal trembling, yet it implies alarm lest we, having had the courage to undertake to run the race for the prize, should allow anything to impede our progress or, possibly, lead us to abandon the race. This course would effect our ruin. Recognizing the great prize, we should fear and tremble lest we should let it slip from us and so lose it.

OUR LORD WAS HEARD IN RESPECT TO THAT WHICH HE FEARED

The same sort of care which always attaches to fear is indicated in our Lord's case where we read that "he offered up strong crying and tears" and, as the Apostle says, "He was heard in [respect to the thing] that he feared." (Heb. 5:7.) He feared lest in some particular he had failed to carry out the will of God; lest he might have failed to do the Father's will so perfectly as to attain to glory, honor and immortality; lest his death might be the second death. But he was heard in respect to that which he feared, and an angel was sent to give him assurance of his acceptability. As he never feared the Father in the sense of experiencing dread or terror, so should it be with all those who love him.

While our text says that we should "work out our own salvation," another Scripture states that the reward which we seek is, "Not of works, lest any man should boast." (Eph. 2:9.) These two texts, however, are not out of harmony. No Scripture implies that we can be independent of our Lord in the matter of working out our own salvation. The perfect work of Christ is the basis of our own work. Unless he had redeemed us we could have no basis for hope of eternal life.

Hence, our attainment of the prize of our "heavenly calling," based upon certain conditions which we are striving to meet, is not dependent upon our own perfection or anything that we could do. The basis of it is the knowledge of our own imperfection and our acceptance by the Father because of the merit of our great Advocate imputed to us.

It was God who provided for the redemption which is in Christ Jesus; and it is God who has drawn us to himself and who gives us grace to follow in the footsteps of Jesus in the way of self-sacrifice. While with fear and trembling or, as we have shown, with great carefulness, we work out our salvation, we realize the promised grace in every time of need; and we may be confident that our best efforts toward righteousness are acceptable to God only when presented through the merit of the righteousness of Christ, imputed to us by faith.—Heb. 4:16; Eph. 2:8.

BLAMELESS AND HARMLESS, WITHOUT REBUKE

"That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the Word of life."—Phil. 2:15, 16.

To be blameless is to be devoid of any disposition to do evil; not controlled by anger, malice, hatred, strife; but, on the contrary, to be disposed to do all the good possible to all with whom we have contact. We should be harmless, not merely so far as God would see, or so far as the brethren would see, but, so far as possible, harmless in the sight of the world, before whom we are to shine.

Blamelessness does not necessarily mean perfection. One might be blameless and yet imperfect on account of natural weaknesses. To be blameless in the sight of God is to live so that he may see one's intentions always to be just, loving, kind. The world will speak evil of us even as they spoke evil of our Lord, and will hate us; for the darkness always hates the light. If we have the friendship of the world, we are not in accord with God. The Apostle James asks, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." (James 4:4.) But if we are friends of God, the world will seek to do us injury as evil-doers—"as deceivers, and yet true." While not "friends of the world," we must endeavor to be at peace with them, so far as lies in us.

We cannot, however, expect to please everybody. We are to be blameless in the sight of those of mankind who are recognized as having the best judgment amongst the people. Thus it was with our Lord. While the world blamed him, yet in their private councils they recognized the fact that he was harmless. Pilate, who put him to death, was honest enough to state, "What evil hath he done? I find no cause of death in this man"; "I am innocent of the blood of this just person."—Luke 23:22; Matt. 27:24.

In the text under consideration the thought of the Apostle is that whatever charges may be made against us, our course of conduct before the world should be such that only the perverse of mind will think wrongly of us; that the better minds would think justly and note that the lives of the Lord's people are indeed blameless, not blameworthy.

The disciples were dwelling in the midst of a perverse generation, their own Jewish nation, among whom they were so to conduct themselves that their lives would be a light to their fellowmen. Perverseness implies unwillingness to be guided by the Lord; crookedness seems to apply to their course of life, not always a way of open wickedness, but a crookedness, doing both right and wrong. On the one hand was an evil heart of unbelief; on the other were forms and ceremonies.

For more than eighteen hundred years these conditions have followed the Lord's people. Everywhere there is a great deal of crookedness and self-will. Many things are done which are known to be contrary to the will of the Lord. Amidst these conditions the Lord's people are to shine as lights; they are to seek to walk in the Lord's ways, that they may "show forth the praises of him who has called them out of darkness into his marvelous light."

GIANTS IN THE EARTH

"As it was in the days of Noah, so shall it be also in the days of the Son of Man."—Luke 17:26.

In considering our Lord's statement—that as it was in the days of Noah, so shall it be at his coming [*parousia*, presence] in the end of this age—it should be noted that the Lord's presence will be unknown to the world; for this particular statement follows, that "As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, . . . and knew not, . . . so shall also the coming [*parousia*, presence] of the Son of Man be."—Matt. 24:37-39.

This statement, however, does not imply that there is anything wrong in eating and drinking, etc., but rather that there will be little in an outward way to disturb man, in the crisis at the end of the age. At the time of the flood, at the end of the first dispensation, there was apparently nothing to indicate that anything unusual was about to happen. Evidently the Lord meant us to draw conclusions from this fact, that as calamity was inevitable then, so it will be inevitable now.

The end of the first dispensation and that of this present dispensation are wonderfully similar. Previous to the end of the first dispensation a superhuman influence had entered into the world. Power from an angelic source had produced very undesirable conditions, to the extent of bringing into unauthorized existence a race who were "men of renown" and "giants" in strength. (Gen. 6:1-4.) Today we find a similar condition. Whatever portion of the spirit of the truth has entered into an evilly disposed human mind evil conditions on a gigantic scale have often been produced. Where else in the whole world can we find more intellectual power than in those who have come in contact with the Spirit of the Lord, the spirit of the truth? But when this spirit of knowledge enters into an evil heart, evil will result.

This spirit has produced men of renown, men of mental acumen, men who are able to do wonderful things. The remarkable achievements of our time, the wonderful inventions of all kinds, would not have been possible except for the fact that the Spirit of the Lord is abroad in the earth. But the general tendency of this combination—the spirit of knowledge in an evil heart—has been to produce giants, who "walk up and down" the land and are known as the Sugar Trust, the Coal Trust, etc. As the giants were in control in the days of Noah, so the giants are getting more and more control of the situation now. Just as it was then, so today the giants are liable to capture the whole world. As the flood destroyed those giants, so at this time the great cataclysm of trouble will drown all trusts and other commercial agencies which oppress mankind. We read that they will be utterly destroyed; that there will be no hope of resuscitation.

INTERESTING QUESTIONS

Question.—Since Adam was a wilful and intelligent sinner, and was individually sentenced, and since the sentence has been executed upon him and he is now under that sentence, and now has nothing and is nothing, how much of the merit of Christ will be necessary for his release from his condemned condition?

Answer.—We understand that Adam, having been tried and found guilty and sentenced to death, and having gone down into death under that sentence, has done nothing to liquidate his obligations in any sense of the word; and that it will require the full satisfaction of a ransom-price to set him free and permit him to have another trial. In a general way, this is, of course, true of the entire human family. As Adam's children, we are dealt with as a race, instead of as individuals except in the case of the church and of the Jewish Nation under their law.

During the Millennial age there will be no imputation of Christ's merit to anybody, as it is now imputed to the church. It is imputed to us for a special purpose—to enable us to offer acceptable sacrifices. In the Millennial age no one will need the righteousness of another to make him acceptable. On the contrary, the whole world, counted in as one, will be dealt with from that standpoint; and Christ, as the great Mediator, Prophet and King, will make satisfaction to justice for Adam and all his children, dealing with them as one. After making satisfaction to Justice, and thus purchasing the whole world of mankind, the great Mediator of the New Covenant will put it into effect, and under that New Covenant the blessing will begin with Israel; but every member of the human race will have an opportunity of coming to perfection, as heretofore shown.

To get at the real gist of the question, we will put the matter in another form and say: If Adam had been living during the Gospel age, to our understanding, he would not have been eligible to the offer of this Gospel age—that it would not have been consistent with the divine arrangement to have dealt with Adam as the Lord is dealing with the church, because he, as personally condemned, would have had nothing that he could present as a sacrifice. We, on the contrary, have something to present—"Present your bodies living sacrifices." While our bodies are blemished, we have, nevertheless, some powers, and these we are invited to present. We have bodies which we are willing to coerce into submission. This is our hope—that we may be permitted to suffer with Christ, that we may be sharers in his glory.

The Apostle says, "Ye are not your own; ye are bought with a price; therefore glorify God in your body." (1 Cor. 6:20.) This seems to imply that we had something. Having recognized Christ as the center of God's plan and as our Redeemer, we are called upon to renounce sin—glorifying God by consecrating our lives, our bodies, to his service. But if we had been the original sinner, and had been originally sentenced, we see nothing that we should have had that we could call our own that we could have given.

Question.—Should Sisters teach Sunday School classes?
Answer.—Usually sisters are better teachers of the young than are brethren. Nothing in the Scriptures forbids their teaching such classes. The Apostle's words are: "I suffer not a woman to teach or to usurp authority over a man." His words apply specially to the church.

As for the advisability of having Sunday Schools! We have not changed our judgment from what we have written in SCRIPTURE STUDIES, Vol. VI.

We still believe that God holds the Christian parents responsible for the spiritual education of their children, and that they get a special blessing in fulfilling his requirement. If Sunday Schools are ever advisable, we believe they would be only for orphans or worldlings, or for children already taught at home.

INTERESTING LETTERS

Dear Brother Russell:—

I feel it my duty to write you a few lines to say how thankful I am that, through the instrumentality of SCRIPTURE STUDIES, I have been led to abandon a life of sin and disgrace. I have found that which I needed to give me peace and joy, and, thank God, I know I shall never give it up. For several years I was separated from my family and leading a reckless life, but through his mercy I am again with my family and we are happy and contented.

I had about given up all hope of ever being anything in this life but a drunkard, when I came across STUDIES IN THE SCRIPTURES, also other of your literature, which gave me the light I so much needed. God's Plan is surely a marvelous one, and it is so plain to those who really seek the Truth.

My prayer will ever be that God's blessing may rest upon you and your co-laborers in the "harvest work," and especially upon the colporteurs in their work of spreading the truth. No one knows what good may result from placing the STUDIES even in homes where there is no interest. I believe my first reading of volume one was in the home of a family who had never read a page of it, but were talked into buying it by one of the colporteurs. I was very much interested in it, at the time, and tried to find out where the lady got it, thinking to get more literature along the same lines; but, after leaving there, I thought no more of it until God led me into the home of a Sister where I got more of the truth, both by reading and from her explanations of points I did not understand. I am intensely interested in this glorious work, and my desire is to live nearer to God, who has done so much for me.

Yours in the Blessed Hope, JOHN HOOPER.—Canada.

Dear Brother:—

Enclosed please find five dollars, for which please send to me by mail one of your WATCH TOWER Bibles, and THE WATCH TOWER for one year.

I have all your volumes and have read them over and over and over. This is the greatest satisfaction of my life in my old days. I am now seventy-seven years old.

I remain your brother in the Lord,

N. SHEPHERD.—Can.

Dear Brother Russell:—

Owing to much literature being circulated by the opposition within our ranks some time ago, I concluded it wise to discontinue the distribution of the "Questions Answering Questions" booklet. Since then I have received many orders for these booklets from friends who are not advised of their discontinuance, and some do not understand why they are refused.

I would thank you for the publication of this letter in THE WATCH TOWER, notifying the friends of their discontinuance and of my reason for this.

Prayerful meditation upon Mark 9:38-40, leads me to the conclusion that we can be workers in the harvest, and yet not followers of the Lord. To be followers of the Lord, we must not only be workers in the harvest, but must also be workers according to his will. The fact that the majority of the Lord's "little ones" now disapprove of the circulation all literature other than that published by the Society, and my belief that the expression of the majority in such matters is the expression of the will of the Lord, are other reasons for its discontinuance.

Feeling sure that all of the Lord's faithful ones will agree with me in oneness of the work, as well as oneness of hope, faith, and baptism, and trusting that all may receive a greater blessing by the discontinuance, than by the circulation of the booklet, I remain,

Yours in the Master's service, A. B. DABNEY.—Va.

Dear Brother:—

Does it not seem strange that so many of the dear friends worry about the Time of Trouble? How can an event arrive before it comes? What do we know about it? Nothing, by sight, would you not say? If by sight, then when did we quit walking by faith?

How can Gentile nations continue after their lease expires? If they existed before the formal confirmation of the "lease" they were "tenants by sufferance," it would seem.

You have taught clearly enough that they will resist ejectment proceeding, and this dispossession will be "the time of trouble" and the daily papers will probably not record the event!

Would it not be well for the dear friends to re-read volumes two, three and four—as I am doing with much profit?

With much Christian love, and gratitude and best wishes,

A. M. MERRELL.—Okla.

Dear Friends:—

I have received your kind letter and the second volume of STUDIES IN THE SCRIPTURES. Thank you. I have begun the careful study of the volumes, and find them so good! They help me to understand parts of the Scriptures that I was not able to understand. When I asked questions of those who are teachers of the Bible, they told me, "We are not expected to understand it all."

I feel that God has answered my prayer for Truth by putting your little paper into my hands by one of his servants. Some one put a paper into my buggy one day while I was in Lawrence. I had only partly read it when it disappeared, and I did not know where to get another. So I asked my heavenly Father to let me get another, and after waiting a couple of weeks, behold! another was put into my buggy. I took better care of this one.

My husband is a Lutheran. I was reared a Quaker, and all my people belonged to the Friends, but I joined the Lutheran church with my husband. Many times have I come home from listening to a sermon on eternal torment, crying because the minister made God out such a cruel God. Now, I thank his name that I know him as a God of Love, who is able to help us and who will soon open all the blind eyes.

I am sending your books, as fast as I can read them, to my brother. He held up his hands in warning to me when I told him of them. He reminded me of what the Scriptures say about following after false prophets. He, like many others, is afraid to investigate anything for fear of being led away from the doctrine he grew up with.

MRS. VIOLA J. S. SHIRAR.

"UNTIL THE LORD COME" *

*[This article was a reprint of that which appeared in issue of February 1, 1892, which please see].

VIEWS FROM THE WATCH TOWER

THE DAY HAS NOT COME!
SAYS ARCHBISHOP IRELAND

The night of weeping is to give place to the morning of joy, says God's Word.

Messiah is to establish his kingdom of peace and compel the abolition of war, so the Bible declares, and so both Catholics and Protestants agree.

Yet both Catholics and Protestants agree that Messiah's kingdom was set up in power and great glory more than eighteen centuries ago. Why, then, has it failed of its mission? Can either Catholics or Protestants explain?

Hear Archbishop Ireland at Peoria, Ill., on February 23, as follows:

"Has the day come of such eminent prepotency of the principle of arbitration that a great nation, such as the United States of America, may safely turn all its swords into plow-shares and all its spears into sickles? No one will make the affirmation.

"No, the day of assured and lasting international peace has not arrived, if ever ambitions and pride of nations permit it to arrive.

"Today the nation that dismantles its ships of war and disbands its soldiers puts itself in danger of gross humiliation, if not fatal disaster. Today America is respected by its sister nations—it is respected because, also, it is feared.

"Peace America invokes, but to be the more sure of peace America must be ready at a moment's notice to summon to its defense an army and a navy to whom defeat is impossible."

THE EXPLANATION

God's kingdom, Messiah's kingdom, was not set up eighteen centuries or more ago. That is the mistake! It is not yet set up! The church was not commissioned to conquer the world and to reign as and for Christ during this time. Her commission was to "make herself ready." (Rev. 19:7.) She is to be her Lord's mouthpiece in calling and instructing the elect, who, at the first resurrection, are to be "changed" to the "divine nature," as St. Peter declares, and then will inherit with their Redeemer his Messianic kingdom, which will rule the world with a "rod of iron" for its blessing and uplift out of sin and selfishness.—2 Peter 1:4.

Christendom (Catholic and Protestant) has labored under the huge mistake of supposing themselves authorized to rule the world. The attempt to live by their erroneous opinions deluged the world with the blood of religious "holy wars" and cruel persecutions of each other and of the Jews.

It is time to awake to the fact that the Lord's call now to his people is to show their loyalty by faith and obedience to the divine law of love, even unto self-sacrifice, even unto death. So the Apostle wrote, "If we suffer with Christ, we shall also reign with him."—Rom. 8:16, 17; 1 Cor. 6:2, 3.

The first resurrection, like the second coming of Christ, will be invisible, except as the glory and power of the Messianic kingdom will quickly follow. (1) A time of world-wide trouble. (2) A reign of righteousness world-wide, the cessation of wars, etc., as promised in the Prophets.

Let us no longer deceive ourselves by speaking and thinking of civilized nations as kingdoms of God in any sense. Let us recognize them, Scripturally, as " kingdoms of this world," Gentile kingdoms, permitted to hold sway until the time of Messiah's kingdom—and no longer. (Daniel 2:44.) Let us not expect of these kingdoms the blessings promised only under Messiah's kingdom. Let us, on the contrary, watch and pray for the kingdom of heaven and prepare ourselves, and all who have the hearing ear, for our promised resurrection "change;" and let us leave all else to God. He is able and willing to work all things according to the counsel of his own will.

CHINA'S CRY FOR PITY

The intoxicating curse of China is opium. Half a century ago, China endeavored to control the situation and to exclude all foreign opium. But wealthy Englishmen were concerned, because they had large interests in India, where the poppy, from which opium is made, grows profusely.

The result was a war, in which the heathen Chinese, not having up-to-date Christian (?) cannons and ships, lost heavily. Then the British fastened themselves on the Chinese, took control of a liberal piece of territory, and made a treaty, which the conquered Chinese were forced to accept. That treaty stipulates the admission of opium into China. The Chinese cannot stop the traffic without precipitating war with the most powerful kingdom of Christ (?) on earth, so far as naval strength goes.

Now, after years of suffering, the Chinese are becoming civilized, or Christianized (?), to the extent of adopting cannon, rapid-fire guns, a regular army, etc. They are about to establish a Parliamentary form of Government also, and are arranging to school the rising generation in the English language. It is said that vast orders for these new school-books have been placed in the United States.

Now China realizes that opium is her great curse; she has passed laws against the growth of the poppy and the manufacture of opium. But she finds that the imports of opium amount to 5,000,000 pounds per year. She cries out again, as in the past, that this Great Kingdom of Christ (?) (Great Britain) will have mercy upon her and cease to insist on this curse being introduced to blight China morally and physically.

A MONSTER PETITION

The young men of heathen China have started a monster petition for the cessation of opium importation. The signatures are to be 200,000, representing China's 400,000,000 people. It is to be addressed to his Majesty, King George, of Great Britain and Ireland, and Emperor of India and the Isles of the Sea and Head of the church of England—the mightiest kingdom of Christ (?) on earth.

The text of this appeal has already appeared in the *New York Herald,* February 17. It recounts that a previous appeal, of similar character, was made without avail to the King's royal grandmother in 1858, when she was the representative of this branch of Christ's kingdom (?).

Is not all this very incongruous! very strange? What hypocrisy we have indulged in! How we all should be ashamed of it! Think of one of the chief nations of earth sending Bibles and missionaries to the heathen in one hand and rum and opium in the other! Is it any wonder that the heathen reject our two-faced overtures as best they are able? Is it any wonder that the "common people" of Great Britain are unable to take their religion seriously and are falling away from all church association—into infidelity?

It is no wonder! Let us get back to honesty and truth. Let us admit that Great Britain is one of the kingdoms of this world. Let us not charge the faults of our selfishness to God and to Christ's kingdom. Let us stand for the best possible in worldly government and continue to pray for and to hope and wait for the Kingdom which is to come and to bring about the doing of God's will on earth as it is done in heaven, according to the prayer of our dear Redeemer and Lord.

TO SHORTEN THE COMMANDMENTS

Advices from London note that the highest counsels of the church of England are considering the advisability of modifying and shortening the Ten Commandments—especially the second, fourth and tenth.

Those who admit that God gave those commands must be egotistic in the extreme to attempt to correct the Almighty!

Those who disbelieve in the divine authorship of the commands would better repudiate them entirely and make new ones to their own pleasement and properly credited to their own wisdom.

God's consecrated people, guided by his Word in the New Testament, realize that the law is just and good. But they see also that it was given to the Jew and not to the Christian "new creatures in Christ."

These latter are spirit-begotten and are under the law of the Spirit of Life in Christ—a superior law—a law which requires love to God supremely and love for our fellow-creatures as for ourselves. This law of love includes all of the requirements of the Mosaic law and more.

If the Jew could not keep the Mosaic law, because of the hereditary weakness of his flesh, neither can the Christian "new creature" keep his still higher law for the same reason.

But God is not judging these "new creatures" as flesh beings, but as spirit beings. They are being judged according to their minds, their hearts, their intentions. Thus "the righteousness of the Law of God is fulfilled in us, who are walking, not after the flesh, but after the spirit.—Rom. 8:1.

CHURCH UNITY CONGRESS

Early in March a "Church Unity Congress" at Los Angeles, Cal., is recorded. Its principal speaker was Bishop Johnson (Episcopalian). His address, as reported in the *Los Angeles Times,* is interesting, and was as follows:—

"We are addressing ourselves to a project which, until within very recent years, has been regarded as fanciful.

We are about to confer concerning the reunion of Christendom, than which, a quarter of a century ago, no proposal was regarded as more chimerical. And yet we are doing this at the present time, conscious that the convictions of Christian men have within twenty-five years so changed that, to a large extent, they coincide with the judgment that has brought us together.

"Up until the early sixties, a fatal sense of security seemed to have blinded the Christian world to the inadequacy of the results attending the efforts of the churches.

"Suddenly the Christian world began to realize that possibly it had attained all the success it could expect to have, or deserve to have, under existing conditions. Christendom divided, even if it be into friendly camps (which was not always the case), was not a condition favorable to the largest and best fruitage in the Christian church. Therefore, it is now demanding that at least this one adverse condition shall be changed, so that the church at large shall be able to do work worthy of Jesus Christ our Lord and of the character which he expected the church to do.

"With such a cry ringing in our ears, you and I come together today and join in this conference, which, until the present time, has been deemed impracticable. I am glad to believe that should we get the ideal of what ought to be done clearly in our own minds, we could, in God's own time, bring about such a reunion of Christian forces as would make the united churches really a tremendous power in the world for God.

"I am quite aware what this statement involves. I am prepared to say that I am, by conviction, committed to a policy which looks forward to its universal adoption, even to the obliteration of so-called denominational lines, and to a genuine effort so to re-relate Christian forces that they may, with no overlapping or friction, plan as with one mind for the upbuilding of the kingdom of Christ in the world.

"Yes, it is a great thing that we are undertaking to do, and we, in our own time, may only be able to make our own generation believe that the conception is practicable.

"Some of our friends may say that we have not done much, and that may be true, but will it not be fine when we do appear before the Judgment Seat, should we be commended by God because we have not allowed the Christian world, in the presence of fearful social and civic problems, to fail of its duty, without some warning on impending disaster, due to our dismal and pitiable divisions?

"We recognize that a century may pass before the end shall be attained, but if you feel as I do, my brethren, you want to be ahead of your time.

WHAT HIS IDEAL IS NOT

"In order to show what my ideal is, it has seemed well for me to show what it is not. Frankly, my ideal leaves the federation idea far in the rear, and I say it with a profound respect for federation. Right here in this city we have shown what federation may accomplish, and if it has done nothing else, it has made this meeting possible." [Great applause.]

Bishop Johnson argued that, in case of federation, if the settled policy of any affiliated church was menaced by the action of the federation, the latter would be unable to carry out its policy. He declared that the towns and hamlets of Southern California are overchurched, and that in the cities the churches are scattered about in a most unstatesmanlike manner. He argued that the uniting of forces would bring about better results at a much reduced cost and more effectively reach the people who need to be reached, but it would probably not be accepted by many of those affected by such a move.

"Of course," said the bishop, "there is something seriously wrong in this attitude, but it is the fact and we must face it. I am perfectly satisfied, however, that the churches, merely federated, will not be able to deal effectively with the problem.

"You will see that I regard sectarianism not only as productive of evil, but as being evil and vicious in itself; that is, if the spirit of the greatest of the Apostles is any indication of the Master's aim and purpose.

"It is my feeling that the time has come when we, as Christian leaders, ought to repreach the Pauline conception of the church. Of course, we will all find that there will be plenty of people in all of our congregations who are determined, at all cost, to be first, Episcopalians, Methodists, Presbyterians, Baptists and Congregationalists, and I suppose there always will be such, but I for one am praying that the time shall come when the necessity for these names shall have passed away (applause); that the Christian world will soon have formed a platform upon which every Christian may stand without any sense of loss, and with the satisfaction of knowing that it includes every essential to salvation in the Gospel of Jesus Christ."

THE FINAL CONCEPTION

Bishop Johnson's widest conception of this United Apostolic church is to be found in the following paragraph:—

"When a church regards herself as the enclosure for saints, rather than the refuge for those 'called to be such,' she is giving herself a character quite unlike and below that which Jesus had. If the church is the extension of the incarnation, then she must welcome to her companionship and fold the publicans and sinners who are fascinated by her Master's message; she must so relate herself to them that she will neither suffer defilement nor have an unpleasant sense of contamination in such association, and they, on the other hand, must be led by association with her, to think of and to love noble things.

"In a word, the church is to be the physician of the spiritually sick, and halt and blind, and yet the guide of the spiritually strong, courageous and brave, and for each in his own place and time, she is to bring a message of love and peace, so that she herself will ultimately become the spotless bride of Christ."

The speaker at great length pursued the discussion of the subject without attempting or desiring to enter into any of the details of the ideal church. He said:

"We could most easily, while purring and smiling, enter upon a conflict to secure an intellectual victory, that would widen and not bridge the breaches."

In conclusion the Bishop stated that when every man was sure of himself in God; when there was no sense of pride and no desire for petty victory, then the thing could be accomplished.

The congress closed with a night session, at which Dr. Robert J. Burdette delivered an address on "The Church with an Alias," and Bishop W. M. Bell talked of "Christian Unity in the Foreign Field." A very large audience was present, and their delight was frequently expressed in laughter and applause.

A GERMAN ANTI-MILITARY CRITIC

Col. Gadke, a German military critic, has joined the chorus of civilization in protest against the huge waste of armies and navies. These armaments, he says, do not tend to preserve peace, but to menace peace; and, furthermore upon the eight great nations they impose an annual expenditure of upward of $2,000,000,000.

The argument is not new. The figures add nothing to public information. Interest in them is due almost wholly to the source from which they come. German authorities have hitherto upheld the military spirit and maintained that a standing army is a standing benefit. An opposing voice from that quarter naturally compels attention.

In the course of events, however, it is fairly certain that German public sentiment will be forced into revolt against the Kaiser's militarism. It is either that or bankruptcy.—*New York World.*

THE GOOD TIDINGS ABROAD

NO. 1

TO THE FAMILY OF GOD AT BETHEL—BROOKLYN:—

As our vessel steamed out of New York harbor your good wishes and kind messages of love cheered us greatly. It was a pleasure to know that you regretted to have us leave, even for two months, but it was a pleasure also to know of your brotherly love toward God's people beyond the sea in Great Britain and Scandinavia. We will remember to tell them of your interest in their welfare, and of your desire that God's blessing might accompany us to the intent that our hasty visit might further spread the "good tidings" and might further deepen their knowledge and their zeal and assist them in making their calling and their election sure in the kingdom.

We had a pleasant voyage—uneventful. The first two days the water was a little rough, and we had little difficulty in practicing Lenten self-denial. Brother Rutherford, Jr., served as our stenographer, and, under the Lord's blessing, we were enabled to get out considerable work—answers to correspondence and matter for THE WATCH TOWER and newspapers.

We landed at Plymouth (my stenographer and myself). Brother Driscoll, as representative of the Press Association,

continued his journey, going direct to Vienna and beyond in preparation for our later coming.

The London Bible Students' Ecclesia held a general meeting the night of our arrival. It was a very happy occasion. Some excellent testimonies were given, and later we had the pleasure of a special meeting with the elders and deacons. As arrangements for the use of the London Tabernacle were not fully completed, Manchester was given our first Sunday in Great Britain. We arrived at Manchester Saturday evening and were met by representatives of the Bible Students there and had a good night's rest in preparation for Sunday, March 19.

The Hippodrome had been secured. The morning meeting was for the interested only. It was well attended, quite a number coming from surrounding places. We had a season of spiritual refreshment. A testimony meeting preceded our arrival, and our remarks, which concluded the session, were in the nature of a testimony to the grace of God on our behalf, and respecting God's blessing upon the work in general; of our constant endeavor to grow in grace, knowledge and love, and an exhortation that all of us continue so to do.

The afternoon meeting was semi-public—that is, it had not been particularly advertised. The audience was approximately a thousand. We had excellent attention. The subject was, "The Two Salvations, but no Second Chance." The evening meeting was also in the Hippodrome. The topic was, "The Judgment of the Great White Throne." The friends had evidently advertised it thoroughly, as the audience was a very intelligent one in appearance. The number was estimated at thirty-two hundred, and it is said that hundreds were turned away. The aisles were crowded in a manner not permitted by the Fire Departments in America. For two hours the immense audience gave closest attention, many of them standing during the entire session.

REMINDERS OF APOSTOLIC DAYS

The night train took us to London, and the next evening we were en route for the Continent. We went direct to Vienna. Some Jewish friends in New York had urged this course, suggesting that Vienna, Budapest, Cracow and Lemberg were great Jewish centers, and that in these cities many would be rejoiced to hear us respecting "Zionism in Prophecy."

According to all outward appearances these Jewish meetings were complete failures, but we are not so sure that they were such in reality, and from the Divine standpoint.

A Jewish Rabbi of New York, who there tried to do us injury, continued his efforts of opposition in Austro-Hungary, and with considerable success. He evidently was grieved that we taught the people respecting the prophecies of the Bible. He cabled at considerable expense a long message of misrepresentation, warning the Jews to beware of us—that we were a missionary.

A moderate-sized hall had been secured in Vienna and it was crowded. The audience was of average intelligence and appearance; about two-thirds of them appeared anxious to hear us, and the other one-third seemed determined that no one should hear us. From the very beginning of our address, from all over the hall, they shouted and screamed and some of them appeared possessed of demons. One would have thought that we had come to deprive them all of life and liberty, whereas our motive was purely benevolent and a desire to make them more happy—to tell them of God's love, and that the wonderful prophecies to which they are heirs, will soon be fulfilled. Evidently the many and severe lessons which the poor Jews have learned under the hand of oppression and injustice have not profited them greatly. Of justice they seem to know nothing. They neither respected our rights as friends nor even as they should have done had we been foes, neither did they respect the rights of their more intelligent brethren, who were anxious to hear what we had to say, without compromising their own liberty.

We smiled upon them and motioned to them with our hands for order, but to no avail. Through our German interpreter, Brother Koetitz, we endeavored to speak a word or two to allay their fears, but to no purpose. They shouted and screamed and whistled and made Babel of the place. Several seemed anxious to get their hands upon us, but a strong cordon of the more sensible ones formed a barricade around us. We had no fear, but those who knew our opponents better seemed quite fearful for us. Finding that we could accomplish nothing, we similingly waved our hand, indicating that we would give up the attempt, and left the platform. The same Jews opened the way before us and kept off any opponents and guided us out of the hall into which about six hundred were crowded. A number of young Jews followed to the hotel and questioned us until midnight and asked the privilege of coming the next day.

About fifteen came the next day and questioned further respecting the divine plan and of the share of the Jews therein, for about two hours. They informed us that after we had left the hall on the previous night, the Jews got into a serious wrangle among themselves. (1) An atheistic, anarchistic and Zionistic class, influenced by the cablegram of Rabbi Magnus, the self-appointed head of the self-appointed society of New York, which styles itself the Jewish Kehillah. (2) An orthodox class, greatly excited, which joined with them in opposing us, believing the statement that our object was "mission," and evidently greatly in fear that we would undertake it. (3) More than half the audience, reasonable, intelligent and more civilized and sympathetic with Judaism and the Bible, but not sympathetic with the foolishness and superstition. This class was the one which was anxious to hear us. Our Jewish friends informed us that the three parties got into such a row after we left, that forty-six policemen came in and dispersed them. We presume that Rabbi Magnus and the New York Kehillah will feel very proud of their influence over the hoodlum class of their people—the anarchists. False words may prosper for a time, but eventually the falsifiers will be known and be disesteemed by all whose esteem is desirable. We arranged to have a large number of Yiddish papers circulated in the Jewish quarter of Vienna, so that those anxious to know respecting "Zionism in Prophecy" might not be hindered entirely by their insanely fearful brethren.

We had intended a Jewish meeting at Budapest, but the advance agent reported adversely. The Hungarian government, as explained by one of the nobles, has long been trying to break down the lines of Judaism, and to have the Jews become Hungarians and become dead to any national hopes and promises. Evidently they have been successful to a considerable degree. The prominent Jews showed little interest in Zionism and preferred that their more ignorant brethren should abandon all Zionistic hopes. Added to this no moderate priced hall was available in Budapest, and Brother Driscoll's financial allowances would not permit the renting of such halls as were available.

At Cracow no meeting was held because of the Governmental restrictions. It is on the border of Russia, and Russian usages prevail to a considerable degree. It would have required some resident to become responsible to the government in respect to the meeting and what should be said thereat, and no interest was manifested by the Jews or others to this extent.

At Lemberg the situation was similar, but as Brother Driscoll had about given up his endeavor, a Jew of some prominence seemed to be Providentially sent forward. He took an active interest in the matter, signed the papers securing the government approval, etc. We had every reason to expect that the two meetings there, afternoon and evening, would prove very interesting to the Jews, who constitute about 28 per cent. of the entire population; but we had miscalculated. The message from America to Vienna was forwarded to Lemberg. "Pastor Russell is a missionary and the greatest possible menace to our race," seems to have been the substance of the message. As at Vienna, the Jews were of two parties—one party anxious to hear, the other determined that no one should hear. Again the opposing Jews acted like insane people—as though possessed of evil spirits. "They gnashed on us with their teeth," would pretty nearly fit the situation. We were reminded of Apostolic times. No meeting could be held. Again we smilingly yielded to the situation and bowed adieu to the audience. Some cheered us and some cheered our opponents for having gained a victory over us. We withdrew.

We had determined not to attempt to address the evening service, and had sent a written note to this effect. In it we mentioned our interest in the Jews, assuring them that we were not endeavoring to proselyte them to Christianity; but that since the disorderly element was so large we declined to even appear to thrust ourselves on their attention.

Then a special message came from the hall to inform us that there was a large and intelligent audience waiting for us and that certain Jews had provided military police to keep order, and that we must surely come and give the address. We went, but the wild, fanatical, foolish and almost insane conduct of the afternoon was repeated. Again we smilingly bowed to the audience that we would give up any attempt to address them. In the ante-rooms prominent Jews apologized, one a banker, another a lawyer and it should be mentioned that a prominent Rabbi made an endeavor during the meeting to have order. Nevertheless the friendly Jews were so fearful that something would happen to us that we were taken from the hall by a back way to a waiting automobile. Three of our friends stuck to us until we took our train, nearly an hour past midnight. They at least did show us that all Jews are not fanatics and insane. Indeed, they had become our fast

friends, and the fact that we took the matter so patiently, kindly and without bitterness towards our enemies, made them interested in our message, and they requested reading matter—for themselves and some to circulate.

God alone knows what his providences may be in connection with these experiences. In our estimation, however, no higher compliment could possibly be paid to human tongue. Think of it! The Church of England Mission to the Jews has had a regular station at Lemberg, we believe also in Vienna, for years, ably and expensively managed, but these have no terror for the Jews. It was the coming of an American to speak for a few hours that threw them into such paroxysms of excitement, fear, dread of some wonderful bewitching power which would attend his utterances and sweep off a large proportion of the Jews into Christianity in two hours. Poor Jews! We must acknowledge that we are unworthy of such a tribute. Quite probably, however, their excitement on the subject may lead some to a deeper investigation than if they had heard us in a decent and orderly manner, or, not desiring to hear, had properly stayed away from the meetings to which only those interested in "Zionism in Prophecy" were in any sense of the word invited.

BERLIN CHRISTIANS AND JEWS

Our next appointment was at Berlin. There we met a very interested company of believers in present truth, some of whom had come about two hundred miles. We addressed them for about half an hour following their testimony meeting. Then came a general luncheon. The afternoon session was adapted to both Christians and Jews, but the topic seemed to bring an audience in which the Jews predominated—in all nearly a thousand.

Messages respecting us had been forwarded from Vienna, and there was manifested great fear lest we should convert them all in one short talk. It was surprising to us for two reasons: (1) It was in Berlin, a city of modern thought, and (2) the leader of the opposition was a Dr. Loewe, a man of fine appearance. Those who did not believe in the Bible should not have attended a meeting to which they were not invited, and if they came through any misunderstanding, justice would have demanded that they withdrew with as little disturbance as possible. It furnished a fresh illustration of how even intelligent people may be swayed by false words and prejudice. Our address had not proceeded very far until the Doctor and about 120 followers arose and retired to the rear of the room, where they made demonstrations of opposition. We judged that they were Socialists and unbelievers, because their withdrawal took place as soon as we began to refer to the prophecies of the Bible.

HOW STRANGE IT SEEMS!

How strange it seems that those who disregarded the promises made to Abraham, and who even question whether any such person ever existed, should pride themselves upon belonging to his family. How strange it seems to us that any who disregard the promises of the Scriptures should take any interest in the land of Palestine—the land of promise. Surely there is more desirable land to be found in many parts of the earth and much more accessible. Surely Zionism, without a religious basis, will never amount to anything.

The remainder of the audience, approximately eight hundred, remained and gave earnest attention as we set forth the interests, both to the Jews and Christians, of Zionism from the Biblical standpoint. At the conclusion of the service several Jews came forward and requested opportunity to apologize publicly for the conduct of those who had withdrawn boisterously. They spoke in the highest terms of the address they had listened to, assured us of their appreciation, and that they were not used to hearing such words from Christians, and that their brethren who had withdrawn had surely done so under misapprehension. They inquired when we would address them again, assuring us of a great audience. When they learned that we would depart the same night, they expressed regret, but warmly urged us to come back at a future time.

On the whole, who can tell but that, even in Berlin, the results may have been better for those who heard than if no prejudiced opposition had been manifested. We will leave the results with God. If the time has come for the Jews to hearken to their prophets, and for Zionism to take on a religious aspect, then it will be so. If we are mistaken, if God's time for Zionism is not yet, nevertheless Zionism, in the broadest sense of the term, is the hope of the world as well as for Israel. Whenever it shall come to pass, the law will go forth from Mt. Zion, the spiritual seed of Abraham, the glorified church, the great Messiah, with Jesus as the Head; and the Word of the Lord will go forth from Jerusalem—through the natural seed of Abraham—through the ancient worthies, and so many other believing ones as will then associate themselves with that nucleus of Messiah's earthly kingdom.

"CONSIDER HIM LEST YE BE WEARIED"

"Consider him who endured such contradiction of sinners against himself lest ye be wearied and faint in your minds." Heb. 12:3.

To "consider Him" seems to be to take note of, to have in mind, to reflect upon and not to easily forget how our Lord endured various trials and oppositions of sinners against himself. In our own experiences we have, as the Lord's followers, endured some opposition of sin and sinners against ourselves; but we have not yet resisted unto blood. We have not yet passed through the trying experiences through which he passed. When we remember that while we are poor, imperfect creatures like our neighbors, he was "holy, harmless, undefiled," then it is good to reflect that he endured patiently the opposition of sinners. When trying experiences came to him, he did not consider them as being merely from the individual with whom they originated, but as being, on the other hand, under the supervision of the Father. If, therefore, the Father permitted such experiences to come to him, he was bound to prove his loyalty by patient endurance. As he said, "The cup which my Father hath given me, shall I not drink it?"—John 18:11.

So it is with us, Spiritual Israel, "The Lord your God proveth you." (Deut. 13:3.) In proportion as we are able to take our Lord's viewpoint in our experiences in life, we may be calm. If the Father permits trying experiences for our testing, or for the testing or proving of others, in ways we may not understand, it is for us to rejoice to have his will done. The poet has beautifully expressed this thought when he says:—

"My times are in thy hands,
My God, I wish them there."

If we faithfully endure to the end, the reward will be ours. If we prove our loyalty and keep our faith that God is supervising our affairs, and that no good things will be withheld from those who are walking uprightly, we shall some day hear his "Well done, good and faithful servant."

We know that our Lord endured physical opposition. But our English word "contradiction" properly translates the original, implying verbal contradiction of his words. As we consider our Lord's case, we see that the people opposed him, not physically, but in his words, his teachings. It was left for the high priest and Sanhedrin and soldiers to do him physical violence and put him to death; and he could have resisted them if he had so chosen.

"WHEN HE WAS REVILED, HE REVILED NOT AGAIN"

The Apostle, therefore, seems to refer to the contradiction of his words. This is implied by St. Peter, who says, "When he was reviled, he reviled not again." (1 Pet. 2:23.) So when we consider the three and a half years of Christ's ministry, we find that his doctrines were disputed, and that he was slandered. The Jews said that he had a demon; that he performed his miracles by the Prince of demons; that he was a blasphemer. These contradictions and oppositions on their part might have called out from him some very just, truthful statements, respecting them. He might have given them as good as he got, and better. He might have told them that the Devil was working with them, etc. His perfect power of language would have given him ability to more than cope with them. When they thought to entrap him in his words, he entrapped them in their words. But he reviled not. He did not render evil for evil, nor railing for railing. This, the Apostle shows, is the proper course.

But in the daily affairs of life, when people say all manner of evil against us, when they revile us, it is natural to the fallen flesh to think of something evil to say in return. Thus these things become tests upon us. If we yield to such a spirit, we are following the course of the enemy and not that of the Lord.

"Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" when attacked by the adversary—whoever may be his agents and whatever may be their missiles. He cannot harm but will only increase our reputation in the Lord's

sight, if we endure faithfully; and he can do no outward harm that God cannot overrule for the good of his cause —though that good may mean "siftings" of "chaff" and "tares" from the "wheat."

Evil speaking, backbiting and slandering are strictly forbidden to God's people as wholly contrary to his spirit of love, even if the evil thing be true. As a preventive of anything in the nature of slander, the Scriptures very carefully mark out only one way of redress of grievances.—Matt. 18:15-17.

PROFESSED CHRISTIANS OFTEN WORST SCANDALMONGERS

Many, among even advanced Christians, seem to be utterly in ignorance of this divine ruling, and hence professed Christians are often the most pronounced scandalmongers. Yet this is one of the few special, specific commandments given by our Lord; and considered in connection with the statement, "Ye are my friends, if ye do whatsoever I command you," the constant violation of this, our Lord's command, proves that many are not far advanced in friendship —discipleship.

Let us look carefully at this rule, which if followed would prevent gossip, "evil speaking," "backbiting." See, as above cited, Matt. 18:15-17. Its first provision, for a conference between the principals alone, implies candor on the part of the accuser, who thinks that he has suffered. It also implies his thinking no evil of the accused. They meet as "brethren," each thinking his own course the right one, to discuss the matter; to see whether they can come to the same view. If they agree, all is well; the matter is settled; peace prevails; the threatened break has been averted, and no one is the wiser. In the great majority of cases, a frank, open discussion between the principals will bring about harmony. But both must be equally candid and governed by the Spirit of the Lord.

Thus did our Lord guard his true disciples from the insidious sin of slander, which leads onward to other and grosser works of the flesh and the devil, and stops growth in the truth and its spirit of love. Let us also note that those who hear slanders and thus encourage slanderers in their course of wrongdoing, are partakers of their evil deeds; guilty partners in the violation of the Master's commands. God's true people should refuse to listen to slanders and should point the offender to the Lord's Word and the only method therein authorized. Are we wiser than God? Experience teaches that we cannot trust to our own judgments and are on safe ground only when following the voice of the Shepherd implicitly.

WE SHOULD REFUSE TO HEAR GOSSIP AND SLANDER

If any brother or sister brings to you an evil report of others, stop him at once, kindly but firmly. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.) Refuse to have any share in this violation of the Master's commands, which does great mischief in the church. If the brother or sister be only a "babe" in spiritual matters, call attention to the Lord's ruling on the subject. (Matt. 18:15; 1 Tim. 5:19.) If the conversation is not addressed to you but merely in your hearing, promptly show your disapproval by withdrawing.

If, after having had his attention called to the Lord's command on this subject, the slanderer still persists in "evil speaking," "backbiting" and telling you his "evil-surmisings," reprove him more sharply, saying as you go, "I cannot, must not, hear you; for if I did, I would be as criminal in the matter as you are, violating the Lord's command. And even if I were to hear your story I could not believe it; for the Christian who does not respect the Lord's Word and follow his Plan for the redress of grievances, shows so little of the Lord's spirit that his word cannot be trusted. He who twists and dodges the Lord's words would not hesitate to twist and misrepresent the words and deeds of fellow-disciples." Then withdraw fellowship from such until his error has been confessed with promises of reform. If to any extent you listen to such conversation, or express "sympathy" with it or with the gossiper or slanderer, you are a partner in the sin and in all its consequences; and if a "root of bitterness" is thus developed, you are more than likely to be one of those "defiled" by it.—Heb. 12:15.

Be pure: maintain a conscience void of offense toward God and men. Begin with the heart; harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is obtruded upon you, either from without or from within, lift up your heart in prayer to him for the grace promised in every time of need. Keep constantly before you the prayer, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer."—Psa. 19:14.

LET US CULTIVATE APPRECIATION OF THE PRINCIPLES OF DIVINE LAW

While seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come in sympathy with the principles which underlie the divine law. These will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we come to understand and sympathize with the principles of divine law, to that extent we are getting the spirit of the divine Word. Note the testimony of the Psalmist on this point, "O how love I thy law! it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy Word. I have not departed from thy judgments, for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding; therefore, I hate every false way. Thy Word is a lamp unto my feet and a light unto my path."—Psa. 119:97-105.

Shun a contentious and fault-finding disposition as contrary to the spirit, or disposition of Christ—contrary to love. A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares. This fighting disposition may become a valuable aid to ourselves and to the Master's cause if rightly and wisely directed against sin, first in ourselves and secondly in others; if used for the Lord and his people and against Satan and all his powers of darkness and superstition. This, in the Scriptures, is called fighting the good fight, and we all should be gallant soldiers in this battle for right and truth, lovingly defending our Captain's honor and his people's liberties.

THE POWERS OF EVIL WOULD MAKE COMBATIVENESS A CHIEF VIRTUE

But such a good use of combativeness is not pleasing to the prince of this world, who will seek to pervert what he cannot directly use. Consequently, he attempts with some to make combativeness a chief virtue. He encourages them to fight everything and everybody; the brethren, more than the powers of darkness; nominal churchmen, more than the errors and ignorance which blind them and make them such. Indeed, his desire is to get us to "fight against God."

Let us be on our guard on this point. Let us, first of all, judge ourselves, lest we cast a stumbling-block before others; let us fight down in our own hearts the wrong spirit which seeks to make mountains out of trifles and disposes us to be captious and contentious over non-essentials. "Greater is he that ruleth his own spirit than he that taketh a city." (Prov. 16:32.) Let us guard ourselves that our defense of the truth be, not from motives of self-glorification, but from love for the truth, love for the Lord, for his people, the brethren. If love be the impelling spirit, or motive, it will show itself accordingly in a loving, gentle, patient, humble course toward all the fellow-servants. Let us be "gentle toward all." Let "the sword of the Spirit, the Word of God," which is quick and powerful, do all the cutting.

Beware of all thoughts, feelings and conditions of heart directly or remotely connected with malice, envy, hatred, strife. Give these no place in your heart even for a moment; for they will surely do you great injury, aside from leading to the injury of others. Keep your heart, your will, your intentions and desires full of love toward God and all his creatures—the most fervent toward God, and proportionately toward all who have his spirit and walk in the way of his direction.

DO NOT TRUST TO CONSCIENCE ALONE

If conscience were a sufficient guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide conscience; and still worse off than these are those mentioned in 1 Tim. 4:2. Hence the imperative necessity for carefully heeding the Lord's Word, and walking circumspectly according to its light.

We are not to faint in our minds nor become discouraged, feeling that so much has been said against us that we must give up the race. On the contrary, we are to feel assured like our Lord, that nothing can befall us except with the knowledge of the Father, who is working all things for our good. It was thus our Lord was prepared for his exaltation. So we, if we are rightly exercised by our various experiences and follow as closely as possible the commands laid down for our guidance, will find that even revilings, slanders, oppositions to righteousness, will work out blessings for us, as they did for our Lord.

But how many become weary and are in danger of losing the prize because they fail to consider what the Lord faithfully endured of opposition! If such would consider that the Lord, who was perfect, suffered in every sense unjustly for righteousness' sake, and that their own conduct is imperfect, they would not be weary in well doing, but would learn to fight and to "endure hardness as good soldiers of Jesus Christ;" they would continue to "fight the good fight of faith."

"We have not an High Priest which cannot be touched with a feeling of our infirmities; but was in all points tempted like as we [the church] are, yet without sin."

WHAT OUR LORD FEARED AND FROM WHAT HE WAS SAVED

[The first nine paragraphs of this article, as it originally appeared in issue of April 15, 1911, was reprinted from article entitled, "Perfect Through Suffering," published in issue of May 1, 1895. Please see the article named. The remainder of the article appears below.]

"Christ . . . was heard in that he feared."—Heb. 5:7.

We are glad that Jesus was not cold and stoical, but that he was full of warm, loving, tender feelings and sensibilities; and that we, consequently, can realize his ability to sympathize with the most tender, the most delicate, the most refined, the most sensitive, more than could any other human being. He must have felt keenly the conditions under which he had placed himself in laying down his life on our behalf; for the more perfect the organism, the more sensitive and high-strung are the feelings; the greater the capacity for joy, the greater the capacity for sorrow. Being absolutely perfect, our Lord must have been immeasurably more susceptible to the influence of pain than are others.

"OFFERED UP STRONG CRYINGS AND TEARS TO HIM WHO WAS ABLE TO SAVE HIM"

Besides this, he knew that he had a perfect life, unforfeited, and realized that he was about to part with it. Others of the human family possess only a forfeited or condemned existence, and realize that they must part with this some time. It would, therefore, be a very different matter for our Lord to lay down his life from that of any of his followers laying down theirs. If we let one hundred per cent represent perfect life, our Lord had the full one hundred per cent to lay down, while we, being more than ninety-nine one-hundredths dead through trespasses and sins and condemnation could, at most, have had but one hundredth part to lay down. A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer at best, would, therefore, be a very different thing from the clear knowledge which our Lord had of the experience which he had with the Father "before the world was"; and the realization that the life he was about to lay down was not forfeited through sin, but was his own voluntary sacrifice.

There can be no doubt that this thought of the extinguishment of life was an important factor in our Lord's sorrow. The Apostle clearly intimates it in the words (Heb. 5:7), "Who in the days of his flesh . . . offered up prayers and supplication, with strong cryings and tears, unto him who was able to save him from [out of] death, and was heard in [respect to] that he feared"—extinction. This thought brought with it another, viz., Had he done the Father's will perfectly? Could he claim, and would he receive the reward promised him—a resurrection from the dead?

Had he failed in any particular to come to the exact standard of perfection his death would have meant extinction; and although all men fear extinction, none could know the full depth and force of its meaning as could he who not only had the perfection of life, but had recollection of his previous glory with his Father before the world was. For him the very thought of extinction would bring anguish, terror of soul. This thought seems not to have come to our Lord with the same force previously. It was this, therefore, that bore down upon him now so heavily as an exceeding sorrow unto death. He saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, and would the Heavenly Judge thoroughly acquit him whom so many were disposed to condemn?

"COULD YE NOT WATCH WITH ME ONE HOUR?"

After praying he went to his three disciples, but found them asleep. Gently he reproved them, asking, "Could ye not watch with me one hour? Watch and pray, lest ye enter into temptation." Then our Lord went away and used the same words in prayer; and again he prayed a third time, similarly. The matter was weighing upon his heart. Could he rely upon it now, that having sought to do the Father's will, having finished his course, he had done it acceptably? Could he have full assurance of faith that God would save him out of death by a resurrection?

In answer to his petition a heavenly messenger was sent to comfort him, to reassure him, to strengthen him. We are not informed what message the angel brought, but we can see that it was a message of peace; that he brought assurance, not only that the Lord's course had the Father's approval, but that he would be brought again from the dead by a resurrection. These were quite sufficient to give our Lord all the strength and courage necessary for the ordeal before him; and from that moment onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band, he was the most calm and self-possessed of all; when before the chief-priest, Caiaphas, he was the same; when before Pilate, the same, when crucified the same. He had found peace in the message that he was approved of the Father, and that all the gracious promises of glory, honor and immortality were his; and now he could pass through any ordeal, he could submit himself perfectly to his enemies.

SIN NOT WITH YOUR TONGUE

"I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me."—Psa. 39:1.

Our general thoughts have much to do with our language, our general conversation. Whoever, therefore, possesses a proper control of his heart will govern himself in every sense of the word. If our ways please the Lord, if our ways are ways of righteousness, then out of the abundance of the heart the mouth will speak to the edification of the hearer. The ways being right, the utterances will be right. People generally love themselves and avoid saying anything bitter, unkind, about themselves. But the man who hates his neighbors will have very little difficulty in saying something bitter or unkind of them.

Though the tongue is one of the most useful members, yet it is necessary to put a bridle, a restraint, a controlling influence upon it. With the tongue we may honor our God or we may blaspheme him. When in the presence of the wicked, we need to be still more on guard than with the righteous; for with the former the tendencies and thoughts are toward evil. When with the wicked or in their presence we are in contact with a degrading influence. At such times, some of sympathetic disposition may find special difficulty in bridling their tongues; but it is better to do so than to speak of even good things to the wicked, as we would feel at liberty to do with the righteous. The Lord has suggested, "Cast not your pearls before swine, . . . lest they turn again and rend you."

Besides the evilly inclined of the world there is another class Scripturally called the wicked; namely, people who have a knowledge of the Lord, but who take their stand in opposition to him. Judas was of this class. So there are about us those who are in an adverse attitude. None seem to be so cynical as those who have been partakers of the holy Spirit, but who have turned their backs

upon "the Way, the Truth and the Life." Such seem to be more wicked than others in that they are in a more reprehensible attitude. No matter how careful we are, these will distort our words and assert that we have said something that we have not said.

The warning of the Scriptures is not against the tongue itself, but against the power we exercise against others by the use of our tongues. Probably every person of experience will fully agree with the statement that the tongue is potent in its influence beyond any other member of the body, for either good or evil.

THE TONGUE OFTEN A POWER FOR EVIL AMONG THE LORD'S PEOPLE

As the bit in the horse's mouth will control his strength; and as the small rudder of a vessel will direct its course; so the tongue, and the pen, its representative, may influence large numbers of people for good or ill. How important, therefore, is the tongue! And how much more frequently do we find it employed as an agency for evil than for good; to pull down rather than to build up the faith; to implant seeds of discord and discontent rather than those which will produce righteousness and peace! While this is specially true in the worldly, it is also true among God's people; and each should remember that to some extent he is a teacher, and day by day is either forwarding or hindering the cause of truth, righteousness and peace.

In the unregenerate world the tongue is a "fire" causing no end of burning of wrath, envy, hatred, strife and everything that defiles the entire body, stimulating all the fallen passions and desires. No wonder the Apostle declares that, figuratively, the tongue is set on fire of gehenna —the second death. Its burning tends to bring, not only its owner, but others to destruction.

As imperfect beings we may not always be perfect in word and deed. Despite our best endeavors, we sometimes err in word as well as in deed; yet the perfect mastery of our words and our ways is to be sought by vigilant and faithful effort. But, nevertheless, for every idle word we must give an account in this our day of judgment.

WE SHOULD DAILY RENDER OUR ACCOUNTS

If, in the daily scrutiny of our ways, which is the duty of every Christian, we discover that our words have in any way been dishonoring to the Lord, we should remember that "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous" (1 John 2:1); and in the name of our Advocate we may approach the throne of grace. There we may explain to our Heavenly Father our realization of our error, our deep regret at our failure to honor his name and his cause by a holy walk and conversation, and humbly request that the sin be not laid to our charge; but that it may be blotted out by his gracious provision for our cleansing, through Christ, humbly acknowledging that in his precious blood is all our hope and trust.

Thus we should render up our account for every idle word; and by our words of repentance, supplemented by the merit of Christ applied by faith, shall we be acquitted. Otherwise, the idle words dishonoring to the Lord, will stand against us and condemn us, and we shall be obliged to suffer the consequences. The first consequence will be self-injury, for every evil thought or word indulged hardens the character and inclines it the more toward unrighteousness. The second consequence is that by setting a bad example to others we stir up evil in them. "A soft answer turneth away wrath; but grievous words stir up anger." (Prov. 15:1.) Thus, as the result of unwise or unkind words, we may stir up about us difficulties which will become agents of retributive Justice to teach us the lesson of self-control and consideration for the feelings and opinions of others.

It is often the case that the Lord (or the devil) is blamed for sending trials, which are simply the natural results of our own mistakes. Those who fail to locate the root of the matter (in themselves) pray in vain for the Lord to remove miraculously what they themselves could obviate by obedience to the Word and vigorous self-discipline. "If we would judge [and correct] ourselves, we should not be judged; but when we are judged, we are chastened of the Lord [largely by the experiences through which our own faults put us], that we should not be condemned with the world."—1 Cor. 11:31, 32.

THE TENDENCY OF FALLEN NATURE IS TO BLAME OTHERS RATHER THAN OURSELVES

But even should it be admitted that the difficulties are not directly caused by God or by the devil ("Every man is tempted [tried] when he is drawn away by his own lusts [desires] and enticed"), the natural tendency is to blame someone else, and to think that our lack of patience, our hasty word or act, was the fault of another. How many deceive and encourage themselves with the thought, "If everybody else had as reasonable and generous a nature as I have, our family or church gathering or community would be a veritable heaven upon earth!" Beloved, let us examine ourselves, let us be very humble lest the thoughts of self-congratulation and self-satisfaction which we may consider in our hearts, even if we do not utter them aloud, bring our condemnation.

"If ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye [what merit is there in it]?" (Luke 6:32, 33.) It is only when we "endure grief, suffering wrongfully," that our suffering is acceptable to God as a sacrifice of sweet incense. "What glory is it if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable to God; for even hereunto were ye called." (1 Pet. 2:19-21.) Beloved, let us see to it that our sufferings are for righteousness' sake only, and let us not charge God or our neighbors for tribulations resulting from the indulgence of our own inherited or cultivated faults.

In view of the fact that we now stand before the bar of Judgment, which, if we are truly the Lord's people, we will endeavor more and more fully to realize, "What manner of persons ought we to be in all holy conversation and godliness?" (2 Pet. 3:11.) Godlikeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let us remember daily to settle our accounts with the Lord, to make sure that no record of idle words not repented of, and, consequently, unforgiven, stands against us. "Let your conversation be as becometh the Gospel of Christ."

HOLY THOUGHTS PRODUCE HOLY WORDS

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." (Phil. 1:27; 4:8.) Thus out of the good treasure of the heart we shall speak the words of truth and soberness, and honor our Lord by a godly walk and conversation, subduing the tendencies of our fallen nature, and "having our conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation."—1 Pet. 2:12.

If daily we render up our accounts to God and seek his grace for greater overcoming power with each succeeding day, we shall be acquitted in judgment and stand approved before God, through Christ, having the testimony of his Holy Spirit with our spirits that we are pleasing and acceptable to him. So, dear brethren, let us "take heed to our ways, that we sin not with our tongues." (Psa. 39:1.) There is nothing that is of so powerful an influence as the tongue. The influence of a good word, a good thought, may become world-wide; an evil thought, an evil word may also extend its influence to the end of the world.

MAHANAIM—TWO HOSTS

The mountain horizon was burning with light;
On its brow stood the Syrian, in glory and might;
Proud waved to the sunset the banner's rich fold:
Proud blazed the gemmed turbans, and corselets of gold.
And loud rose the taunt of the infidel's tongue:
"Ho! Israelite slaves,
This night sees your graves;
And first from your walls shall Elisha be flung!"

At the word stooped a cloud from the crown of the sky!
In its splendors the sun seemed to vanish and die.
From its depths poured a host upon mountain and plain;
There was seen the starred helm, and the sky-tinctured vane,
And the armor of fire, and the seraph's bright wing;
But no eyeball dared gaze
On the pomp of the blaze,
As their banner unfolded the name of their King!

THE GOOD TIDINGS ABROAD—NO. 2

From Berlin we journeyed northward to Copenhagen. Brother Luttichau and a deputation of Bible students met us at the station. Soon we were in the Society's Danish headquarters, and in a little while were addressing an assembly of earnest people of God, whose beaming faces indicated that they understood and appreciated our message. Our morning address was to the interested. Amongst other things we endeavored to make clear the subject of the covenants. The Abrahamic Covenant is the comprehensive one, which guaranteed a seed through Isaac and Rebecca, and that a blessing would come as a result to all mankind—and also an antitypical seed which would have the first place in the blessing of the world, the two seeds being referred to in the promise, "Thy seed shall be as the stars of heaven and as the sand of the seashore." This covenant guarantees the blessing of the world, and it guarantees that that blessing shall come through the natural seed of Abraham. At the same time it guarantees the spiritual seed—the Christ (Messiah), Head and body, fully qualified and empowered to give the needed blessing through the earthly seed.

We pointed out that Christ and the church constitute the spiritual seed—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.) We pointed out that this spiritual seed is not developed under the Law Covenant, because it was not made with us, but with the natural seed—with Israel, Moses being its mediator. We pointed out that the New Covenant is not the one under which we are developed, because it also is to be made with natural Israel, and is to be merely an enlargement of the Mosaic Law Covenant. We cited in proof of this that the New Covenant is to be made with Israel as per the divine promise. (Jer. 31:31.) We pointed out that that New Covenant will bring blessings of restitution to Israel (and to all mankind through Israel), taking away the stony heart of selfishness and sin and restoring a heart of flesh, of tenderness, sympathy, righteousness and divine likeness, as was Adam's when he was created in the image and likeness of God.

We exhorted the dear friends to faithfulness to their covenant of sacrifice. We pointed out the privilege of service now granted to the church, and urged the laying aside of every earthly weight and hindrance and pressing toward the mark for the prize of our high, heavenly calling.

The afternoon service was for the public; the topic was "The Judgment of the Great White Throne." We were surprised at so large an audience for an afternoon service on a week day. Approximately eight hundred crowded the hall, some of them standing during the entire service—over two hours. Here Brother Luttichau served as interpreter, as Brother Koetitz had done in Germany. We had most excellent attention. It was a pleasure to watch the earnest countenances and to note how the Truth seemed to be absorbed with eagerness. Our Copenhagen visit was certainly much enjoyed. Some of the friends accompanied us to the station as we proceeded to Stockholm. The Danish friends more than ever impressed us with their warmth of heart and loving devotion to the Truth.

ONE DAY AT STOCKHOLM

Our night journey brought us in the morning to Stockholm. Brother Lundborg, the Society's representative in Sweden, boarded the train before we reached Stockholm. As we passed through the station we were greeted most cordially by about a hundred of the dear Swedish friends, with whom we shook hands. Unable to speak their language, or they to speak ours, except through the interpreter, we nevertheless exchanged very cordial greetings, and the expression of the eye told us, as truly as could the mouth, that the "fellowship of kindred minds is like to that above."

Here our address to the friends was along the same lines as at Copenhagen. We emphasized the fact that the church (The Christ) comes into relationship with God's Plan, not under the Law Covenant of Moses, which still continues with the Jewish people, nor under Israel's New Law Covenant, which has not yet supplanted the Old Law Covenant, and whose Mediator will be the greater Prophet, Priest and King, the spiritual Messiah, Head and body. We pointed out that this Gospel age is for the special purpose of developing the great Mediator—the great Messiah through whom the New Covenant of restitution will be inaugurated with fleshly Israel for the blessing of all the families of the earth. We emphasized the fact that all those who suffer with Christ are to reign with him, and only those who now become dead with him to earthly hopes and interests will live with him as members of the bride on the spirit plane of glory. We exhorted the dear friends to an earnest appreciation of this wonderful privilege, this special salvation granted to the church in advance of the earthly salvation which God has promised to the world during the "times of restitution of all things, spoken by the mouth of all the holy prophets since the world began." —Acts 3:19-23.

At the evening service the hall was jammed; about a thousand were present, and probably as many more were unable to gain admittance. We greatly regretted that a sufficiently large hall or auditorium could not be obtained on a week night except for a larger sum than the friends and the Society felt justified in spending. About a hundred stood in the aisles for two hours while an overflow meeting was held in another hall in the same building. To these we sent the promise that we would address them a few words later. Fulfilling our agreement, we addressed the second audience of about three hundred for over half an hour, after 10 p. m. Surely such deep interest and close attention indicates that earnest Christians amongst the Swedes are awakening to the fact that they have enjoyed only a part of the "good tidings of great joy which shall be unto all people."

ONE DAY AT OREBRO

We took an early morning train for Orebro and arrived in the Society's Swedish headquarters at about 11 o'clock. The afternoon meeting was held in a little hall generally used by the friends on Sundays. This time it was taxed to its capacity, many standing during the service or exchanging seats with each other. Here we addressed the friends along the same lines, believing that a clear understanding of the Covenants signifies a clear understanding of the divine plan, and the very best preparation for a life of consecration in harmony with that plan.

We emphasized the fact that The Christ is the Vine—that Jesus is the Root, and his faithful members branches in him. We reminded the friends that at the present time our membership in the Vine is tentative; that only those who bring forth the fruitage of the Vine will be allowed to remain in it. We quoted the Master's words, Every branch in me that beareth not fruit, my Father, the Husbandman, taketh away, and every branch which beareth fruit, he pruneth, that it may bring forth more fruit. Thus the trials and difficulties of the narrow way of self-sacrifice are seen to be the methods by which the Heavenly Father fits and prepares his holy ones, his consecrated church, for the completion of the divine nature in the first resurrection. Thus he fits and prepares them as members of the great Prophet, Priest, King, Mediator for the glorious work to which he has called them in the Anointed One. From this standpoint alone can the trials and difficulties and sacrifices and the drinking of the Lord's cup of suffering be appreciated. As he was, so are we in this world.

Here, as at other places, our discourse to the interested was followed by a question meeting. The questions indicated a very intelligent grasp of the divine plan and the interested faces showed that even the deepest features of consecration were appreciated, and that nearly all of those present were fully submitted to the Lord and anxious to know and to do his will—even unto death.

The public meeting was held in a large hall, which was crowded to the very limit. Notwithstanding the fact that a minister of the city had made an attack upon us through the public press, slandering us, and saying various evil things against us falsely, because of our faithfulness to the cause of Christ, and probably because of envy, hundreds of people were unable to gain admittance, and many in attendance stood for the entire two hours, and more, of our discourse. We have the satisfaction of believing that many of those who were present understood and appreciated our message respecting the Two Salvations, one for the church, on the heavenly plane, and another yet to come for the world, on the earthly plane, by a judgment and restitution.

We pointed out the judgment or trial of the church and the things necessary for her testing and proving as to her worthiness of the divine nature in association with her Redeemer. We also pointed out the very different judgment of the world under the Messianic kingdom, when all mankind will be separated as a shepherd divideth his sheep from the goats, as described in Matthew 25:32. We pointed out that the sheep at the end of the Millennial age will get the earthly kingdom, Paradise restored, and that

the goats will go into destruction in the second death, symbolized by fire, and that this will be everlasting punishment, from which they will not be recovered by any redemption or resurrection. We feel sure that a good impression was left at Orebro, and that some will make still further investigations. In all cases these meetings are to be followed by other meetings, in which other features of present truth will be set before those who have an ear to hear and an appetite for spiritual things.

ONE DAY AT CHRISTIANIA

Another night's ride brought us to Christiania, the capital of Norway, where the Society is represented by Brother Lindkvist. This dear Brother, who served as our interpreter in Norwegian, came to Stockholm to meet us, as did also two brethren from Finland, who accompanied us. Their activities in the service of the Truth were mentioned in THE WATCH TOWER not long since. The Christiania class of Bible Students, although small, seems very earnest. With them were representatives from various parts of Norway, some having come as many as six hundred miles.

Our meeting with the interested ones was a privilege and a pleasure. With them also we discussed God's Covenants. We laid special emphasis upon the fact that God's call is not to the different churches of Christendom, but to the one church of Christ. We quoted the text, "Gather my saints together unto me [saith the Lord]; those who have made a covenant with me by sacrifice." We called special attention to the fact that the covenant of Christ is a covenant of sacrifice. We saw that Jesus, the great Captain and Forerunner of our salvation, entered into such a covenant with the Father—that he sacrificed his earthly life, all earthly hopes and interests, that he might become the great Prophet, Priest, King, Mediator, between God and man, and that as a reward he was highly exalted to the divine nature, necessary for him before he could accomplish the great work of blessing the world, as the spiritual Seed of Abraham.

We called special attention also to the fact that the church's covenant, like that of her Lord, is a covenant of sacrifice. We are to walk in the Redeemer's footsteps. We are to take up the cross and follow him. We are to suffer with him if we would reign with him. We are to join with him in his covenant of sacrifice. This is the Apostle's exhortation, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifies, holy, acceptable unto God and your reasonable service."—Rom. 12:1.

We pointed out that thus Isaac died "in a figure"; we read the Apostle's words, "Ye, brethren, as Isaac was, are the children of promise," "heirs of the promise"—"in thy seed shall all the families of the earth be blessed." We sought to specially impress the great truth that only those who thus suffer with Christ, sacrificing earthly interests, will gain the great prize of the high calling. The dear friends gave closest attention, our little meeting room being crowded to the doors and beyond, with the aisles full and some sitting upon the platform at our feet. We were assured of the earnest desire of many to gain the great spiritual prize—obtainable through the first resurrection—to be kings and priests unto God and unto Christ and reign with him a thousand years.—Rev. 20:4.

The leading Christiania newspaper, on the afternoon of our coming, contained a vile attack, surely instigated by the adversary, but coming, alas! from the pen of one whom, we understand, had made profession of being a minister of Christ. Slander and false words have been the weapons of the enemies of the truth from the beginning, and the Master has warned us that such experiences were his and must be ours if faithful. We remember, alas, that the Master and the Apostles were persecuted by the professed ministers of God—so were all the reformers. And do we not read, Whosoever will live godly in this present time shall suffer persecution, and again, "So persecuted they the prophets (teachers) which were before you." We were not, therefore, surprised, nor did we feel angry. Rather we felt sorry for those so captivated by error and used by the adversary.

But if Satan's motive was to hinder the people from coming to hear the Good Tidings, he again failed. The house was crowded, about a thousand being present, about two hundred of them standing, while hundreds were turned away. Our topic was, "The sinner a hundred years old, cut off, and yet but a child." We pointed out the difference between the salvation of the church and that of the world. We read what the Scriptures say respecting Messiah's glorious kingdom and the blessed opportunities it will afford to all mankind, to be lifted from sin and death conditions and be brought to a knowledge of the Truth and to a full, fair opportunity for deciding either for righteousness and eternal life, its reward, or for unrighteousness and eternal death, its punishment, and that this blessed opportunity of rescue from the death penalty, the result of Adam's sin, has been secured for every member of Adam's race through our Redeemer's merit, through him who loved us and bought us with his precious blood.

The next morning we bade farewell to the friends of Christiania and vicinity as they sang to us on the station platform—"God be with you till we meet again." This was indeed a feature in connection with many of the partings.

GOTHENBURG—HALMSTAD—HELSINGBORG—HAMBURG

Our London appointment for Sunday, April 2d, required that we make the closest possible connections on the return journey. We traveled via the West Shore Line from Christiania to Copenhagen. The friends en route had been notified in advance of the train we took and the places it would make stops, so they were on the lookout for us. At one station a party of nine met us and journeyed with us for about an hour. We had pleasure in breaking to them the bread of life, and in reading their joy of heart in their shining faces.

Brother Lundborg accompanied us and served as interpreter. He advised that they had not much of this world's goods, else they would have attended one of the conventions which we addressed, and which continued after our departure. We had a happy time together in considering the gracious things of our Heavenly Father's Plan. At the next station we were met by still others who had come a distance. One of the dear friends, through the interpreter, said, "I wonder if I will ever have another day as happy as this." Truly there is a power of the Gospel of the Love of God that is unknown to those who are exercised solely by the fear of eternal torment. With the true Gospel comes the peace of God which passeth all understanding, the joy of the Lord, which the world can neither give nor take away.

"BE THOU FAITHFUL UNTO DEATH AND I WILL GIVE THEE A CROWN OF LIFE"

At Halmstad we found about twenty of the friends waiting for us on the platform. Our stay was short, but in those five minutes we congratulated the dear friends upon the blessing of the truth which had reached their ears and hearts, and extended assurances of our Christian love for them and for all the dear household of faith. We gave to these, as to others, our parting message, the Master's words, "Be thou faithful unto death, and I will give thee a crown of life." From these dear friends also we received the assurance of their joy in the Lord and their appreciation of the truth, of their desire to be amongst the overcomers who will inherit the kingdom, according to the Master's promises.

Helsingborg was reached about 9 p. m. Shifting of the cars there permitted an exchange of Christian greetings, and a little address of about fifteen minutes, in which we endeavored to impress some of the prominent features of the divine plan, and especially the privilege of the church in connection with the covenant of sacrifice made by our Head, thus opening the way, upon the same terms of sacrifice, for his faithful followers.

About 10:30 we reached Copenhagen, where about twenty of the class met and greeted us at the station and accompanied us to the south-bound station. As we had already addressed these dear friends in connection with the Copenhagen meeting, we entered into no doctrinal particulars. We exchanged with them Christian love and good wishes for the remainder of the journey of life and for a share in the kingdom.

The night ride of 11 hours brought us to Hamburg, Germany. Here about twenty-five met us in the station with heartiest greetings. They had provided a dinner in honor of our coming. We partook of it with great pleasure, fellowshiping with the entire company through Brother Koetitz as interpreter, and also through others who spoke English. After dinner we repaired to the usual meeting room of the class, where we received a more formal expression of welcome, following with an address of about an hour, which specially referred to the covenants. We tried to make as clear as possible the distinction between the Old Law Covenant, established by Moses, the Mediator, by means of the sacrifice of bulls and goats, and its antitype, the New Law Covenant, to be established upon better

sacrifices and by the better Mediator, the antitypical Moses —Christ and the church, his body.—Heb. 9:23.

We were pleased that the train connections gave us in all nearly three hours of fellowship with the friends at Hamburg. They gave evidence of earnestness, zeal, and informed us that their numbers had doubled within the past year. We specially rejoiced that their love and zeal had also kept pace.

We are writing this on the train speeding toward London, which, God willing, we will reach tomorrow morning, April 2d, in season for meeting with the London friends, and for the public service at Albert Hall at night.

SPIRITUAL GROWTH

"If ye do these things, ye shall never fall."—2 Peter 1:10.

There is a philosophy in the growth and development of Christian character, just as truly as in the growth and development of vegetation; and the more thoroughly we acquaint ourselves with the natural processes and conditions of development and growth in either case, the better we shall understand how to cultivate and to secure the desirable end—maturity and luxuriant fruitfulness. The farmer who puts into practice only what he has learned by accident, in a haphazard way, and who is goaded to effort only by sheer necessity, must not expect the fruitful fields, the abundant harvests and the well-earned approbation of the enterprising, thrifty farmer who has made a study of the business and has brought knowledge, carefully gleaned, together with enterprise and energy, to his assistance in the work.

Take, for example, a fruit tree. If one, knowing nothing about the necessity for cultivation, simply plants the tree and lets it alone, its strength, instead of producing fruit, will generally go toward making wood and leaves; worms and decay may attack its roots, insects may sting and blight its scanty fruitage; and if it continues to stand, it will be only a useless, fruitless cumberer of the ground, an advertisement of the farmer's negligence and worthy only of having the axe laid to its root. Had it been pruned and trimmed and kept free from insects, etc., under the blessing of God's air and rain and sunshine, it would have been a fruitful, creditable tree; for the laws of nature are true and faithful in all their operations.

And none the less rigid are the operations of moral law in the growth and development of moral character. Under proper conditions and with proper, diligent cultivation, the character will grow and develop according to fixed laws, and will become beautiful and fruitful in blessings to self and others; or, lacking the necessary cultivation, even under favorable natural conditions, it will be deformed, worthless and fruitless.

When we presented our bodies as living sacrifices to God, holy and acceptable through the merit of our Redeemer, we there received the spirit of adoption to the spirit plane, as spiritual sons of God; and from that time the faculties and dispositions of our mortal bodies were reckoned as our new being, now under the direction and control of the Spirit of God. The faithfulness with which we cultivate this reckoned new nature, by persistently weeding out old habits of thought and action, supplanting them with new virtues, and training them to activity in the divine service, is to prove our worthiness or unworthiness of the actual new nature to be received at the resurrection, to which perfect spirit condition our present reckoned condition stands related as embryotic; for the character and disposition of the embryo new creature will be the disposition of the perfected new creature, when born in the resurrection.

The Apostle affirms (Rom. 8:11) that if we really have the Spirit of God in us—unless we quench it or put it away from us—it will quicken our mortal bodies, make them alive toward God, active in growing into his likeness and fruitful in Christian graces and activities. Again he adds, "If any man have not the Spirit of Christ he is none of his," and "As many as are led by the Spirit of God, they are the sons of God."—Rom. 8:9, 14.

It is our business, therefore, to grow; to cultivate in ourselves those dispositions which are worthy of us as spiritual sons of God, called to be "heirs of God and joint-heirs with Jesus Christ."

THE DEVELOPMENT OF CHRISTIAN CHARACTER IS A GRADUAL, DAILY LIFE-WORK

The Apostle Peter tells us how to proceed in the matter of cultivating Christian character, intimating that we can not do it all in a day, nor in a few days, but that it must be a gradual, daily life-work, a process of addition—adding virtue to virtue and grace to grace, day by day and hour by hour. He says, "Giving all diligence, add to your faith virtue [fortitude]; and to virtue, knowledge; and to knowledge, temperance [self-control]; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [love]." Then he adds, "If ye do these things ye shall never fall." —2 Pet. 1:5-7, 10.

This is a very strong assurance—that if we do these things we are sure to stand approved of God. We do well, therefore, to consider them with special care. Here are eight elements which must go toward making up the Christian character, the one to be added to the other and assimilated by the spiritual germ of the new nature, until the embryo new creature is formed; and then it must continue to grow and develop. Look at them again. They are:

1. Faith.
2. Virtue [fortitude].
3. Knowledge.
4. Temperance [self-control].
5. Patience.
6. Godliness.
7. Brotherly kindness.
8. Charity [love].

"A THUS, SAITH THE LORD," SHOULD BE THE END OF ALL CONTROVERSY

Now for a little self-examination. Let each ask himself: (1) Have I the faith to which the Apostle here refers; not faith in every thing or every person, but faith in God—in his Plan of redemption through the vicarious, or substitutionary sacrifice of Christ, and in all his rich promises built upon that sure foundation? Do I trust him implicitly? Is a "Thus saith the Lord" the end of all controversy, the solution of all doubts and the restful assurance in every perplexity?

(2) Am I endeavoring to lead a virtuous life? This, to the child of God, consecrated to be a living sacrifice, implies much more than merely abstaining from evil. It implies living truthfully, that is, true to his covenant, which to wilfully violate would be equivalent to swearing falsely. It is fortitude, strength of character in righteousness. It implies the cultivation of the strictest integrity in our dealings, both with God and with our fellowmen, scrupulous honesty, justice and truth being the only standards.

The Psalmist clearly defines it thus, saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor; in whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not [who will not violate a contract found to be unfavorable to himself]. He that putteth not out his money to usury [taking unjust advantage of the necessities of others], nor taketh reward against the innocent. He that doeth these things shall never be moved." (Psa. 15:2-5.) Such a one is a virtuous man, a man of fortified or strong character. How we need to invoke divine assistance here! and how critically to judge ourselves!

(3) Am I endeavoring day by day to gain a more thorough and complete knowledge of God, of the plan revealed in his Word, and of the special features now in operation, that I may co-operate with him in its execution; and of his will concerning me in the particular relationships and conditions in which I now stand—irrespective of my own will and disposition in any matter? Am I striving to gain this knowledge of God and of his righteous will concerning us, as revealed through his Word, by the holy Spirit? Neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the divine standard. It is, therefore, important that we give all diligence to the study of the divine Oracle, that we may be fortified in faith and works accordingly.

(4) Am I temperate, moderate, exercising self-control in all things—in eating, in drinking, in home arrangements, in conduct, in thoughts, in words, in deeds? Do I realize that self-control is one of the most important elements of good character? "He that ruleth his spirit is better than he that taketh a city," is the counsel of the Wise Man; and many a victorious general has yet to learn to conquer and control

himself. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, sorrows and hopes. Its cultivation, therefore, means a high order of character-development. Self-control, accompanied by faith, fortitude, knowledge from on High, implies increased zeal and activity in divine things, and increased moderation in earthly things. In judgment, in conduct, in the regulation of temporal affairs, etc., "Let your moderation [temperance, self-control] be known unto all men." (Phil. 4:5.) Let them see by our thoughtful (not rash and hasty), careful and considerate demeanor, in every affair of life, that we honor our profession.

(5) Am I patient under trial and discipline, keeping my feelings always under the control of enlightened reason, letting patience have its perfect work in cultivating the character, however severely the plow and the harrow may break up the sub-soil of the heart, meekly submitting to the discipline in every case? and am I submitting cheerfully under the mighty hand of God, in his work of preparing me for a place in his kingdom soon to be established? The Greek word from which patience is here translated means cheerful endurance.

(6) Am I carefully observing and endeavoring to pattern my character and course of action after the Divine model? If a parent, or in any position of authority, am I using that authority as God uses his—not for selfish purposes, to make a boast of it, or in any way to oppress or trample upon the God-given individual rights of those under such authority, but for the blessing and advantage of those under it, even to the extent of self-denial, with patience, dignity and grace, and not with boastful imperiousness, which is the attitude of tyrants?

If a son, or one under authority to any extent, do I consider the example of loving obedience furnished us in the example of our dear Lord? His delight was to do the Father's will at any cost to himself. As a man, under the kingdoms, authorities, of this world, and as a youth, under the authority of earthly parents, he was loyal and faithful (Matt. 22:21; Luke 2:51); yet all of this earthly authority was exercised by his personal inferiors, even though they were his legal superiors. How beautifully we shall be able to grace and fill whatever station we occupy in life, if we carefully study and copy godliness (God-likeness), whether we be princes or peasants, masters or servants!

(7) Does brotherly-kindness characterize all my actions? Does it cause me to make due allowance for the inherited weaknesses and circumstantial misfortunes of others? Does brotherly-kindness deal patiently and helpfully so far as wisdom, with a view to the correction of those faults, may dictate; and even at the expense of self-interest, if necessary and prudent?

If, as I look myself squarely in the face, I recognize deformity of character, do I thankfully accept a brother's proffered aid and meekly bear reproof, determining that by the grace of God I will overcome such dispositions, and prove myself a help rather than a hindrance to others, if it should even cost my life to do it; and that I will no longer foster my old dispositions, but will plunge into activity in the service of God with those who should have my co-operation in service, instead of being a burden to them?

(8) Have I charity (love unfeigned) for the unrighteous and unlovely, as well as for the good and beautiful—a love which is ever ready to manifest itself in wise and helpful activity for saint and sinner; a love which pities, helps, comforts, cheers and blesses all within its reach; which longs for the grand opportunities and power and glory of the incoming age, chiefly for its privileges of scattering universal blessing; and which, in harmony with that sentiment, utilizes every present opportunity wisely and in harmony with the divine plan for the accomplishment of the same end—thus manifesting and cultivating the disposition which must be found in every member of that glorious company which will constitute the King's Cabinet in the incoming age? If this disposition is not begun, cultivated and developed here, we shall not be considered worthy of that office there.

Just as in a well-kept orchard pruning, trimming and cultivation are necessary to accomplish the desired end of fruitfulness, so must we be watchful and take necessary precautions to prevent blight and decay of character, and to guard against the intrusion of evil powers and influences calculated to sap the life of the new creature. By resisting the devil he will flee from us; and by patient continuance in well-doing an increasing measure of development will result. "If these things be in you and abound," says the Apostle Peter (that is, if you have them in some measure and keep on cultivating them, so that they abound more and more and rule in you), "they make you that ye shall be neither barren [idle] nor unfruitful in the knowledge of our Lord Jesus Christ." The Truth is for such: "Light is sown for the righteous," and they are sure to get it. They shall not walk in darkness. If any man will do the will of God, he shall know of the doctrine. (John 7:17.) "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

LET US GIVE ALL DILIGENCE IN THESE MATTERS

"Wherefore, brethren, give diligence to make your calling and election sure; for if ye do these things [if you diligently cultivate this disposition] ye shall never fall." Being justified fully, by faith in the sacrifice of Christ for your redemption and sanctification (setting apart from the world and devotion to the service of God) by the truth, your final selection to that position of glory, honor and immortality, to which you are called, shall be sure. For "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

"Wherefore," again says our beloved Brother Peter, "I will not be negligent to put you always in remembrance of these things. Yea, I think it meet so long as I am in this tabernacle, to stir you up by putting you in remembrance. . . . Moreover, I will endeavor that you may be able after my decease to have these things always in remembrance." This Peter did; and the church to this day may profit by his brotherly counsel.

While the Apostle Peter, addressing the consecrated, thus clearly and explicitly points out the way in which we may make our calling and election sure to the chief favor of God, the Apostle Paul, addressing the same class, shows that wilful and continual neglect to develop and cultivate the Christian character, involves the loss, not only of the chief favor of the high calling, but, eventually, of all favor. He wrote, "If ye [ye who have solemnly covenanted to sacrifice your very life in the service of God, for the eradication of evil] live after the flesh [with selfish effort, merely to gratify self] ye shall die." (Rom. 8:13.) God has no use or place for wilful covenant-breakers and covenant-despisers, after they have been brought to a knowledge of the truth and of his will, and have covenanted to do it faithfully.

With all our striving and watchfulness, however, we shall not be able, in our present condition, to reach our ideal. Perfection is something which can only be approximated in the present life. But the measure of our effort to attain it will prove the measure of our faithfulness and earnest desire to do so. And that effort will not be unfruitful. If no fruit appears, we may be sure that little or no effort is made at cultivation, pruning, etc. The fruit will appear, not only in the development of the Christian graces of character, but also in increasing activities. We must not wait for our immortal bodies, promised us in our resurrection, before our activity in God's service begins. If we possess the spirit [the will, the disposition] of that new nature, our mortal bodies will be active in the service of God's Truth now. Our feet will be swift to run his errands, our hands prompt to do his bidding, our tongues ready to bear testimony to the truth, our minds active in devising ways and means to do so more and more abundantly and effectively. Thus we shall be living epistles, known and read of all about us—an honor to him who called us out of darkness into his marvelous light.

KEEPING THE BODY UNDER

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."—1 Cor. 9:26.

The Apostle Paul had definite knowledge as to what constitutes the prize. He was not uncertain about it; it was not a question with him as to its being one thing or another. St. Paul knew that the "high calling in Christ Jesus" is that we may be heirs with him, if we suffer with him—that we shall be with him in glory. Neither was the Apostle uncertain as to the terms and conditions of the race. He knew that they were even unto death; and that if he should seek to save his life he would lose it. Neither was he uncertain as to his own determination. He knew positively that he had entered the course. He was not of those who merely say, "I hope to do so some time." He had made with the Lord his covenant of sacrifice unto death.

Nor was the Apostle uncertain as to his opportunity to gain the prize. He knew that it remained with him to will and to do in harmony with God's good pleasure. He knew that nothing impossible was required of him in this race; that the terms and conditions of the race include "grace to

help in every time of need;" and that this grace and help would come from the Lord. Hence, the Apostle's expression that, for the runners in this race-course, there was no uncertainty, from first to last.

Thus it may be with all under the guiding eye of the Great Redeemer. We may each make our calling and election sure: "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:10, 11.

"I KEEP MY BODY UNDER AND BRING IT INTO SUBJECTION"

The Apostle tells us that he kept his body under, lest, having preached the good tidings to others, he himself, should be a castaway. "I keep my body under, and bring it into subjection, . . . lest I myself should be a castaway," he declares. (1 Cor. 9:27.) One translation has this, "I browbeat my body;" that is to say, I use coercive measures upon my body.

The body originally belonged to the natural man, the natural will. When the old will gave place to the new will, the latter became the owner of the body. The new will cannot properly be served by the old body, because the new mind is perfect and the body imperfect. When the new mind, the mind of God, the mind of Christ, therefore, takes into possession the mortal body, it has more or less difficulty. The mind is not suited to the body, nor the body to the mind. It is the work, therefore, of the new will to show its obedience to the Lord, its full loyalty to the divine will, even though the body should be, in some respects, treated shamefully, its claim, its supposed necessities, etc., being ignored.

Not only are we all thus to mortify and brow-beat the body, but, additionally, we are to bring it into subjection. We are to make it serve the new creature. The Apostle says, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ shall also quicken your mortal bodies by his spirit." (Rom. 8:11.) The holy Spirit, which comes to us more and more as we feed upon the Lord, assists us to conform our lives to his will, and also quickens or makes alive our mortal bodies to the service of the truth.

There are not two creatures, but one; we cannot be two creatures at once. It is not until the old creature submits and we are transformed, so far as the will is concerned, that we become new creatures, so that, henceforth, we really are new creatures. But the new creature has not its new body as yet. In our text the Apostle evidently refers to the new creature, the new man. There is an outward man, which the world may think is the individual, but in proportion as the outward man is brought into subjection and service, the new creature is growing stronger, until eventually, with the death of the human body, God will give the new creature a new body, in the resurrection. Then the new creature will be satisfied, when it shall be found in his likeness.

There is a tendency for the body, the flesh, to arise from its condition of reckoned deadness. Hence the new creature needs to be continually on guard in the good fight of faith. These battlings of the new mind against the flesh are a "good fight," in the sense that they are fightings against sin and weaknesses that belong to the fallen nature. The entire course of the new creature is the course of faith. It would be impossible for one to keep up this battle against the flesh and its propensities and desires, unless he exercise faith in the promises and in the Lord as his Helper.

THE APOSTLE HAD NO THOUGHT OF HIS COMING SHORT

There is another passage in which St. Paul says that we should "fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.) He had no thought of coming short of it himself, but he urged those to whom he was writing to make their "calling and election sure."

It will be a great help to the overcoming of the weaknesses of the fallen nature to have rightly made a full consecration of the will, a full enlistment of every power and talent of mind and body to the service of the Lord. He who takes this proper view of his consecration to the Lord and of his enlistment in the Lord's army, realizes that he has nothing more to give to the Lord. Hence, whatever struggle of the will he may have had, is all ended when he has finally decided to give himself to the Lord. How important it is, therefore, to realize that the service is until death, and that there is no room even to consider any suggestion to withdraw and cease to fight the good fight of faith!

We are to remember that it is not the flesh, the old creature, which has entered the school of Christ, and is under instruction and preparation for the kingdom, for "flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50.) Our acceptance of the divine call to the spirit nature means, not only the renunciation of the earthly nature in every sense of the word, but also our begetting as new creatures, "sons of God." The new creature, the new mind, the new will, is in the school of Christ, to be perfected, to be brought into full accord with the divine will, to become a copy or likeness of the Lord. We shall never succeed in bringing our flesh into absolute harmony with the divine law, because of its imperfections, inherited and otherwise. Hence, the necessity that it be covered with the robe of Christ's righteousness. He who looks for perfection of his flesh, and who rests his faith therein, must of necessity have a poor hope of ever attaining to the likeness of Christ—of ever becoming one of the predestinated class—of becoming "the image of his Son."—Rom. 8:29.

"WE DO THOSE THINGS WHICH WE OUGHT NOT AND LEAVE UNDONE WHAT WE OUGHT TO DO"

In joining the Lord in faith and consecration we are proclaiming ourselves, not as graduates and heirs, but as students, disciples, who desire to be prepared to inherit "the things which God has prepared for them that love him." (1 Cor. 2:9.) If this thought be kept in mind as the divine teaching on the subject, it will tend to prevent our discouragement with ourselves when we find that, unavoidably, we do those things which we ought not to do, and leave undone those things which we ought to do; for in our flesh dwells no perfection.—Rom. 7:15, 18, 19, 25.

It is unnecessary for us to point out that the new mind, in proportion as it develops in likeness to the mind of Christ, will relax no efforts to keep the body under, with the motions of sin—to keep the will of the flesh dead. Surely no spirit-begotten son of God could allow sin to reign in his mortal body. Should sin to any degree control him, it will not be willingly, and hence could be but momentarily—until the new mind, the new creature, seeing the uprising of the flesh, would conquer it, obtaining the promised grace and help in every time of need, from the heavenly storehouse of grace—Christ.

This thought, rightly entertained, will help true disciples to appreciate their own position, and not to be utterly cast down if overtaken in a fault of the flesh, so long as they realize that their hearts are not in sympathy with the sin and unrighteousness, but, on the contrary, in full sympathy with the principles and instructions of our Teacher, and longing to be cleansed and acceptable in his sight. Moreover, this thought will also help all such to exercise fervency of love amongst themselves, toward the brethren who similarly are disciples, pupils in this school—new creatures, not according to the flesh, but according to the spirit of their mind. If, therefore, each should see blemishes in the flesh of the brethren, disapproved and striven against, he should remember that the evil which he sees is his brother's enemy, and not the brother himself, the new creature—if so be that he gives us the assurance that his heart, his will, is in harmony with the Lord and his law of Love; and that he is daily seeking to fight a successful warfare against the weaknesses of the flesh.

"A MAN IS TEMPTED WHEN HE IS LED AWAY OF HIS OWN DESIRES"

When studying this subject we must keep two facts in mind: (1), The Scriptures ascribe no sin to the new creature, and (2), no perfection in righteousness to our fallen flesh. The new creature (whose flesh is reckoned dead), which is represented by the new mind, and which is begotten of God, cannot sin; for in its very essence, as the seed or germ implanted by the truth—"the spirit of the truth"—it is opposed to sin. This new creature is so fully in accord with righteousness, so fully imbued with the spirit of the Lord, the spirit of holiness, that it delights in holiness and not in sin; and this must be the case so long as this begotten or holy-Spirit-condition continues. "He that is begotten of God sinneth not [willingly—neither approves of sin nor takes pleasure in it]; because his seed remaineth in him" [the holy seed of the truth, the spirit of truth with which he was begotten]; "and that wicked one toucheth him not."—1 John 3:9; 5:18.

We are not to suppose that every trial or difficulty which besets us is of the devil; but rather to remember the Apostle's words, "A man is tempted when he is led away of his own desires and enticed." (James 1:13, 14.) Such temptations, then, are of the flesh, and the result of our being members of the fallen race, whose weaknesses and imperfections have been aggravated and intensified for now six thousand years. So, then, we are to recognize as among our chief foes our own inherent weaknesses and predisposition to things selfish, depraved, sinful.

The whole world, thus depraved and under the control of the spirit of selfishness, are largely, though unconsciously, the tools of Satan, "who worketh in the hearts of the children of disobedience." (Eph. 2:2.) To the children of God the

world has become an enemy and a tempter by reason of the fact that we [the church] have been "begotten again" to new hopes, new ambitions, new aspirations, new desires, which are along radically different lines from anything the world knows or has sympathy with.

"THE FLESH DESIRES CONTRARY TO THE SPIRIT, AND THE SPIRIT CONTRARY TO THE FLESH"

Our begetting is of the Holy Spirit, and its tendencies are heavenly and spiritual, in harmony with righteousness and love. Yet it is only our hearts that are thus changed—our flesh is much more in harmony with the world than with the new order of things established in our hearts and wills by grace and truth, through Christ. Consequently, when the world, through the words or writings or general spirit of any of its children, comes into contact with the Lord's people, immediately they—the Lord's people—find that, although their hearts are loyal to the Lord and loyal to all the gracious things which he has promised them, and to the spirit of righteousness, love and truth, yet nevertheless, their flesh has an affinity for and an attraction toward the world, its views, its arrangements, its pleasures, etc.

For this reason the Christian is called upon to reckon himself dead, not only to sin, but to his own natural desires, appetites, inclinations, and also to the world, which is in harmony with sin and has perverted tastes and appetites. As the Apostle intimates, there is a constant battle between the new creature, the new will, and the old creature, the fleshly and depraved disposition. He says, "The flesh desires contrary to the spirit, and the spirit contrary to the flesh." (Gal 5:17.) And even though the advanced Christian has reached the place where he is enabled to reckon his flesh and will completely dead and buried, nevertheless, he has need continually to re-examine himself lest the flesh should become alive again. This was the Apostle's method. He says, "I keep my body under [dead, buried] and bring it into subjection [to the new mind]; lest having preached to others I myself should be a castaway." (1 Cor. 9:27.) This keeping of the body under, this watching it lest it should become alive again, is a constant necessity to those who would be overcomers; for it is the victory of the new mind, the new will, over the old will, the will of the flesh, that constitutes us victors, by developing in us strong, holy character—character like unto that of our glorious Lord and Redeemer.

A GOD READY TO PARDON

JUNE 4.—Hosea 14.

"For thou art a God ready to pardon, gracious and merciful, slow to anger."—Neh. 9:17.

Today's study is an exhortation by the Prophet Hosea to Israel, at that time distinct from Judah; but it is applicable to our own nation as well as to every nation. Israel had become debauched through idolatry. Intermarriage with the royalty of heathen nations had introduced the idolatries of heathen religions and the sensualities which constituted their attractive features to the people. With the sensuality came a lack of moral sense—a general numbness of conscience respecting impurities. The record indicates that Hosea's own wife was an adulteress, a debauchee, who finally left her husband and her false offspring. Later the Prophet took her back under his own roof, but not as his wife. He was compassionate toward her and her offspring.

No doubt the Prophet's own experiences had much to do with awakening him to a realization of the deplorable state of his own people. When the spirit of the Lord came upon him in prophecy, he could the better from his own experiences enter into sympathy with them. He had been pitiful and of tender compassion, and his message told of the still greater divine pity and sympathy.

"RETURN UNTO THE LORD"

The Prophet, in our lesson, urges his nation to realize their fallen condition, their helplessness, and to avail themselves of God's clemency. They must not look to Asshur (Assyria) for help, nor must they trust in horses imported from Egypt; nor must they any longer rely upon idols, the work of their own hands. On the contrary, they must turn to the Lord, who is merciful even unto the fatherless. The Israelites were fatherless in the sense that they had denied the Heavenly Father; the Creator, and had become children of the adversary; even as Jesus said to some, "Ye are of your father the devil, for his works ye do."

In their repentance, in their return to God, they were not only to abandon false hopes and false worship and iniquity, but they were to take with them words, and say unto the Lord, "Take away our iniquity and receive us graciously, that we may render unto thee the fruit of our lips—our praise."

Then follows a prophecy which has not yet been fulfilled, but will, we believe, soon be realized. It tells of the turning away of God's anger, of his blessing upon Israel. It will have fulfilment in the beginning of Messiah's reign.

"RECEIVE US GRACIOUSLY"

Be it noted that the people of Israel to this day have not accepted the Lord's terms as stated by the Prophet. They have not asked to be received by grace—graciously. They are still hoping for divine favor through the keeping of the Law Covenant, which neither they nor others of fallen humanity can keep in its letter and spirit. This is the great lesson to be learned by all people, kindreds, nations—that we are all fallen, imperfect, unable to meet the divine requirements—that we all need divine grace, mercy, forgiveness of iniquity and help out of our imperfections.

How God can be just and yet clear us was not made known in Hosea's day, but is now clearly set forth as the very essence of the "good tidings" of God's love. God himself has provided in Jesus this, the ransom sacrifice, necessary to the satisfaction of divine justice, so that God can be both just and merciful, although these terms are antagonistic.

"THE WISE SHALL UNDERSTAND"

The last verse of the chapter declares, "Who is wise and he shall understand these things, prudent and he shall know them; for the ways of the Lord are right, and the just shall walk in them, but transgressors shall fall therein."

In order to have a clear understanding of God's merciful provision it is necessary, first, that the transgressor shall come to a realization of his own needs—that he shall crave a recognition by the Creator and a share in his mercy and loving provisions. Such abandoning of sin to the extent of ability will be assisted of the Lord in connection with the exercise of faith in him, which will bring rest and peace of soul and a realization that divine mercy will make good all unintentional blemishes and cause all things to work together for good to him. But there is no place on the Highway of Holiness—the Highway of divine mercy and love and forgiveness and peace—for transgressors, for those who knowingly and willingly go contrary to the divine will.

CHRISTENDOM'S IDOLATROUS DEBAUCH

We are not to lose the force of this lesson by applying it wholly to the nation of Israel. There is also a nominal spiritual Israel, styled "Christendom," professing to be espoused to the Lord. Christendom is, in the Scriptures, charged with adultery, in that she lives with the world. She is charged also with idolatry—with worshiping houses and lands, banks, stocks and bonds, name and fame. Indeed the serious charge against "Christendom" is that she has lost her God. Only the comparatively few, a mere handful, know God as their Father and are known of him as his children. Their confidence is in the work of their own hands, and in lodges, unions, trusts, insurance, church membership, etc. "God is not in all their thoughts."

The condition of "Christendom" today is one of trust in armies and navies, soldiers and guns, aeroplanes and dynamite, great wealth and prosperity. Under the picture of Laodicea the nominal church of today is described as saying, "I am rich and increased in goods and have need of nothing." The Lord answers, "Thou knowest not that thou art poor and wretched and miserable and blind and naked. I counsel thee to buy of me gold tried in the fire, and raiment, that thou mayest be clothed and that the shame of thy nakedness do not appear."—Rev. 3:17, 18.

THE FATHERLESS FIND MERCY

Such as are children of the adversary—such as love iniquity and hate righteousness—have nothing to expect from the Almighty in the way of favor—"All the wicked will he destroy." But all such as renounce sin and desire to return to the Lord are fatherless in that they have neither Satan nor God as their father, but to such God proffers mercy, forgiveness, through the merit of Christ's sacrifice. Thus turning from sin they will be in proper condition to be the recipients of divine favor and adoption as children of God. "Thou art a God ready to pardon, gracious and merciful, slow to anger."

While God's anger against sin has been manifested for six thousand years in the reign of sin and calamity and death, nevertheless the Scriptures clearly foretell of the especial time of trouble or divine wrath that will come upon Christendom in the close of this Gospel age—at the ushering in of Messiah's kingdom. The present is the time of special opportunity for those who would escape the severity of that trouble as well as for those who, becoming saints, would make their "calling and their election sure" to a share in the "kingdom of God's dear Son."

HEZEKIAH'S GREAT REFORM

JUNE 11.—2 Chron. 30.

"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

King Hezekiah of Judah has a wonderful record as a man of God, a reformer, a patriot, yet he was the son of a bad father, who in turn was the son of a good father, who in turn was the son of a bad father. The alternation between good and bad for four generations illustrates the fact that, although heredity has much to do with every member of our race, nevertheless, there are counter-balances in nature. We are all members of Adam's family, and as such we are all sharers in the general weakness, mental, moral and physical, which for six thousand years has descended upon us. St. Paul refers to this, saying, "By one man's disobedience sin entered into the world, and death as the result of sin; and thus death passed upon all men, because all are sinners."—Romans 5:12.

The downward or sinful tendency inbred in our very constitution is so strong that none is able fully to overcome it. The best that any of us can do is to set our wills in opposition to our inherited weaknesses and to fight courageously against them. The Apostle assures us that if it were possible for humanity to fully gain such a victory over its fallen self as to bring itself back to perfection, then doubtless God would have provided that way of salvation. But that way being impossible, God provided another method, another way, for our return to him—through the merit of Christ's death, "the just for the unjust," and through Messiah's assistance. This assistance, in the present time, is confined to those who voluntarily seek it. They receive the blessing of peace and joy in the present life and later glory, honor and immortality with Messiah in his kingdom.

THOSE WHO WILL DO THE LORD'S WILL IN THE NEXT AGE SHALL NOT DIE

However, many are so weakened, so "lost" through the fall, that they are, figuratively, blind and deaf to their own needs, to God's love and mercy in Christ, and to the Savior's offered assistance. These get little or none of the Redeemer's aid in the present time, yet they are not left out of the divine provision. With the completion of the election of the saints will come the establishment of Messiah's kingdom "under the whole heavens." By its power sin will be conquered and the blind and deaf prisoners of sin will be released, including the prisoners that have gone down into the prison-house of death—*sheol, hades.*

Then gracious opportunities for earthly blessings and everlasting life will be afforded to all. Then it shall no longer be a proverb, "The fathers have eaten a sour grape and the children's teeth are set on edge." (Jer. 31:29, 30.) Then only those who eat the sour grape of sin will die the second death; and all the willing and obedient shall be lifted up to perfection and eternal life.

A lesson that all should learn is in respect to the power of the will and the necessity for having a positive or strong will rightly directed—a will to do right. King Hezekiah had a strong will, or heart. The secret of his success lay in the fact that he was not double-minded, but with his whole heart sought to do right—to do the Lord's will.

True, it is better that one should be partly right-willed rather than wholly wrong-willed; but let us settle at once that such a person will, at most, be only a partial success in life. Our little all is surely none too much to give to our God, to our Redeemer, to the cause of righteousness. A mistake made by many well-meaning people is the keeping back of a part of their heart for themselves. If we give the Lord nine-tenths of our heart and our will and reserve one-tenth, in the furthest recesses, it will but weaken and blemish our character, our lives, our success in divine service. We will find ourselves making paths for selfishness and sin, from the unconsecrated, farthest corners, all over the consecrated nine-tenths. Properly, the Lord could not accept such a consecration under his call, "My son, give me thine heart."

HEZEKIAH THE REFORMER

Shortly after his ascension to the throne, King Hezekiah took steps for the reorganization of the worship of Jehovah God. His father had introduced idolatrous worship—erecting altars and groves to the worship of Baal. God's temple was strewn with rubbish. Under the direction of the King, the Levites began a cleansing work. It required eight days to carry out the rubbish from the court, etc. Then the priests, who alone were authorized to enter into the Holy, or temple proper, were directed to cleanse the temple itself.

But as a preliminary work, before the cleansing of the court or the temple began, the King directed that the priests and the Levites sanctify themselves afresh to the Lord and his service. How appropriate! How in harmony with the words of the Prophet Isaiah, who lived at that time and who was the King's counselor—"Be ye clean, that bear the vessels of the Lord's house!"—Isa. 52:11.

It is an important thought that no one is properly ready to render service to God in any form or work until he himself has come to a sanctified condition of heart in relationship to the Lord.

Applying this feature to reforms of our day, we concede the propriety of ministers of Christ taking a prominent part in respect to all religious reforms. In proportion as such have influence with the people, good may be accomplished. But let us not forget the instruction of St. Peter upon this subject. Comparing the priesthood of Israel with the institutions of the Christian church, St. Peter gives us the thought that the priests of olden times do not find their antitypes in the clergy of today, but in God's saintly or sanctified people, whether in or out of the public ministry. And the antitypical Levites of today are in general the household of faith. Thus St. Peter says to all of the consecrated church of Christ, "Ye are a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who has called you out of darkness into his marvelous light."

The great King commands his consecrated people to purify the temple of God, which is the church, "from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord." (2 Cor. 7:1.) In proportion as this is done, a blessed influence will go forth from the temple of God, the true church, far reaching upon all those who love righteousness and hate iniquity.

HEZEKIAH'S GREAT PASSOVER

The King, although only twenty-five years old at this time, had a broad mind—the result of his whole-hearted consecration of himself to the Lord and the Lord's guidance—possibly through the Prophet Isaiah. Having gotten the temple into readiness, the King issued a general appeal to the people to return to the worship of God, to come up to Jerusalem to keep the Passover. Not only did this message go throughout the jurisdiction of his own kingdom of Judah, but it was extended to the ten tribes of the kingdom north, the split-off portion of the same people. Messengers were sent informing all that King Hezekiah had cleansed the temple and had appointed magnificent arrangements for the celebration of the Passover, and invited all who loved God and desired to worship him to come and celebrate the feast.

Throughout the kingdom of Judah the message was well received, but in the northern kingdom, where idolatry had a stronger hold, the invitation was derided by many, pride and politics uniting in slighting the invitation and sneering at it and in denouncing the king as a up-to-date hypocrite, etc.

The Passover feast, nevertheless, was a pronounced success, and so greatly enjoyed by the people that it was prolonged for a second week—the King giving bountifully from his flocks and herds, the people appreciating and availing themselves of his bounty.

The rejoicing amongst the people was general, many of their brethren from the northern kingdom participating. We read, "So there was great joy in Jerusalem, for since the time of Solomon, the son of David, King of Israel, there was not the like in Jerusalem."

The whole world today is bent on pleasure. It is sought in various directions, in hunting, fishing, theater-going, money-making, in home, family, etc.—legitimately and illegitimately; but of the many who seek pleasure and joy, but very few find it; even the little found usually leaves a bitter taste in the mouth. The real finding of pleasure is in finding the Lord and coming into proper heart harmony with him. There is no other peace or joy or love so delicious, so soul-satisfying as that which comes from fellowship with the Creator through the Lord Jesus Christ; and this joy, as the Master said, he alone can give, and none can take it away from us. To maintain this joy we must continue to abide in his love—eating the Passover in an antitypical sense—rejoicing that we have been passed over by God's mercy and favor—that we have passed from death unto life—from sin to righteousness—from the world into "the church which is the body of Christ."

THE SPIRIT OF A SOUND MIND

Our study records that amongst those who came to the Passover from the northern tribes, some ate the Passover without having performed the purifyings stipulated by the law. King Hezekiah might without impropriety have made a great ado over this fact. He might have berated the visiting brethren on their ignorance, their stupidity, their saturation with idolatry to the neglect of their God's commandments. He might have ordered them to be driven from the Holy City.

But he did more wisely. He prayed for them, asking divine mercy for their error. Similarly, in the church of Christ, we at times find some who but imperfectly comprehend the sanctification of life necessary to a proper participation in the Lord's "feast of fat things." Let us be wise in our dealing with such; let us not denounce them as hypocrites nor hold up their shortcomings. Let us pray for them and assist them in the more excellent way. Let us remember the words of our text; "Man looketh on the outward appearance, but the Lord looketh on the heart." Let us be less punctilious respecting forms and ceremonies, and more lovingly sympathetic with the expressions of heart of all those who seek to draw nigh unto the Lord.

THE DIVINE BLESSING

The conclusion of the feast was a divine blessing upon all the people, through the priests and Levites. So there goes out a divine blessing from the Lord's sanctified people—from all the consecrated of the household of faith—to the people in general—to their neighbors, their friends and visitors from afar. Let such be our influence amongst men. In this connection let us remember the power of the tongue, of which the Apostle said, "Therewith praise we God, and therewith curse (or injure) we men." Let our tongues and all our powers be used in blessing the people as well as in praising our God.

The King wisely began his reformation at the temple and gave the priests and Levites the first share therein. It was later that the idols of the city of Jerusalem were gathered and hurled into the valley of Kedron, and it was after the fervor of the Passover occasion that the zeal of the people in general rose high, and they went forth all over the land, destroying the idols, the groves of Baal, and every symbol of disloyalty to God.

And so today: Everywhere the light of our day is showing more and more of the meanness, selfishness, corruption—some of it centuries old, and some of it bred of special privilege and opportunity in our day. The call for reform is heard on every hand, although sometimes but feeble. The proper place for reform is, as in Hezekiah's day, with the sanctification of the priests and the Levites themselves.

Let us not forget this; and after having seen to our own heart purification in harmony with God, let us proceed to the cleansing of the Sanctuary. Idols and traditions of men in the form of venerable creeds of the past are defiling the temple of God. These must be gotten rid of. The vessels of the Lord's house must be cleansed of all defilements—their human traditions, heathen philosophies and superstitions. We must no longer worship a book and a cross, but must reverence the teachings of the Book and the significance of the cross.

If the church of Christ could but faithfully perform her responsibility, under the direction of the King, it would mean a great revival of religion. It would mean the sanctifying of the people. It would mean the casting out of the idols of mammon—selfishness, filthy lucre and worldly fame, and a general bowing down of men to the Giver of every good and perfect gift.

THE WORLD'S HATRED

"Marvel not, my brethren, if the world hate you"; "Ye know that it hated me before it hated you."—1 John 3:13; John 15:18.

Here the great Teacher seems to show that the kind of hatred that would come to us would be the same that came to himself. Looking at his experiences, we see that he was hated chiefly by the most prominent, the most influential amongst the people. The scribes specially hated him; but the Pharisees, the Chief Priests and the Sadducees also hated him. In time their hatred extended to the common people. The lower classes are always led by the superior classes; the lesser Pharisees by the greater Pharisees; the lesser Sadducees by the greater Sadducees, etc. Probably the common people could not give an intelligent reason why they hated the Lord. Accepting the presentations of their leaders, they assumed that he was a fraud and an impostor, and hated him as such. In proportion as they esteemed their leaders, they were inclined to disesteem whomsoever these disesteemed.

So it is today. We can see that there are motives behind the hatred manifested toward the Lord's people. No prominent person poses as being wicked. Hence, there is a general disposition on the part of all to justify themselves (politically and religiously), as moved by noble sentiments, as either the supporters or originators of high standards. But we see the hypocrisy which is made manifest by the lies and the procedure of those who hate the Lord's people without a cause. When, therefore, the truth comes to any of those who have error and pride mingled with worldly religion, it becomes a rebuke to them. As the Apostles went from one place to another it was said of them, "These that have turned the world upside down have come hither also."—Acts 17:6.

The thoughts of Jesus are so deep and touch so upon the heart that everything not fully in accord with them appears worthless in comparison. Hence, many of those who have been teachers of religion find themselves impelled, through hate and envy, to try to crush, to blacken, to defame that which is true. But these teachers are being tested; they are being proved. To the Lord, at least, their hypocrisy is manifested, whether others be deceived by it or not. It is, therefore, today as it was in our Lord's day—"The darkness hateth the light."

"WHOEVER WILL LIVE GODLY IN CHRIST JESUS SHALL SUFFER PERSECUTION"

As our Lord explained, the darkness of sin and error is in direct antagonism to the light of truth, and consequently when his people lift up the light—"Let their light so shine as to glorify their Father which is in heaven," who has called them "out of darkness into his marvelous light"—the effect upon the darkened world is to awaken opposition, antagonism, and thus to disturb and make uncomfortable those in sympathy with darkness. Consequently, those who love darkness, those who love evil, those who love sin in its varied forms, hate the light, neither come to the light; but either publicly or secretly oppose the children of the light, the enlightened ones, the light-bearers. And even those who have gotten out of the extreme darkness of moral pollution into a kind of twilight of civilized reformation and moral reform, cannot endure the clear, searching light of the true Gospel. They much prefer a measure of darkness.—John 3:20.

In consequence of this conflict between light and darkness, our Lord suffered at the hands of those who professed to be children of the light, children of God; and who had, at least, a little light. Our Lord was not maltreated by either the Roman Governor or the Roman soldiers, of their own volition; for they were so totally blind as not to appreciate the light which he displayed. His persecutors were those who had some light, but who hated the brilliancy of the great Light shining upon them.

Similarly, all down through this Gospel age, those who have been burning and shining lights in the world have been hated and persecuted chiefly (almost exclusively) by those who had some light, but whose light was darkness in comparison with the great light of the holy Spirit shining in and through the Lord's fully consecrated ones. Thus was fulfilled our Lord's testimony, "If they hated me they will also hate you"; "Whosoever will live godly in Christ Jesus shall suffer persecution." (John 15:18; 1 John 3:13; 2 Tim. 3:12.) The Lord's followers in the present time are called upon to suffer persecution for righteousness' sake, not because it is either reasonable or proper, but because the Lord, wishing to test, prove, and polish his people, is willing to permit the evil, opposing influences to prosper and to persecute and oppose his "members," and thus to serve his cause in the preparation of his elect for a future work of service. Thus the persecutors of the body, as did the persecutors of the Head, are co-operating to fulfil the divine plan in a manner they little suspect.

"MARVEL NOT IF THE WORLD HATE YOU"

When the Lord's followers take a firm stand for truth and righteousness, as did their Leader, the results are the same. Satan is their implacable opponent; he will see to it that they suffer, that there will be opposition, not only by himself, but by the world, which is largely under the influence of his spirit in various ways. Having taken this stand, the Lord's people must not marvel if the world hate them and say all manner of evil against them falsely, for Christ's sake. The more prominent they may be, as in our Lord's case, the more virulent will be the attacks against them; the more interested will be the great adversary in overcoming them.

This thought that Satan opposes us, and that we are contending not merely with flesh and blood, but with principalities and powers and wicked spirits in high positions of power (Eph. 6:12), would be appalling to us did we not, on the other hand, realize that by this same positive-

ness of decision for truth and righteousness we acquire great help and assistance by other unseen powers. From the moment of our positive resistance of temptation and positive standing up for the Lord and his cause, we become stronger in the Lord and in the power of his might. Let us remember that "greater is he that is for us than all that can be against us."—Matt. 5:11; Eph. 6:12; 1 John 4:4.

The chief opposition to our Lord came from the religious leaders and professors. The union of the worldly and the semi-religious is sometimes complete, as in the union of church and state in foreign lands; in other instances, it is incomplete, as in this country, where the church and state are not fully united. Nevertheless, the politician desires the support of the professors and supporters of religion. These, in turn, plume themselves on their political influence and seek to use this influence for their own advantage, or, as they would say, for the "good of the cause." So, where there is no direct union between church and state, there is an affiliation, an indirect union. The politician wishes to have the support of the moral and religious leaders of the community and others. Thus drawn together, the princes of this world, both religious and secular, uphold one another. Their interests are one. Hence, the Lord and all those who are his "members" and followers would be unsympathetically viewed, hated, persecuted; for the presentations of the truth make manifest errors and hypocrisies in contrast with divine standards.

"GOOD TIDINGS" IN INDIA

My Dear Brother Russell:—

Yours dated February 11 reached me too late last week, so I was not able to send a reply then. I am very glad to hear from you; the contents of your letter give me much strength.

In Travancore the Truth is spreading rapidly; the Lord is opening the way. Everywhere people are flocking to hear the Gospel Truth! The majority of the poor people are unable to grasp the details, but a large number among them, who are the leaders of the community and can read and write their vernacular language (Malayalam) are able to understand the Plan of the Lord; and I am glad to tell you, dear Brother, that they are appreciating the Truth, and gladly preach it to others.

In my last letter I wrote the details of the work in Travancore. Before I left India, or rather Travancore, fourteen years ago, I spoke Malayalam and Tamil fluently. (These two are the languages spoken in Travancore.) But when I came back I was not able to talk either Malayalam or Tamil. But now I can talk both fluently; they have come back without much trouble. So the language difficulty in connection with the work in Travancore is no more.

Until a few weeks back the work was not systematized. From experience, the Lord has shown me that the work among that people must be carried on in a thoroughly organized form, and that no hope of material help should be given to them in any way. This is quite new to them, as all the missionary societies start their "Christian" work on the basis of "rice" Christianity. It took some time and much hardship to convince the leading men of the wisdom of the method we have adopted. The Lord has opened their eyes to see the beauty of Christianity and the principles upon which the Lord and the Apostles carried on the work. I am glad to say that they understand a great deal now of the Secret of the Lord. Their lives, their enthusiasm and zeal explain it.

Just think, these poor people going about and visiting the people at their houses and teaching them the Truth, and also making arrangements to hold meetings in several places! We have in all now sixteen congregations holding meetings regularly in fifty different places hereabout. Thirteen of the brethren are working regularly among these people. The fact that they have been doing the work for the last two months (some of them for five or six months) without receiving any financial help, shows the interest and the devotion they have for the Lord's work. We have fourteen temporary shelters for the purpose of holding meetings. In each of these places from 100 to 350 people attend the meetings regularly—not simply attend the meetings, but they have learned much during these days; and even those who were once baptized in the London Mission Church want to be immersed again since they understand the real import of baptism as set forth in the scriptures.

As large numbers of the people are illiterate, we have to teach the Truth orally. But as there are quite a good many who are able to read and write, it is best to have some tracts printed, setting forth the main points of present truth.

As we have thoroughly consecrated men with us now, as far as I can judge, we would have no difficulty in entrusting the work of teaching to such. Many people have come to me to start work among them, but I have not yet seen my way clear to begin the work and carry it on effectively.

You will be greatly surprised, dear Brother, when I say that among all the "Christian" people in these parts, the present truth is the subject of discussion. Some are for, and others against it, even in the sectarian pulpits. Last week there was a conference of the London Mission people, where the main discussion was about the Lord's work of our Society in these parts. So there is much interest either directly or indirectly.

The elders and deacons hold two class meetings each week; about thirty are attending and studying the Lord's Word to preach to others. Some walk from twelve to fifteen miles to attend these meetings. We hold these from 9 a. m. to 1 p. m. I find that this class study work is very helpful. They all have their notebooks with them and take notes when I discuss each subject from the volumes and the booklets. It is wonderful how these poor ones go to the Reverends and tell them about the truth, giving Bible references for every statement they make.

It is best to have some booklets printed for the use of the pilgrims, elders, etc., as well as for those who are able to understand the Truth somewhat. It will cost too much to have the volumes translated either into Malayalam or Tamil. We shall have to circulate the literature free, as the people are unable to pay. I would suggest that extracts of certain chapters of all the six volumes be printed. We must have also some tracts in Malayalam and Tamil. We can distribute these tracts among the denominational church people whom we cannot reach otherwise. These are the reasons why I put $500 for printing purposes for this year. The tracts could be used in all South India, among fifteen or twenty millions of people.

I am sorry to say that some of the teachers have to work in the fields at least a few days each week to earn their bread; the rest of the time they spend in preaching the Gospel and holding meetings. Last Sunday morning 450 people attended the service in one place, and in the evening 850.

Your brother and servant of the Lord. S. P. D.

IN REPLY

Dear Brother:—

Your welcome letter of March 21 is before me. I am glad to have it. If you can get into right line with our ideas of the work we will be glad, and believe that a great blessing may result. We are praying for you and the work in India, and believe from the tenor of your last letter that you now understand our program better than at first, and will follow it.

Our plan is not to trust to oral instruction of teaching, but to co-operate specially with those who are able to read English, and who will take the printed matter with them in their preaching and translate to those who are unable to read. We do not mean by this that none may be accepted as teachers who cannot read English, but that those able to read English should be given preference.

You are quite right, dear Brother, in understanding us not to wish to purchase either teachers or hearers with rice. The Gospel must be hungered and thirsted for with a spirited appetite. As for the teachers being obliged to labor a part of their time, we think it the very best way, except for a very few whose entire time as overseers might be necessary, like your own and that of the pilgrims. We favor this very same course in every land. For the teachers to be so separated from the people that it would be thought a shame for them to make tents or do other work for an honest living, is neither good for themselves nor does it have the proper influence upon the people with whom they should be in close touch as "brethren."

We feel that the money sent you thus far has not been unwisely expended, and you may count on upwards of two thousand rupees for printing during the ensuing year, also

an allowance not to exceed five rupees per week for the teachers who are giving all their time, and something less for those giving part of their time.

Please make monthly reports, which need not be lengthy, but which should contain distinct statements of amounts expended for literature and the quantity it purchased, also number of teachers and pilgrims, and briefly the work being done.

We are sending herewith £20.

Very truly your brother and servant in the Lord.

THE WESTWARD CONVENTION TOUR

THE WATCH TOWER of May 1 is ready for the press as we arrive home from our European campaign. We are quite well and send greetings to all of our dear readers, promising further details later respecting our European experiences.

We take this opportunity to express our regret that so considerable an announcement of our Western Tour during June and July was inserted in these columns during our absence. We are finding no fault, however; those responsible for the insertion used their best judgment and supposed they had the Editor's mind on the subject. We would have preferred the bare announcement of the stopping-places and dates, rather than what might to some appear an advertisement and a solicitation for a large party.

We appreciate very much the interest in this Tour displayed by some of our friends, particularly by Brother Dr. Jones, the prime mover in the excursion feature. We wish, however, to have it distinctly understood that neither the Bible and Tract Society nor the Editor has anything whatever to do with the arrangements for the excursion party. Brother Jones inquired months ago whether or not the Editor would object to company on this Convention Tour. He was assured that we would greatly enjoy the fellowship of friends accompanying, although we would not expect to be with them much, because necessities require that our work through a stenographer shall continue at every available opportunity during the two months of our absence from Brooklyn. We specified this, so that whoever would be of Brother Jones' company would know in advance not to expect very much of the Editor's time.

We are stating matters thus very plainly, in order that none may join Brother Jones' excursion under any misapprehension, nor with the supposition that the Society has urged them to do so; nor should we be considered as a party in any sense of the word to any appeals for aid in connection with the excursion. We urge each one contemplating the matter to consider the subject on its own merits and to decide in respect to these matters according as his own conscience shall dictate to him the Lord's will.

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THE GOOD TIDINGS ABROAD—NO. 3

Two of our Sunday evenings in London were announced as Christian mass meetings at Royal Albert Hall; the first evening we discussed, "Which is the True Gospel?" the second, "Which is the True Church?" We had good attention on both occasions, and large audiences. No doubt the audiences would have been still larger had the subjects and announcements not limited the invitation to Christians. While we did not shun to declare the whole counsel of God on these subjects, we did, as usual, endeavor to present the truth as sympathetically and inoffensively as possible. We trust that some seed was sown and found lodgment in earnest hearts. Other services on the same days were held in the London Tabernacle. They were not specially advertised, but the attendance was good. The edifice is rated as accommodating twelve hundred, and on some occasions the place was crowded.

At one of the public sessions our election to the pastorate of the congregation of the London Tabernacle was duly and publicly acknowledged and accepted; but of this, reports have already reached you through the public press. We promised to give Great Britain (and London particularly) as large a share of our time as possible, but reminded the dear friends of the breadths and interests of the truth, and that much as we appreciate the openings and progress of the harvest message on Great Britain, the work in America must not be forgotten nor neglected.

EDINBURGH—GLASGOW—BELFAST—DUBLIN

These four cities were visited in the order named, and two meetings were held in each, one specially for the interested, the other particularly for the public. We are glad to report that the truth has been making good progress in all of these cities and countries. Not only in numbers, but also, we believe, in spiritual development the Lord has richly blessed them all.

At Belfast the public audience numbered nearly two thousand. We had excellent attention for about two hours, and about one-half of the audience remained to a question opportunity, which served to set forth the truth in stronger contrast with error. Although not all questioners were polite, we endeavored to give a soft answer, but a clear one; we trust with good results.

It will be remembered that on two previous occasions at Dublin, the Y. M. C. A. secretary was present as an objector and questioner—the last time accompanied by a prominent theologian and college professor. The same secretary was present this time with another minister as a mouthpiece and assistant.

Questions were unkindly put, but we trust kindly and thoroughly answered. The majority of the large audience perceived the unfairness of the attack and the Scriptural strength of the replies. Approval was frequently manifested by applause, and in conclusion an elderly gentleman of about sixty-five years moved and carried a resolution of thanks to Pastor Russell for the pleasure and profit of the evening.

BRISTOL—LONDON AND THE CONTINENT

Monday of the following week was spent at Bristol. The truth had spread some here also, and the dear friends seemed cheered by our talk to them in the afternoon respecting the covenant of sacrifice which the church shares with her Lord, and the difference between this and the Law Covenant made with Israel at Mt. Sinai, and the New Law Covenant shortly to be inaugurated with Israel also, and through which ultimately all the families of the earth shall be blessed. The number present, about eighty, included some from nearby places. The evening meeting for the public had a splendid audience, especially for a week night—nearly twelve hundred. Our topic was "The Great White Throne of Judgment." We had excellent attention. The audience included evidently many of the most intelligent people of the city.

Tuesday evening (April 11) we spent at London. We had a season of very special blessing and refreshment in commemorating the Memorial of our dear Redeemer's death on its anniversary, with the London congregation. The number present at the Tabernacle was about three hundred and thirty, of whom about three hundred and seventeen partook of the Memorial. About one hundred and fifty friends who reside in the outskirts of the city, and were unable to be present on account of business duties, distance, etc., kept separate celebrations; thus the London church in its different meetings and the Brooklyn congregation in its different meetings, represented practically the same number.

The next day we traveled to Barmen, Germany, where, on Thursday, we had three very interesting sessions. The interest of the German friends continues to grow, and the numbers also—even though, as already stated, we are disappointed in the total numbers of interested ones in the truth in Germany—considering the large population and the considerable effort and money expenditure made. The returns seem less than in Great Britain and Sweden.

Friday and Saturday were devoted to meetings with the friends in the northern part of France, whom we had never before met. Our first stop was at Charleroi. We had dinner with the friends, addressed about twenty of them for about an hour, and then resumed our journey, arriving at Denain in time for supper and a two hours' talk to more than a hundred of the dear friends there. Next morning, accompanied by eight, we proceeded to Lens There our congregation numbered about seventy interested. We had a splendid season of refreshment; then a question meeting, following which we proceeded on our journey toward London, which, by train and boat, we reached at 7

a. m. Sunday, ready for the services which have already been reported.

NOTTINGHAM—SHEFFIELD—BRADFORD—MIDDLESBOROUGH

The days of the next week were spent in addressing the dear friends in the four places above mentioned. The narrative of one is practically the story of all—keen interest amongst the friends and a general appreciation of the truth. This was our first visit to Nottingham, and a very enjoyable one. The number of interested is not large, but they are very earnest. We addressed them in the afternoon along the lines of consecration and faithful obedience both to the letter of the divine law, the Golden Rule, and to the spirit of sacrifice. They had a large hall for the evening with a capacity of twenty-five hundred. It was comfortably filled, though not crowded. The audience was intelligent and attentive, and we trust that some good was accomplished and the Lord's name to some extent glorified.

We addressed a Sheffield audience for the first time. We were agreeably surprised to find so large a company of friends—about eighty. Like the others they had worked hard with the volunteer matter, and the public service was well received, as was also the address to the interested.

Bradford was our next stop. There also the truth has been progressing, and there likewise, as indeed in every place, the friends had worked very hard to make the meeting well known—at the same time putting into the hands of the public two or three sermons to read. We were reminded that nearly all the cities of Great Britain had a very large distribution of PEOPLES PULPIT—forty thousand to sixty thousand in each place, or about one PEOPLES PULPIT to every six of the population. Surely all the friends got a blessing through this service, and eternity only will tell how much good seed of truth was implanted, and how much error and superstition were at least partially broken down.

The meeting with the Bradford friends was interesting, and the one for the public both interesting and exciting. A few objectors were anxious to put questions and to entrap us in our words, and to make the Good Tidings appear false. But God was with us, and we believe that their efforts did not succeed in accomplishing much injury. We trust that they were overruled by divine providence for good to some at least. The audience numbered about fifteen hundred.

Next came Middlesborough—another place we had never previously visited. About one hundred and twenty were present at the afternoon session for the interested and about fifteen hundred at the public address in the evening.

Considerable interest had been aroused at this point by reason of some local preachers of the Methodist church having received the truth. We had excellent attention during the discourse, and a very lively time at its conclusion, when questions were asked and answered. These question opportunities, to some extent, confuse the beautiful outlines of the divine plan of the ages in the minds of the hearers, but possibly there are compensations also. When criticisms and objections are answered readily, freely, Scripturally, a confidence in the entire Plan is, we trust, engendered, fully offsetting the disturbing influence. From Middlesborough we proceeded to London for the next Sunday—already reported.

CARDIFF—LIVERPOOL—BIRMINGHAM—LONDON

The next week we disposed of as foregoing. Our first appointment was Cardiff, Wales—the first time we had delivered an address in Wales. Cardiff has largely an English population. The proportion of Welsh faces, both at the public address and the address to the friends, was comparatively small. The hall was crowded beyond its capacity, two thousand, and hundreds failed to gain entrance. Many ministers were present.

The so-called "Plymouth Brethren" helped to advertise the meeting by getting out a little leaflet which set forth ten points in which it was claimed that quotations from "The Plan of the Ages" contradicted the Bible. We set the audience at rest by promising to read and to answer those questions (which most of them had in their hands) at the close of the address. Our topic required nearly two hours, and then we had an interesting after-hour, in which we answered the ten questions and some other objections which were orally put to us. The friends of Cardiff rejoiced greatly with the results of their mutual efforts to glorify the Lord and his Word, and to assist the household of faith.

The Liverpool meetings were enjoyed by the friends, and we trust were profitable to all in attendance. The friends of the truth in the afternoon numbered about one hundred and fifty, and the crowd in the evening was estimated at fifteen hundred. How much good was done, only the Lord, of course, knows. The friends of the truth were greatly encouraged, anyway.

Birmingham was our next stop and a very enjoyable one. We noted a considerable increase, both in numbers and in interest, as compared with our previous meetings in this city. We had Priory Hall for the meeting of the friends, and an attendance of about one hundred and twenty-five. At night we had the Town Hall with an attendance of about two thousand. The chariot of the truth is rolling on grandly in Birmingham, so far as outward indications guide our judgment.

Friday night we had a farewell meeting at the London Tabernacle. First we met with the elders and deacons—about thirty-eight of us in an ante-room. We discussed the interests of the work and helpful methods of service. Then we joined the congregation in the Tabernacle proper. About four hundred were present.

We outlined a little the work we hoped the congregation would feel encouraged to engage in with still greater vigor and zeal than ever before. We noted the great possibilities of the largest city in the world, and the responsibilities of the Truth upon all the dear friends there. We exhorted them to remember the great prize of our high calling—and the great privilege of serving the Lord's cause, even at the expense of weariness and self-denial in the present time. We noted the great reward sure to come to all the faithful—the Lord's love and favor, and glory, honor, and immortality; and the privilege of engaging still more fully in his service on the other side of the veil, as associates with our Redeemer, members of the great Prophet, Priest, King and Mediator, who shall bless the world of mankind and bring them restitution privileges and finally restore the worthy and obedient to full fellowship with God and to eternal life. The service ended with a goodby hand-shake with the elders and the congregation, the elders standing with us as the congregation filed past.

Next day we took train for our boat at Liverpool, homeward bound. About sixty of the dear Liverpool friends greeted us on the wharf, and sang to us, as the boat receded from the shore, "Blest be the tie that binds," and "God be with you till we meet again."

BROOKLYN TABERNACLE AND BETHEL

Our homeward journey on the Cunard steamer "Lusitania" was a pleasant one, and we were able to keep our stenographer busy. The only item out of the ordinary was a conversation with the widely-known Evangelist, Rev. Wilbur Chapman, and his assistant, Mr. Norton. They were returning from a campaign in Wales. We were agreeably surprised to find both gentlemen evidently interested in the doctrine of the second coming of the Lord, and both of them professed full consecration to walk in the Master's footsteps, even unto death. We were glad of this. Our wish for them, as for all of God's true people, is a still greater study of God's Word, wholly without sectarian spectacles, with a consuming desire to know and to do God's will.

As our vessel docked we saw on the pier about a dozen of the brethren—chiefly the elders of the church. We received a very hearty welcome and at noon we had the pleasure of meeting the entire family at Bethel, and on the next Sunday the entire New York ecclesia.

THE TABERNACLE AND THE GOWN

London Tabernacle has a large gallery, seating nearly as many as the first floor—in all nearly 1,200. To suit this the pulpit is a high one, boxed in, so that only the head and shoulders of the speaker are in view. A plain black robe or gown, provided by the kindness of some of the friends, was worn by the Pastor (Brother Russell) in the pulpit, but not at other times. This raised from a few the query, Is Brother Russell becoming a Babylonian—preaching in a church edifice and wearing a robe?

It was thought well to explain, for the benefit of all, that the use of church buildings was never condemned in the Bible, nor in the DAWN-STUDIES. St. Paul preached in a Synagogue whenever he had opportunity; so did the other Apostles, and so did Jesus. We do not favor the general striving for church edifices because of the expense, because the friends of the truth are generally poor, and because what money we all can devote to the service of the Lord can be used more wisely as a rule—to accomplish a wider spread of the glad tidings.

We still view the matter thus. But at London, as in New York City (Brooklyn), it is our judgment that the cause is best served by having a plain Tabernacle for general worship and also for the Society's warehouse and office of publication. We have sought to do the Master's will, and believe we have done it in both cases.

As New York City is the American center, so is London the British center, or, indeed, the European center. It is to the advantage of the entire work everywhere that Brooklyn Tabernacle and London Tabernacle, even as names alone, should lend their dignity to the cause we love to serve. Both buildings are heavily mortgaged. The Society has other uses for its income, and is making no endeavor nor appeals for money to clear these off.

As for the gown of plain black: It is simplicity itself, and very much more like what the Savior and the Apostles wore than is a frock-coat. And as for wearing an ordinary, every-day business suit of blue or gray or tan in the pulpit —surely it is a bit irreverent, unless as emergency might make it necessary.

Respect for the Lord and for his truth seems to call for respect even in the dress of the one who, for the hour, represents the Lord as his mouthpiece, "ambassador," or "able minister of the New Covenant," calling for the joint-sacrifices necessary to be found before the New Covenant can go into effect. We should not be understood as laying down a law respecting meats or drinks or wearing of apparel. We are merely suggesting that a fancy vest, colored tie and business suit do not appeal to us as specially to be commended. Rather, we would commend to the preaching brethren, so far as possible and convenient, a preference for black and white apparel—whatever the cut.

Prejudice is a weed which may flourish in comparatively well-kept heart-gardens. But it should always be plucked up as soon as discovered, or it will do damage—no one can tell how much—to the owner of the garden and to his neighbors.

THE GOLDEN RULE

The Golden Rule seems not to be fully understood nor appreciated by some of God's children who have gone beyond the law which it represents and are seeking to sacrifice. The Golden Rule means—be just toward fellowmen, giving them the same liberty which you desire and claim as your right. Do not attempt to fetter them in ways you would not wish them to fetter you. All saints should remember that this is simply justice, not sacrifice. It is God's command—the very foundation of his throne, of his government. Perhaps no other lesson is more needed to be learned by the church than this. It is violated continually in the home and in the church. Justice, before generosity; the Golden Rule, before sacrifice, is surely God's order, and all who would be obedient to him and well pleasing will surely take heed to watch themselves in this respect.

FALSE DOCTRINE IS BABYLON'S FAULT

As for the churches nominal being Babylon because they meet in fine or poor buildings, with or without steeples, this is foolishness, well to be gotten rid of, and which none of us ever should have had. Similarly the dress of the minister has nothing to do with Babylonishness—although we do confess to prejudice against the changing of gowns during service and the wearing of colored gowns, etc., in Catholic and High Church ceremonials, as contrary to the simplicity of Christ.

Babylon's fault is her false doctrines—the mingled wine in her cup—the "golden cup" of the divine Word—wherewith she and the world are so intoxicated that they cannot understand the truth, but persecute it.

To come out of Babylon, therefore, does not mean nevermore to worship God in a specially constructed building; nor does it mean to do nothing that Babylon does and to wear nothing which Babylon approves. This application would mean that we might neither sing nor pray nor use an organ, etc., because others use these, whom we believe have departed from the faith.

It is difficult, of course, for us to keep our poor heads well balanced by the spirit of a sound mind; but the Golden Rule will surely assist. Our dear friend claimed that he was afraid that others would be "stumbled" by these matters—especially that those who have gone out from us would use it as a club. Our answer is that those who have gone out need not be considered for one moment; they will twist and turn everything, for evil anyway. If we stopped to heed and please them we would do nothing that would please and serve God.

On the contrary, we believe that the general sentiment of thinking and pious people is turning from the rough-and-ready preaching, once so approved, to something more refined and reverential. There are still good people who consider it a sin to wear a collar or a necktie even at divine service, but they are becoming fewer.

But the Golden Rule leaves these children of God free to dress as they please, without others busybodying in their affairs. Let experience teach them. Let them learn in the school of Christ that the advantages and liberties of the kingdom of God (the church) consist not in meats and drinks and clothing, but in righteousness and true holiness, represented by the wedding garment, "without spot or wrinkle or any such thing."

STRENGTH AND PEACE

"The Lord will give strength unto his people; the Lord will bless his people with peace."—Psa. 29:11.

As we look back over the years that have passed since first we learned to "know the joyful sound" of the true Gospel and consecrated ourselves fully to the Lord, we view with sorrow the imperfections of even our best efforts; and as looking forward we see the difficulties that seem to obstruct our onward course, we shall greatly need to reinforce our waning courage with the special promises of divine grace to help in every time of need. Among others, we have the blessed assurance that "The Lord will give strength unto his people"; "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me."—Psa. 50:15.

As soldiers under our great Captain, we have enlisted in no uncertain struggle, unless our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armor of God, which will amply protect us against the fiery darts of the Adversary, if only we accept it and carefully buckle it on. We have with us the constant presence of our Captain, so long as we are closely following his leading. Above the din of battle his inspiring voice may be heard saying, "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom"; "Be of good cheer; I have overcome!" (Luke 12:32; John 16:33.) If we are weak and incline to faint-heartedness, we have only to remember the blessed promise, "The Lord will give strength unto his people"; and by our faithfulness we shall glorify God, who will deliver us from all our foes, both seen and unseen.

Like all others, the Lord's people need fortitude and patience, else they might soon become discouraged in the conflict with the world, the flesh, and the adversary. They need strength; they need encouragement. In the text under consideration, the word strength means, in large measure, courage. The Lord will give courage to his people. He encourages us in a variety of ways; he encourages us through each other, as we build one another up in the most holy faith.

MILK FOR BABES—STRONG MEAT FOR THOSE MORE DEVELOPED

We, nevertheless, look to the individual, innate strength and to its importance. "Be of good courage, and he will strengthen your heart, all ye that hope in the Lord." (Psa. 31:24.) We are assured that we shall be strengthened in the "inner man" through the Spirit of the Lord. None have this particular kind of strength, that of the "inner man," except those who have become new creatures in Christ, to whom "old things have passed away, and all things have become new." (2 Cor. 5:17.) With this particular Spirit-begotten class all of the Lord's dealings are intended to develop character.

"Desire the sincere milk of the Word, that ye may grow thereby," and become strong. (1 Pet. 2:2.) This milk of the Word the Lord gives at first to his children, that the new nature may grow thereby and become able to digest stronger food and thus develop in character-likeness to our Lord. To all his own he has provided nourishment—milk for babes, strong meat for those more developed. (Heb. 5:12-14.) And any who would be strong in the Lord and in the power of his might (courageous) will avail himself of the Divine provision.

Our faith, however, is the basis of both our strength and our peace. No matter how fiercely the storms of life may assail us, we must never let go of our anchor and

allow ourselves to drift; but always remember that "The foundation of God standeth sure"; that "His truth is our shield and buckler"; that "What he has promised he is able also to perform," notwithstanding our human imperfections and frailties; that, covering these, we have the imputed righteousness of Christ, our Surety and Advocate; that "The Father himself loveth us," and that "He knoweth our frame and remembereth that we are dust," and so has compassion for the sons of his love and is very pitiful and of tender mercy. (2 Tim. 2:19; Psa. 91:4; Rom. 4:21; John 16:27; Psa. 103:14.) Indeed, "What more could he say than to us he hath said" to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts in the narrow way of sacrifice?

With abounding compassion and tenderness our Lord, on the last night of his earthly life, bestowed upon his beloved disciples his parting blessing, his legacy of peace. It was the richest legacy he had to bequeath, and was of priceless value. It was the promise of that tranquility of soul, that rest and ease of mind which he himself possessed —the peace of God. It was the same peace which the Father has always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah, this peace is self-centered, because he realizes in himself omnipotence and Infinite wisdom; while the peace of Christ was centered, not in himself, but in God, through faith in his wisdom, power and grace. So also, if we would have the peace of God, the peace of Christ ("my peace"), it must, like his, be centered in God, by faith.

The peace promised is not the short-lived peace of the world, which is sometimes enjoyed for a little season; but "my peace," the peace of God which Christ himself by faith enjoyed, who, "Though he was rich, yet for our sakes became poor" (2 Cor. 8:9); who lost friend after friend, and in his last hour was forsaken by all of the few that remained—the peace that endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of this life can destroy and which no enemy can wrest from us.

"MARVEL NOT IF THE WORLD HATE YOU"

"There is no peace, saith the Lord, unto the wicked." (Isa. 48:22.) "The wicked are like the troubled sea, continually casting up mire and dirt." Their hearts are not in accord with peace and righteousness, but are filled with selfishness. The wicked are self-seeking and grasping; filled with anger if they cannot always get what they want; with malice if they see some one enjoying what they cannot have. All of these things indicate a lack of peace.

To the extent that any of the Lord's people have any of these evil propensities they cannot have the "peace of God, which passeth all understanding"—which passeth all description. It is a rest of heart by faith. In this peace lies a satisfaction for all the various qualities of the mind; in proportion as the mind develops the ambition of pleasing the Lord, of communicating to others the knowledge of the truth and the blessed opportunity of salvation, it becomes our ambition to do good, instead of evil. So ambition, being turned into a right line, the peace of God, which none can comprehend save those who possess it, comes to the mind and heart.

It is not an outward peace, however, for the Lord's people, individually and collectively, have most distressing experiences. The church has always been persecuted, as Jesus forewarned us: "Marvel not, my brethren, if the world hate you"; "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—1 John 3:13; John 15:19.

"IN THE WORLD YE SHALL HAVE TRIBULATION"

The peace promised is not such as the world can always recognize and appreciate, for the possessor of it, like the Lord and the apostles and prophets, may have a stormy pathway. They did not have peace outwardly. They were beset, harassed on every hand; they were persecuted and obliged to flee from place to place; some of the saints of old were stoned to death; some were sawn asunder. Yet the peace of God, abounding in their hearts, enabled them to endure all these trials joyfully. Indeed, that it must be so with all the faithful until all the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms of life this peace shall abide—"In the world ye shall have tribulation," but "in me ye shall have peace."—John 16:33.

This promise, that God will give peace to his people, seems to apply only to a peace of heart. Our Lord and the Apostles possessed it to such an extent that they enjoyed themselves much more than did their enemies. While Paul and Silas were in prison they sang praises to God, instead of berating the governments and threatening what would be done to them; instead of butting their heads against the bars and saying, "God does not care for us; we will go about our own business, hereafter." So with us. In proportion as we see matters from the Divine viewpoint and appreciate the precious promises and let them inspire our hearts, we shall rejoice in those promises, and our hearts will be blessed. Even if we have trials and difficulties that we are not able to surmount, if these are working out for us the fruits and graces of the Spirit, we may rejoice and give thanks for these evidences of God's love.

"MY PEACE I GIVE UNTO YOU"

We see that the peace of God is compatible with great commotion and with sorrow and pain of various kinds; for it is not dependent upon outward circumstances, but upon a proper balancing of the mind and the condition of a perfect heart. Such peace—the peace of God—was enjoyed by our Lord Jesus in the midst of all the turmoil and confusion of his eventful earthly life. And this brings us to the consideration of our Lord's last legacy to his disciples, when he was about to leave the world, as expressed in his own words: "Peace I leave with you, my peace I give unto you; not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

The promise in our text—"The Lord will bless his people with peace"—evidently belongs to this age, when all creation groans and travails in pain. (Rom. 8:22.) When the Millennial age shall have been ushered in, there will be prevailing conditions of peace and thus he will give peace to all people.

Let us, then, have for our watchword, "LOYALTY" to God and to the principles of righteousness; and let each of us write upon his heart the gracious promise—"The Lord will give strength unto his people." Let us be faithfully "his people," and let us earnestly desire and faithfully use the strength promised. "Faithful is he that calleth you, who also will do it"; "He is faithful that promised."—1 Thess. 5:24; Heb. 10:23.

So then, if you lack the strength or the peace promised, the fault is yours, not God's. Either you have not the interests of his service closely enough at heart, or else you do not make use of the strength he provides. "The Lord will give strength unto his people (his trusting, faithful servants, those who are using to his praise the talents consecrated to their Master, however many or few those talents may be); the Lord will bless his people with peace."

THE RANSOM AND ITS APPLICATION TO ALL MANKIND

The word "ransom" is used in respect to the purchase-price of humanity and also in connection with the deliverance of mankind after having been purchased by that price. As an illustration of the two uses of the word, we give two texts of Scripture: (1) "Who gave himself a Ransom for all, to be testified in due time." (1 Tim. 2:6.) (2) "I will ransom them from the power of the grave." (Hos. 13:14.) In these texts we see the two uses of the word "ransom." The word ransom in the Scriptures is often used in a similar manner to the word "redeem." The two words, indeed, have the thought of purchase connected with them. To redeem is to buy back; to ransom, as used in 1 Tim. 2:6, is to buy back, by giving a price to correspond.

The Bible sometimes speaks of the death of our Lord Jesus Christ as the giving of the price. The Scripture says that our Lord Jesus gave himself to be a ransom-price. (Matt. 20:28; Mark 10:45.) He gave himself at Jordan; he completed the giving of himself at Calvary. In his death he laid down the ransom-price, the price necessary for redeeming Adam and all of his race from the sentence of death.

But there is a difference to be observed between the laying down of the ransom-price and the application of that ransom-price. The price was in our Lord Jesus himself, but he must lay it down sacrificially before the benefits of it could be given to others. The Scriptures show us that,

after he had laid down that price, God empowered him to make use of it, permitting him to enter into the Most Holy, even heaven itself, to do so. He makes use of that price, as outlined in the Scriptures, in a two-fold offering to God:—

First, he appropriated of that life which he had laid down—the merits of that ransom-price—to those who would constitute his body, the church. He himself had no sins to cleanse, but those who, according to God's arrangement, were to be the members of his body, had sins; and for these he applies his blood as a redemption price or merit on their behalf, securing for them, not only release from condemnation, but also the opportunity of becoming sharers with him in the ransom work. He has not applied the merit of that sacrifice as yet to Adam or his children, but merely to those who, in the type, were represented by the under-priests, and to the Levites, the brethren and servants of the priestly family.

Secondarily, Christ will make use of his sacrifice on behalf of all the people. As was shown in the type, the sprinkling of the blood on the mercy-seat at the close of the Day of Atonement, which was the second sprinkling, was for all the people. The antitype of this act will constitute a full offset to the Adamic condemnation. Another Scripture, however, shows us that while all the people are to come under the direct control of the great Messiah, they are not to be turned over perfect, but as they are found—in a dying condition, the wrath of God, because of imperfection, still being upon them. Then, under the New Covenant, of which our Lord is made the responsible Mediator, the Great Messiah will take charge of "all the people," even while they are still subject to the weaknesses resulting from the sentence of death. Under this New Covenant, as many of them as will become obedient to the laws of Messiah's kingdom, will come into relationship to the Life-Giver, in harmony with the text which says, "He that hath the Son hath life, and he that hath not the Son shall not see life." (1 John 5:12; John 3:36.) All of Adam's posterity will have an opportunity to accept Jesus, either as his brethren at the present time, or as his children in the next age.

Coming back, then, to the words ransom and ransomed: They are used in respect to our Lord, to indicate, not that he completed the ransom work when he died, but that he there provided the ransom-price. During his Mediatorial reign the whole work of Christ will be that of delivering those for whom he gave the ransom-price. In this last use of the word, it would be right to say that the church shares with Christ in this ransom work of delivering the world. This is the thought everywhere set before us in the Scriptures. But it would be wrong to say that the church participates in the ransom-price. The ransom-price was the perfect Man, Jesus, who gave himself to be a ransom-price for all. In that sacrifice there is a sufficiency of merit for all of Adam's posterity. The church, therefore, has no participation in the work of giving the ransom-price, though it is to participate in the work of ransoming or recovering those for whom the ransom-price is to be applied.

The sentence of death, passed upon Father Adam, was transmitted in a natural way to all of his children. At the end of this Gospel age, the Great High Priest will have finished his atoning work. Then, by applying the ransom-price on behalf of the world, he will become invested with all the rights and titles to humanity and to the earth. The full price having been paid over in behalf of mankind and their home, and having been accepted by the Almighty, the "world and the fulness thereof" will all be turned over to Christ, who will then be King of kings and Lord of lords. Justice will then have no further claim upon mankind, all of whom will have been turned over to Christ. But he will not recognize those who are in a rebellious attitude toward God's arrangements.

Such, however, will be held in restraint and will still be under divine justice, for the Great Mediator will be a representative of divine justice, as well as of divine mercy. During his reign it will be his duty and privilege to teach mankind a great lesson. In one of the prophecies we read, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." (Isa. 2:3; Mic. 4:2.) And it shall come to pass that the nation that will not go up to Jerusalem will have no blessing. —Zech. 14:17-19.

In other words, while the Millennial kingdom will be fully established, its blessings will be operative only toward those who will seek to keep the divine law. But as the nations perceive that there is no blessing apart from the keeping of the divine law, they will doubtless be influenced to do so. In due time, the light of the knowledge of the Lord will fill the whole earth, and ignorance and superstition will be supplanted by divine enlightenment. The Scriptures assure us that this New Covenant will be made with Israel, and with all mankind, who will become Israelites; for God will also give the heathen to Messiah, who will be Ruler of all the earth, not merely of those who accept his Government. "Ask of me and I will give thee the heathen for an inheritance." He will rule with the iron rod, to the intent that all mankind may learn the divine law and have the divine blessing.—Psa. 2:6-12.

THE FALL OF SAMARIA

JUNE 18.—2 Kings, 17:1-18.

"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Proverbs 29:1.

Hoshea, King of Israel, the central personage of this study, is paid the rather doubtful compliment of being less evil in the Lord's sight than some of his predecessors. Gradually the Assyrian kingdom had extended its control to Israel, and Hoshea maintained his throne by paying tribute. This continued for several years until the King of Israel thought himself sufficiently in league with the Egyptians on the south to refuse further tribute money. In consequence, the Assyrian army advanced and laid siege to the capital city, Samaria. It seems astounding, indeed, to learn that the city withstood the siege for three years. The end came in the ninth year of Hoshea, and signified the end of the ten-tribe kingdom, the people being transported by their captors several hundred miles to another portion of the Assyrian empire.

The decline of Israel as a nation, from the time of Solomon, had been a gradual one. The most religiously inclined had been attracted to the southern division called Judah. The latter, with the smaller tribe of Benjamin, not only had the Holy City and the temple, but gradually gained all the holy people of Israel, attracted by the worship of Jehovah and repelled from their own tribal homes by the prevalent idolatry.

The ten tribes must have wasted away considerably before this final removal of Hoshea and the remnant left in Samaria—in all less than twenty-eight thousand, whereas the nation had previously numbered millions.

The fact is that in previous wars captives were taken, who, having lost their religion, were Israelites in name only; and having no Father in God, nor interest in the Abrahamic promise, nor in the land of Israel, were just as much at home and just as much in fellowship with surrounding conditions and as well suited in religion in their new homes as they had been in the old. In a word, only twenty-eight thousand remained in the northern kingdom who even took pride in the name of Israel; and they, as we have seen, were in great part idolaters and out of relationship with God. When thinking of the ten tribes of Israel "scattered abroad," we should remember how few there were of them when the ten-tribe kingdom finally died. Whoever of them maintained his religious faith in God and observed circumcision in his family, thus maintained his membership as an Israelite. Others ceased entirely to be Israelites.

THE OVERTHROW OF ISRAEL A JUDGMENT OF THE LORD

Later on, when the two-tribe kingdom of Judah was also carried captive into Babylonia, the division lines were lost and the name Jews became dominant and synonymous with Israelites. Thus in our Lord's day he declared that his mission was to "the lost sheep of the House of Israel." So also the Apostle James later wrote respecting "the twelve tribes scattered abroad." Some of all the tribes were to be found loyal to God, in the surrounding nations and in the land of Israel. Those in foreign lands, we remember, came up to Jerusalem yearly to keep the feast of the Passover, and again to keep the Atonement Day celebration. These were not in any sense of the word lost, but merely scattered, as the Jews of today are scattered, in all parts of the world.

The overthrow of Israel, recounted in this study, we are

directly told, was a judgment from the Lord. "Therefore the Lord was very angry with Israel and removed them out of his sight; there were none left but the tribe of Judah only."—2 Kings 17:18.

Sin tends to national destruction in a very natural way—by sapping the vitals of the people of the nation. But in Israel's case there was something more than this. God entered into a special covenant with that nation by which he bound himself and they bound themselves. Israel agreed to be God's people, to serve and obey him faithfully; and God agreed that, if they would do so, he would specially favor them and look out for their interests, their flocks, their herds, their health, their prosperity; all were to be blessed so long as they were loyal and true. On the contrary, God specially pledged himself that if they as a people proved unfaithful to the covenant, he would specially chastise them, punish them, deliver them to their enemies, etc. Thus Israel's prosperity or defeat indicated surely the Lord's favor or disfavor, in a manner not applicable to other nations.

Our lesson recounts the Lord's testimony against his people in which he points out wherein they had failed in their part of the covenant. They had done things which they should not have done and had left undone things which they should have done. Nevertheless, the Lord testifies unto Israel and unto Judah through the prophets sent to them. "Turn ye from your evil way and keep my commandments and my statutes, according to the law which I commanded your fathers and which I sent to you by my servants, the Prophets." God did his part, and more. Then we read, "Notwithstanding, they would not hear, but hardened their necks like the neck of their fathers, who believed not in the Lord their God." "A stiff neck" is used symbolically to represent a self-willed and rebellious attitude of heart.

DESTROYED WITHOUT REMEDY

Our text, taken from Proverbs, tells what will be the final outcome of any conflict between God and the sinner. If reproofs are not rightly received, if they do not have a corrective influence, they will have the opposite effect—the sinner will be the more obstinate and self-willed and opposed to God. The result of such a contest with the Almighty must mean their overthrow, their destruction—a destruction from which there is no recovery—no remedy. Whoever shall be remanded to the second death, there will be no hope for him.

But, thank God, this irremediable destruction of the second death will come only upon wilful evil-doers of the class mentioned in this text—often reproved and yet stiff-necked. Some of the church might be classed in this category because of previous enlightenment, etc., enjoyed, but surely the world in general has not had such reproofs and such an intelligent understanding of the Lord as would make them properly amenable to the second death. And God purposes that every member of Adam's race must have this one full, complete privilege and opportunity for eternal life before he can be sentenced to the second death.

The philosophy of this is plain: Adamic death, which comes to all men as a result of Adam's sin and his condemnation as a sinner, is to be entirely wiped out, and Adam and all of his race are to be fully released from it. The right to set men free from that sentence was secured by the great Redeemer, Jesus, who offered up himself a corresponding price for all, to be testified in due time. This great fact has been testified to a comparatively small number during this Gospel age to such only as have an ear to hear and the seeing eye of faith. These only are set free from Adamic death now—and that not actually, but by faith, in order to permit them to become sanctified followers of Jesus.

An important fact, heretofore very generally overlooked, is that God's provision through the death of Jesus embraces every member of Adam's family as well as himself, and is the guarantee, to each and every member, of another chance or opportunity for harmony with God, aside from the one which Adam had and lost. Those of us who, as the Spirit-begotten church, enjoy this favor in the present time, must not expect any further favor along this line in the future, for Christ dieth no more; and only one share in his redemptive work is provided for every member of the race. But so many as do not now hear and see and understand the grace of God, must be brought to a knowledge of this great truth. This includes the heathen as well as many residing in civilized lands, the eyes and ears of whose hearts have not seen nor heard the true message of divine grace in Christ Jesus, and who, therefore, could not refuse him nor be refused by him thus far.

ISRAEL'S PROMISED RESTITUTION

When in the future all these people are brought to a knowledge of the truth, the grace of God will be to them "a savor of life unto life, or of death unto death," as it is now to the church.

The Israelites suffered the penalty for their failure as a nation; they were destroyed, but not without remedy. Indeed, the Bible tells us that in the end of this age, as soon as the election of the Church shall have been completed and the first resurrection accomplished, God's favor will return to Israel, the twelve tribes, and their regathering will be the first blessing to humanity under Messiah's glorious reign. The Lord's special promise is that he will gather them from the north country, and from all the lands whithersoever he has scattered them, and that he will bring them into their own land.

St. Paul brings this matter to our attention very explicitly in his letter to the Romans. (11:25-32.) The logic of his argument should be carefully noted, including the fact that Natural Israel will receive mercy at the hands of Spiritual Israel—in the kingdom.—Vs. 32.

The nation of Israel transgressed divine commands, and was therefore worthy of punishment—but this did not signify that that nation would become alienated from the divine mercy which God had already intended and had already promised through Abraham. The time for the beginning of that mercy did not arrive until seven centuries after the narrative of this lesson—not until Jesus came to die, the Just for the unjust, to bring us back to God as a race—to open up "a new and living way." Thus we read, "Christ brought life and immortality to light through the Gospel."

Neither Israel, in the days of Hoshea nor at any other time, nor any other nation, knew anything about the life and immortality which God purposed to proffer to mankind through the Redeemer in due time. As the Apostle again says, "This great salvation began to be spoken by our Lord and was confirmed unto us by them that heard him."—Heb. 2:3.

It is well for us to keep in memory that God's punishment for sin is death; that this punishment came upon Father Adam and his entire family because of sin; and that thus far all mankind have died because of Adam's sin. It is well for us to remember that it is because we were all thus dead in trespasses and in sins through Adam's disobedience that God provided the Savior and his redemptive work. It is well for us to remember that this work must be efficacious for every member of our race; and that only by having enjoyed his share in the Redeemer's sacrificial merit could anybody be consigned to the second death; and then it will be only on account of wilful, deliberate, intentional wrong doing. It is well for us to remember that the second death is the extreme penalty of the divine law, and not eternal torment, as many of us were mistaught to believe. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

YOUR REASONABLE SERVICE

JUNE 25.

"What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"—Micah 6:8.

Who could find fault with these requirements? Who could say that in setting such a standard for his creatures the Almighty required too much? On the other hand, how could we imagine a just and loving Heavenly Father requiring less than is here stipulated? God's law, variously stated, always amounts to the same thing. The statement of it, as given to the Jews at Mt. Sinai, embodied in the Decalogue, corresponds with this statement, as does also the presentation of it set forth by the great Teacher, saying, "Thou shalt love the Lord thy God with all thy mind, soul and strength; and thy neighbor as thyself."

Many of us, after confessing with St. Paul that the divine law is holy and just and good, have been surprised to find that that which our minds heartily approve, we are unable to obey—to the full. For thirty-five hundred years the Jews have sought to keep that divine law, under the

promise of eternal life for so doing, but none of them have been able to gain the prize. When as a nation they realize their inability, and not sooner, they will be ready to receive at God's hands, as a free gift through the Redeemer, the forgiveness of their violations of the divine law. And then, under their New Covenant (Jer. 31:31; Heb. 8:8-13), they will have Messiah's assistance in regaining that perfection of mind and body and a "new heart," which will enable them to obey in every particular the divine law, which all our minds recognize as just and true, but which, because of heredity, we are unable to perfectly obey in the flesh.

That blessing, which is soon to come to natural Israel, under Messiah's kingdom and the New Covenant, will be extended through them, as the natural seed of Abraham, to every nation, kindred and tongue, in harmony with the divine promise made to Abraham.

A different, although a corresponding favor, is now, in advance, bestowed upon a small class gathered from Jews and Gentiles, and Scripturally known as the "Church of the First-Borns, whose names are written in heaven." These, in advance, realize their inability to keep the divine law, and by faith lay hold upon the Redeemer's merit and consecrate their all to God through him. In the Redeemer they are accepted of the Father; their heart endeavors for righteousness are recognized, and the flesh and its imperfections are renounced and counted as dead and are offset by the merit of the Redeemer. These are Scripturally classed as members of the Great Prophet, Priest, King and Mediator between God and men. The thought of our text will be completed when all the faithful, as members of the Messiah, "the little flock," shall be made joint-heirs with him, as "the bride, the Lamb's wife."

ANALYZING OUR SUBJECT

We may demonstrate to ourselves the truthfulness of the foregoing: What is it to do justly? It means much more than not to overcharge our neighbor for the goods he may purchase of us. It means much more than not to defraud him in the making of change. To deal justly means justice between servant and master, mistress and maid, buyer and seller—that we should do to others as we would that they should do to us; it means the strict following of the Golden Rule enjoined by the Great Teacher.

Applying this principle of justice to our words, it means that we should not speak evil of either friend or foe; that we should not even insinuate evil. It means that we should not tell unnecessarily what we know to be the truth, if it would harm our neighbor, disparage him and discredit him in the eyes of others. It means that we should love our neighbor and his interests as we love our own, and should defend his interests and guard them as carefully as we would our own.

Justice, in order to thus operate in our words and deeds, must operate in our hearts—in our minds. "As a man thinketh, so is he." If he thinks unkindly, ungenerously, unjustly, he will find it impossible always to avoid unkind, unjust, unloving words or actions. "Out of the abundance of the heart the mouth speaketh." It follows, then, that to do justly signifies absolute righteousness in thought, in word, in conduct. Of this none of us is capable. The nearest approach to this is the perfect or just intention of the heart, covenanted by all those who become followers of the Lord Jesus Christ. The intentions and good endeavors of these are accepted of the Father. As for the world, it will require long years of assistance and uplifting out of weaknesses and imperfections of the flesh to bring them to where their thoughts, words and deeds will be absolutely just and in full accordance with the Golden Rule. Their attainment of this will mean their getting rid of all the imperfections of the flesh and, by full restitution, returning to the image and likeness of God lost in Adam.

TO LOVE MERCY

All recognize mercy as a very proper, a very desirable quality. All realize their need of divine mercy. All should know that the divine purpose is that only those who show mercy to others will themselves receive mercy at the Lord's hands. Many, however, while admitting all this and while seeking to practice mercy, do not love it. Rather, they love vengeance, and are merely constrained to mercy by the laws of the land, public sentiment and the Word of God. Time and again this has been shown in the case of lynchings. Mobs have gathered for the infliction of punishment, glad of an opportunity for setting aside mercy and letting loose justice, as they might express it. And in those mobs have been many guilty of perhaps as great crimes as the one who was mobbed. "O, consistency, thou art a jewel!"

WALK HUMBLY WITH THY GOD

By a strange perversity of our fallen nature, those most able and willing to follow the first two requirements are apt to be the most delinquent in this third requirement. In a word, the just and merciful are very apt to find themselves possessed of a spirit of pride, a feeling of superiority to their fellows, a hindrance to their having a humble walk with God Those most humble toward the Almighty are frequently those who have had great sins and great weaknesses, which have helped to humble them. Thus the great Apostle, St. Paul, was allowed to retain a measure of visual weakness as a reminder of the time when he was a persecutor of Christ—of the "Church which is his Body"—as a reminder of how the grace of God apprehended him on the way to Damascus, and that without the Divine interposition he might have continued hopelessly blind.

The Apostle refers to his weakness of eyes as a thorn in the flesh, a messenger of Satan permitted to buffet him. The Lord declined to remove the affliction, doubtless because it would keep the Apostle humble enough to attend properly to the great work God had for him to do without being puffed up to his own injury. The Divine message was, "My grace is sufficient for thee; my strength is made perfect in weakness." Realizing the import of this the Apostle cried out, "Rather, therefore, will I glory in mine infirmities that the power of Christ may rest upon me."

And so may all God's people, while realizing their inability to live up to these Divine requirements, rejoice in the Divine provision on their behalf that God's grace is sufficient for them, where their weakness is recognized and confessed and abhorred, and his mercy appreciated, sought and accepted.

BIBLE STUDY CLASS - EXTENSION

As we have recognized the growth of grace and knowledge amongst the Brethren in the various Bible Study classes we have thought and prayed over the matter of their usefulness as laborers in the Vineyard. At first the Society encouraged and assisted several of the brethren in outside work. However, as others made application for similar recognition we soon saw that the Society would be in danger of getting into trouble, either by endorsing and assisting some not worthy, or in failing to assist some who were worthy. And anyway, the attempt of the Society has always been to follow the Apostolic injunction, "Without partiality and without hypocrisy."—James 3:17.

We therefore withdrew all special co-operation outside the regular pilgrim force, whose names appear on the last page of THE WATCH TOWER or are specially announced. We cannot shirk responsibility for these, and, without wishing to cultivate a captious or critical or fault-finding spirit, we now say that we earnestly request that the dear members of the Society everywhere shall report anything in the conduct or teachings of the pilgrims which to them may appear contrary to the instructions of the Word—at variance with the "faith once delivered to the saints." Do not discuss such matters slanderously, but report them kindly and lovingly to the Head Office at Brooklyn—"Pilgrim Department." It does not follow that we will agree with you and censure the pilgrim. But as the pilgrims represent the Society it is proper that we should know the influence of their lives and any peculiarity of their teachings. This would not be in the nature of slander unless the narrator attempted to color the facts and to make out a case of condemnation.

THE NEW EXTENSION PLAN

About six months ago a plan developed by which we believe the Society will be able to co-operate with hundreds of dear brethren in the exercise of their talents in the spread of the truth. This plan, so far as we can see, is as free from objection of every kind as any human plan could be. It will make the different classes responsible for the Extension Work, and the Society will thus be working through and in conjunction with the classes. It is not a plan by which one class will undertake to shepherd another or several classes indefinitely. It is our thought that we expect divine providence gradually to raise up in each class elder brothers who would be thoroughly competent to care for the local interests, and before long be able also to engage in the Extension Work. The plan we suggest relates only to extension, as follows:

(1) Any class is invited to join in this extension move-

ment provided it has amongst its regularly chosen elders a sufficient amount of talent available for outside work, without jeopardizing the welfare and prosperity of the class.

(2) If a class have a superfluity of ability amongst its Elders, more than is necessary for its own proper prosperity, it should consider its own surrounding territory in which there are no classes, and should select several fields for active service. The class should designate which of its elders it believes to be well qualified for the giving of three Chart Talks, and which of its elders would be qualified to give three talks afterward on the Day of Judgment, Ransom and Restitution, and the Manner of the Lord's Coming. The Society is prepared to supply Charts for such use, and also a little pamphlet for such speakers, giving outlines for three chart discourses—the same to be filled out by the speaker. The three succeeding talks could be given very much along the lines of the presentation in STUDIES IN THE SCRIPTURES, or those chapters might be read after thorough study and practice, if that prove the most advantageous method.

At the conclusion of each discourse the following one should be announced and the hearers and their friends cordially invited. At the closing of the third Chart Talk, the speaker should announce the name and topic of the Brother who would speak on the following Sunday, making such interesting and voluntary comments as the situation would permit. At the close of the second speaker's three meetings it would be well to inquire how many of the audience felt sufficient interest in Bible Study along dispensational lines to come together regularly as a class of Bible Students. The speaker should explain the Berean Study classes and should counsel as respects the most suitable time and place for such classes, and should promise that, if desired, the class sending him would send some one of their number to assist them until they should get started in these Berean Studies and be able to make progress by themselves, etc.

(3) The getting up of these Extension classes would involve labor and expense. Sometimes court-houses, sometimes the school-room, sometimes the church lecture-room, sometimes an unused chapel, sometimes a picture theatre, sometimes a conservatory of music—as the case may be—is obtainable. Quite frequently those in charge—learning that the meetings are for Bible Study, and that no admission fee is charged, and that no collection is lifted—are willing to give the premises free, or with a nominal charge for the janitor's service or light or heat, etc. Sometimes a small price must be paid. But in any event it should be thoroughly understood that from three to six meetings are purposed and are to be advertised for successive Sundays. And payment should be made in advance and a receipt secured, so that there might be no misunderstanding before the advertising matter would be prepared for circulation.

(4) In connection with all such meetings the Society is glad to co-operate. It will furnish free copies of *Everybody's Paper*, on the back of which will be an announcement of the Chart Talks for each of the first three Sundays. Everything will be complete except the name of the meeting-place and the dates. These could be printed in by a local printer at a very small cost, or could be stamped on with a rubber stamp. The circulation of these papers will mean the distribution of many sermons, which may do good work, aside from those who will be drawn to the public gathering. We will supply these in proportion of one to every six of the English-speaking population of any town, district or city, upon application. The population figures include children, and one in six would generally represent the number of families.

The expenses for the meetings the classes are usually able to bear, and the traveling expenses for close-by towns is small. However, the Society will be pleased to co-operate with any classes not prepared to bear the full expenses of these meetings, provided the report sent in seems to justify the expenditure. In making such a report the class, through its Secretary, should give us particulars and say what proportion of expense the class is prepared to bear and how much money it would be necessary for the Society to contribute, in order to carry out the programme.

(5) The Society does not wish to deal with the speakers directly, but prefers that they should be responsible to the Ecclesia which sends them forth, even as Paul and Barnabas were sent forth, first by the church at Corinth, and made their reports directly thereto. The Society prefers to have reports monthly, on the printed blank which we supply, through the duly elected Secretary of the Class.

(6) All correspondence (except such as is strictly personal and could be attended to only by Brother Russell) should be addressed International Bible Students Association, care of Extension Dep't. All correspondence on this subject should be addressed in America to the Brooklyn Tabernacle; in Great Britain to the London Tabernacle; in Australia to Melbourne, and in the Scandinavian and German countries to their respective offices.

(7) What we have said foregoing in respect to English meetings may be applied equally in respect to services in other languages in proportion as opportunities permit.

THIS WORK ALREADY COMMENCED

We have already made a trial along the above lines. Some seem not to have gotten our thought fully on some points. Nevertheless the good work has already commenced. We have already reports from 145 classes. And already 512 meetings have been held, with 16,392 in attendance, as shown by reports up to April 1. Let the good work go on wisely, moderately, lovingly, zealously! The harvest is great; the laborers are few in comparison to the great field to be reaped.

Let us emphasize again in respect to all communications on every subject—that the Society, and not individuals, should be addressed, and, if convenient, the Department should be indicated on the envelope. Letters otherwise addressed will be more or less likely to fail of prompt attention; individuals may be sick or absent, but the Departments remain, and always give prompt attention.

LOOSING THE FOUR WINDS OF HEAVEN

Our recent visit to Europe revealed no more unrest amongst the people than our previous one. Indeed, we were surprised to find so many evidences of prosperity everywhere and so few manifestations of violent discontent. Some residents confirmed this view, while others thought that there is a deep undercurrent of discontent not manifest on the surface. Our readers know that for some years we have been expecting this Age to close with an awful time of trouble, and we expect it to break out with suddenness and force not long after October, 1914, which, so far as we can understand the Scriptures, is the date at which the Times of the Gentiles—the lease of earth's dominions to the Gentiles—will expire; the time, therefore, when Messiah's kingdom will be due to begin its exercise of power, which the Scriptures declare will dash the nations in pieces as a potter's vessel. By that time we think the Scriptures indicate that the church will be complete and will have passed beyond the second veil into the "most holy" and to perfection of spirit nature by a share in the first resurrection. Nevertheless, how this is all to come about, as we have heretofore declared, is not plain to us—how it will be that all of the church class will die before that date, changed in the moment of their dying, "in the twinkling of an eye."

But while considering these perplexities, and considering also the fact that we have no fault to find with the chronological features of the Bible, our mind is directed to an old Scripture which suddenly seems to have a new importance. We refer to the statement, "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. . . . Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Rev. 7:1-3.

We have long seen that these symbolic winds represent strife, anarchy, the great time of trouble which is held in check by divine power until the completion of the harvest work—the sealing of the living members of the elect class with present truth. We long ago pointed out that these four winds, let loose, coming together, will constitute a whirlwind, which is the symbolical figure used in the Bible to represent the great time of trouble approaching. And this whirlwind corresponds to the typical one by which Elijah, the prototype of the church, was taken away. Winds also represent false doctrines.—Ephesians 4:14.

"THE PRINCE OF THE POWER OF THE AIR"

Nothing that we see further contradicts any of the foregoing, but rather, corroborating it, throws a light upon it. The additional thought is that these winds or powers of the air, held in restraint, represent the fallen angels, whose prince is Satan, "the prince of the power of the air." Our thought is that the evil angels would long ago have done injury to the symbolical earth, sea and trees, had it not been for the restraint of divine power. Symbolically, the earth represents organized society; the sea represents the disorganized masses,

and the trees represent the household of faith. The letting loose suddenly of the fallen angels will account well for the suddenness of the coming trouble, which everywhere in the Scriptures is one of its particular features—"in one hour"; "suddenly as travail upon a woman"; "as it was in the days of Noah," and "as it was in the days of Lot."

Again there is a resemblance between the days of Noah and the days of Lot, not merely in respect to the suddenness of the calamity which came, but also in regard to the violence and licentiousness of those periods. Already human prejudice and passions are manifesting a heat such as never before was known—and this, notwithstanding the much greater provision of army and police regulations for the control of society. If discontent, selfishness, passion, frenzy, can sway mankind under present conditions, what may we expect when the "powers of the air" shall be allowed to gain a temporary liberty for the very purpose of manifesting the evil tendencies of the unregenerate heart; for the very purpose of demonstrating that no liberty can bring true happiness, except that which is in full accord with the divine requirement?

"THE CHURCH OF THE FIRST-BORNS"

The general assembly of the church of the first-borns.—Heb. 12:22, 23.

"The church of the first-borns" is not to be confounded with the church of the first resurrection. The word first, in the phrase first resurrection, signifies better, superior. The first resurrection includes only the Lord and "the church, which is his body"; in other words, the bride class. But in this glorified church of the first-borns are included all those who are born of the Spirit. Those who are to be of the spirit nature will be those who have been developed throughout the Gospel age—before God's favor goes to the world. This church of the first-borns includes all who come into covenant relationship with God before the New Covenant is put into force. Some will have part (an inferior part, however, to that of the church) with the great "High Priest of our Profession" in instituting the New Covenant. They will all have some share with him in dispensing the blessings of the New Covenant to all the families of the earth—to Israel first, and then to all nations.

"YE ARE COME UNTO MT. ZION, THE HEAVENLY JERUSALEM"

The church of the first-borns is prophetically pictured in the Old Testament in connection with the Passover. In that night when all the first-born of Egypt were slain, all of the first-born of Israel were passed over. These escaped because of the blood on the lintels of their houses and because of their partaking of the lamb within. We know that afterward all of the first-born of Israel were exchanged for the one tribe of Levi; and that this tribe was separated or divided into two parts—one a priestly class and the other a servant class. The former were called Priests; the latter Levites; though, of course, all were Levites. These two classes were types of the church of the Gospel age.

"But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem; to the general assembly of the church of the first-borns." (Heb. 12:22, 23.) More properly we understand this to signify that we have approached—this is that to which we are coming—it is in sight. Some have already reached it. Our Lord has reached the goal. And some others of the first-borns have also reached the goal; and some of us have not yet reached it. But this is what we are approaching. We shall all have come into power and into our place in the divine plan, at the close of this Gospel age. Thereupon will follow the "time of trouble" with which this age will end, typified by the trembling of the mountain of Sinai. Then, in the same connection, we read that we are approaching an innumerable company of angels.

The Apostle seems to be here setting before us the glories of the future. Not only shall we see our Heavenly Father and our Heavenly Lord, and be ushered into the assembly of the church of the first-borns, but we shall be ushered into the presence of an innumerable company of angels. These are the angels who encamp around about those that fear the Lord and deliver them. (Psa. 34:7.) They are sent to be ministers for those who shall be heirs of salvation. (Heb. 1:14.) They have been with us here overseeing our interests; and it will be part of our joy on the spirit plane to make their acquaintance. If the Apostle had neglected to mention these, we would think it strange; for he is enumerating the things to which we are approaching.

Thus we see that the church of the first-borns includes the "great company" of the Levites as thoroughly as it includes the smaller company of the Priests. As the Levites had no inheritance in the land, so not only the "little flock" but also the "great company," the servant class, the companions of the bride, have no share in the earthly inheritance, but will have a share in the heavenly inheritance.

"SUFFER LITTLE CHILDREN TO COME"

Parents have inquired on several occasions respecting their children and how they should in some manner indicate that they had dedicated them to the Lord. We, of course, declined to baptize the infants, because such a course would have been contrary to the Word of God—because baptism is therein stated to be for believers—an outward expression or symbolization of their consecration to the service of the Lord, even unto death, and of their faith that, so doing, they would be sharers with the Lord in the likeness of his resurrection.

However, we remembered how Samuel in childhood had been presented to the Lord in consecration, and of how our own parents had told us that they had devoted us to the Lord and his service in infancy, and of how all Jewish boys were, in a sense, set apart to holiness, in harmony with the Lord's will. We remembered also how children were brought to Jesus by their parents, that he should bless them or pray a blessing upon them. We remember that the disciples thought this too insignificant a work for the Master and were sending them away, when Jesus called to them, saying, "Suffer (permit) the little children to come unto me, and forbid them not; for of such is the kingdom of God." (Mark 10:14.) We gave notice that hereafter we will have a Child-Blessing Service in the evening of each Sunday we are in Brooklyn. And we see no reason why we may not extend this opportunity to any who desire it on the occasion of our visit to any of the classes—in conjunction with the less public meeting.

It is our opinion that the influence of this service upon the parents and upon the children will be favorable, impressing upon the former their responsibilities. The fact that the children have been formally devoted to God in public may assist the parents in fulfilling their obligations and later assist the children as they shall come to a knowledge of the fact that they were thus committed to divine care by their parents.

Nothing in this, however, should be understood as signifying a law, or even an obligation or custom. It is arranged merely for the convenience of those who desire it. Nor need such a service be performed merely by one person. Anyone serving as a minister of the truth would, at the request of the parents of an infant, be fully justified in thus publicly stating the matter and asking the divine blessing.

THUS MAY HE BLESS AND KEEP THEE

NUMBERS 6:24.

The Lord bless thee!
How shall he bless thee?
With the gladness that knoweth no decay;
With the riches that cannot pass away;
With the sunshine that makes an endless day—
Thus may he bless thee!

And keep thee!
How shall he keep thee?
With the all-covering shadow of his wings;
With the strong love that guards from evil things;
With the sure power that safe to glory brings—
Thus may he keep thee!

ALL THINGS TO ALL MEN—WINNING SOME

We are well aware how our foes seek to put an evil construction upon everything the Editor says and does. The adversary is continually on the alert to take advantage of human weaknesses, prejudices, etc., and to slander, malign and suggest evil in respect to everything. Our Lord called attention to this in his own case. He says that when John the Baptist came living an abstemious life the people said, "He hath a devil and is mad." And when the Son of Man came eating and drinking, they said, "Behold a gluttonous person, a wine-bibber." In a word, there is nothing that either God or his people can do that the Adversary, "the accuser of the brethren," and those who have his fault-finding spirit, cannot use as an occasion for fault-finding. "As he was, so are we in the world."

Those out of harmony with the Gospel we preach, and those of a jealous spirit are grieved to note the blessing of the Lord connected with the harvest work. The very blessing for which we have been striving for forty years, and the very blessing which we know from the Scriptures can last but a brief time, excites our foes to envy, anger, hatred, slander. They convince themselves that everything we may do to co-operate with the Lord in the attainment of the wide publicity of the truth must be evil. Thus we are charged with pride and ambition, etc., because we are making use of business methods to promulgate the "good tidings."

We quote St. Paul's words, "It is a light thing that I should be judged of you or of any man; yea, I judge not mine own self. There is one that judgeth me, even God." We think it not worth while to give explanations to our foes respecting our reasons for permitting our portrait in the newspapers, on the bill-boards, etc.; nor need we explain to them why we wear a silk hat. It is none of their business. And if they were as decent as worldly people in the matter of minding their own business, it would be to their advantage, both for the present and for the future life. They should remember St. Paul's advice, "Study to be quiet and to mind your own business."—1 Thess. 4:11.

To our friends we say, We have changed in no particular. Our decided preference would be for a very quiet life. It is painfully annoying to us to be so prominently in the public eye. We could easily end it all and drop back again into obscurity. Why do we not do so? Because, to our understanding, that would not be God's arrangement. We believe that it is of him that the truth has a flare-up of popularity at this time—to be followed very shortly, we believe, with an apparently disastrous climax, which will be all the more hard to bear because of the wide-spread publicity. As it was only five days between the time when the people cried, "Hosanna," before our Lord, until they crucified him, so we expect no real popularity from the world, nor from the chief priests, scribes and Pharisees of our day, without its reaction.

Although thus expecting we are using the present opportunity for all that it is worth and are not shunning to declare the whole counsel of God as wisely and as lovingly, yet as faithfully, as we know how. We leave our case and that of our traducers in the hands of the Lord and will be satisfied with his decision.

When God's time shall come to say, "It is enough!" we will be glad to experience the promised "change." But meantime we will count our afflictions as light as possible and rejoice in them and in all of our experiences. Neither the slander nor other oppositions of our enemies shall swerve us from the path which we believe is marked out for us by our Lord.—Matthew 5:11, 12; 11:18, 19.

THE MEMORIAL CELEBRANTS

The reports of the celebration of the Memorial Supper this year have come in much more satisfactorily than on any previous occasion. The total number celebrating the Memorial reported up to this writing is ten thousand five hundred and seventy. We will probably hear later from a sufficient number to run this total to twelve thousand.

Many will be interested to know how the different ecclesias stand numerically. For their satisfaction we append the numbers from fifty upward. These numbers, as a whole, of course, are very small, as compared with the large organizations of Christendom, but we believe that they represent such as have really made quite full and intelligent consecration of their lives to God, such as are able to give a reason for the hope that is in them, in meekness and reverence. We must assume that of our thirty to fifty thousand WATCH TOWER readers more than the aforementioned number partook of the Memorial bread and cup, but why they failed to report we cannot understand. So far as we have knowledge the Lord's people have never had, in late years at least, a celebration of deeper spiritual significance, nor one more thoroughly appreciated, both as respects the merit of our Lord's death and our pledge to partake of his cup.

PARTICIPANTS IN LARGER ECCLESIAS

Brooklyn, N. Y., 461; Chicago, Ill., 390; Pittsburg, Pa., 330; Boston, Mass., 280; Philadelphia, Pa., 175; Los Angeles, Cal., 175; Cleveland, Ohio, 145; Washington, D. C., 133; St. Paul, Minn., 120; St. Louis, Mo., 114; Seattle, Wash., 110; Toronto, Ont., 110; Providence, R. I., 105; Dayton, Ohio, 97; Indianapolis, Ind., 96; Buffalo, N. Y., 85; Detroit, Mich., 83; Bristol, Eng., 80; Cincinnati, Ohio, 77; Oakland, Cal., 76; Sheffield, Eng., 73; Orebro, Sweden, 72; Stockholm, Sweden, 72; Lancaster, Pa., 71; Columbus, Ohio, 70; Lynn, Mass., 68; Toledo, Ohio, 65; Kingston, Jamaica, 63; Portland, Ore., 62; San Antonio, Tex., 61; Baltimore, Md., 60; Springfield, Mass., 58; Kansas City, Mo., 58; Pasadena, Cal., 56; Binghamton, N. Y., 55; Houston, Texas, 55; Richmond, Va., 55; Camberwell, Jamaica, 53; Spokane, Wash., 53; Atlanta, Ga., 51; Birmingham, Ala., 50.

Additional reports from England have just been received and are as follows: London Tabernacle and suburban districts, 515; Manchester, Eng., 140; Liverpool, Eng., 67. The report from Glasgow, Scotland, is delayed. It should be in the neighborhood of 300. If matters progress as we hope, there will probably be over 500 next year reporting from Travancore District, India. We will hope also for some reports from Africa. Meantime we remark that two of the above reports are from Jamaica, the classes being composed almost exclusively of negroes. The Lord be praised for the encouragement of numbers, but specially for the evidences of spiritual prosperity!

THE COLPORTEUR WORK PROSPERING

Glad are we to report that the colporteur work is showing a considerable improvement this year in America. The dear laborers in this part of the harvest field are taking fresh courage, as we hoped they would. The Swedish field is also yielding good results. We are hoping for fresh enthusiasm in Norway, Denmark, Germany and Great Britain, where there seems to have been a slacking of the hands and a weariness in well-doing and a fainting by the way.

We have every reason to believe that the present year may be one of the best ever known in the harvest work. The religious public are becoming more and more awake to the necessity for some clearer light upon God's Word, and prejudice seems to be giving way to reason, except with a bigoted few, with whom the Lord will have, doubtless, some other way of dealing in his own due time.

The field in Great Britain appears to us as most fertile. We find that the printing and binding there can be done more cheaply still than here. And this means that the British, where times appear to be stringent, can be supplied with cloth-bound Volumes at One Shilling per copy, and the colporteurs can have them at one-half of this, plus carriage. This extremely low price should greatly augment the circulation of STUDIES IN THE SCRIPTURES in Great Britain. And the financial stringency there should make the people the more anxious for the reading matter, which will explain to them why creation groans at present and also of the glorious arrangement of the divine plan for its relief.

We know of no more important part of the harvest work than that served by the dear colporteurs. A very large proportion of those now enjoying "present truth" have had it thus brought to their notice. In this way many can be reached who could never be reached through the public platform; many who never attend religious services, and yet are hungering for the truth, have it thus brought to their attention. The wide publication of the sermons seems to be helping to pave the way for the colporteurs. Many of the unprejudiced purchase at once upon learning that Pastor Russell is the author of the books.

WESTERN ITINERARY SERVICES

Date.	City.	Time.	Place	FOR THE PUBLIC Time.	FOR THE INTERESTED Place.
Friday, June	9, Cleveland, O.			7 30 p. m	B. of L. E. Auditorium, St. Clair and Ont
Saturday, "	10, Indianapolis, Ind	2.30 p. m.	K. of P. Auditorium	8 00 p. m	K. of P. Auditorium.
Sunday "	11, St. Louis, Mo.	9.30 a. m.	The Odeon, Grand and Finney Aves	3 00 p. m.	The Odeon, Grand and Finney.
Tuesday, "	13, Kansas City, Mo.	2.30 p. m.	Evanston Hall, 1013 Holmes St.	7.30 p m	Convention Hall, 13th and Central Sts.
Thursday, "	15, Wichita, Kans.	10 00 a. m.,	Crawford Theater, Topeka and William.	7.30 p. m	Crawford Theatre, Topeka and William.
Friday, "	16, Pueblo, Colo.	3.00 p. m.,	Grand Opera House, 47 Main	7.30 p m	Grand Opera House, 4th and Main Sts.
Saturday, "	17, Colorado Springs, Colo	2.30 p. m.,	Temple Theatel Nevada and Kiowa	7.45 p. m	Temple Theatre, Nevada and Kiowa
Sunday, "	18, Denver, Colo.	10 00 a. m.,	Woodman Hall, 1715 Cal. St.	3.00 p. m.,	Auditorium Theatre, 14th and Curtis Sts
Wednesday, "	21, Salt Lake City, Utah	10.30 a. m.,	Knights Columbus Hall, E. 1st So St.	7 30 p. m.,	Salt Lake Theatre, State and 1st So. Sts.
Friday, "	23, Los Angeles, Cal.	10.30 a. m.,	Elks' Old Hall, 231 Spring St.	7 30 p. m.,	Auditorium, 5th and Olive Sts.
Saturday, "	24, Santa Cruz, Cal.	10.00 a. m.,	Hackley Hall	3.00 p. m.,	Casino Theatre.
Sunday, "	25, San Francisco, Cal.	10.00 a. m.,	Lyric Hall, 513 Larkin St.	3 00 p m	Dreamland Rink, Stemer St.
Monday, "	26, Oakland, Cal.	10.00 a. m. and 2.00 p. m.,	First Baptist Church, Telegraph Ave.	7.30 p m.,	First Baptist Church, Telegraph Ave.
Tuesday, "	27, Sacramento, Cal	2.00 p. m.,	Redmen's Hall, 10th St., between I and J.	7.30 p. m.,	Clunie Theatre, K St., bet 8th and 9th.
Thursday, "	29, Portland, Ore.	10.30 a m. and 2.30 p. m.,	I. O. O. F. Hall, E. 6th and E Alder.	7 30 p. m	Armory, 10th, 11th, Couch and Davis.
Saturday, July	1, Tacoma, Wash.	10.00 a. m and 3 00 p. m.,	Masonic Temple, 736 St. Helens Ave.	7 30 p. m	Tacoma Theatre, 9th and C Sts.
Sunday, "	2, Seattle, Wash.	10.00 a. m.,	Faurot's Assembly Hall, East Pine	3.00 p. m.,	Dreamland Pavilion, 7th Ave. and Union
Tuesday, "	4, Victoria, B. C.	10.00 a. m.,	Broad St. Hall	8 00 p. m	A. O. U. W. Hall, Blanchard and Yates.
Wednesday, "	5, Vancouver, B. C.	9.30 a. m.,	I O. O F. Hall, Pender and Hamilton	7 30 p. m.,	Vancouver Horse Show Bldg.
Friday, "	7, Calgary, Alta.	10 00 a. m. and 2.00 p. m	Eagle Hall, 1st St W.	8 00 p. m.,	Al Azhar Temple, 506 17th Ave. West.
Sunday, "	9, Winnipeg, Man.	10.30 a. m.,	Odd Fellows' Temple, Kennedy St.	3.00 p. m.,	Walker Theatre.
Tuesday, "	11, Duluth, Minn.	9.30 a. m.,	The Auditorium, 3d Ave. E. and 1st St	7.30 p. m.,	The Auditorium.
Sunday, "	16, Toronto Ont.	10 00 a. m.,	Broadway Hall, 450 Spadina Ave.	3.00 p. m.,	Massey Hall, Shuter and Victoria Sts

VOL. XXXII BROOKLYN, N. Y., JUNE 1, 1911 No. 11

VIEWS FROM THE WATCH TOWER

WISDOM FROM ABOVE THE NOBLEST SCIENCE

We repeat that the wisdom from above is the noblest science and the best instruction. Well do the Scriptures say, "The entrance of thy truth giveth light." Well did the Lord through the Prophet foretell of our day—The wisdom of their wise men shall perish and the understanding of their prudent men shall not be manifest.—Isa. 29:14.

The great Sir Isaac Newton, guided by the promise of the Lord through the Prophet Daniel, declared his belief in the possibility of rapid transit amongst men. Daniel the prophet declared, "Many shall run to and fro and knowledge shall be increased." The philosopher, guided by his faith in God's Word, declared his belief that some day mankind would travel at the rate of fifty miles an hour. And yet the locomotive was centuries away, and the power of steam had not even been discovered. Nearly two centuries later, a worldly-wise man, scoffing at the Bible, scoffed also at the philosopher who would allow the Bible's suggestions to influence his expectations of the future. The infidel savant, Voltaire, called the Christian Newton "a poor old dotard, misled by that old Book, the Bible." We all know by this time which of these great men was the dotard!

Scientists are still guessing and still repudiating the guesses of each other. To such an extent is this true, that no scientific book written more than twenty-five years ago, except the Bible, is worth a penny. No college, no school, no professor, no man of learning, would recommend any scientific work of twenty-five years ago as being authoritative—scientific. But this failure of their brethren in the past in no way intimidates those who call themselves learned at the present time. They keep on looking wise and guessing just the same. They keep on laughing at the Bible and reviling it and speaking of its being unscientific and do not see its beauty and the real fulfilling of its promises. They still have a fashion of breaking a chip off a rock, looking at it long and carefully and then declaring, with an air of wisdom, the hundreds of thousands or millions of years since that stone was soft mud and sand or gravel. They keep a stiff upper lip, knowing that they are merely repeating the words and mannerisms of their predecessors and teachers. They know, also, that the more astounding their statements, the more wise the laity will think them to be and the more they will honor them. Any man who can, by looking at a piece of stone, reckon up all the hundreds of thousands of years since its formation, must be a wise man indeed in the estimation of the street urchin, or the farmer and others, who, though more intelligent, have never done any thinking, but have merely swallowed the advice of others.

SOME WHO DO A LITTLE THINKING

This is the kind of trash that is dispensed in many of the school-books of our day. And when the students inquire, How, then, does it come that the Bible tells of only six thousand years of the history of man upon the earth? the professors merely sneer and smile at the simplicity of the question and say, You will know more about it before you graduate. You must study geology, biology, etc. There is, indeed, a small class of people who, without great pretension, do a little common-sense thinking and have intuition. Some of these, properly enough, take note of the fact that certain alluvial processes of our far West, when dug are soft and can be worked with a pick or a shovel, but in a very short time, when exposed to the air, become absolute stone. These same thinkers take note of the fact that humanity has learned in our day to combine various clays and gravels and to make therefrom concrete and cement stone work. These are asking with propriety, Why must we assume thousands or hundreds of thousands or millions of years for the hardening of the stones and clays which constitute the surface of our earth, when man knows how to produce such hardness in a few hours?

The celebrated "Mark Twain" had a good many grains of common sense in his make-up. It was part of his delight to poke fun at the pretensions of geologists respecting some of their theories. One of his amusing illustrations along this line discussed the Mississippi river and the changes known to have taken place in it within a few years. The supposition that similar changes had taken place every year for a thousand years would, he argued, imply that in that period the Mississippi river extended out and over the Gulf of Mexico several hundred miles. His irony was to the point.

It is not scientific nor wise to assume that the conditions of today or of this century or of many centuries have been true for thousands of years. Who does not know that for years the Missouri river has been so erratic in its course, so prone to cut new channels for itself, that farms in one State, by its changes of course, have been forced to be parts of another State. But geologists get so into the habit of guessing, and rely so much on the guesses of their predecessors, that they are slow to profit, slow to learn to base their calculations upon facts rather than fancies. "God is not in all their thoughts." His Word is neglected; hence the proper foundation for reasoning and judgment along geological lines is lacking.

THE GALLEY HILL MAN

Some twenty-three years ago a human skeleton was found imbedded in clay sand eight feet below the gravel which, we are assured, appeared to be in its original state. The finder of this, of course, felt sure that he had found a treasure, and in order to be a treasure and valuable it must be classed as very, very ancient. All theories and imaginations respecting a flood tide of the River Thames, or respecting a burial, must be discouraged. The find must be a valuable one for the sake of the finder.

The next thing necessary to be found was a gray-haired professor who also should be made famous. Dr. Keith, conservator of the Royal College of Surgeons, was the man of the hour. He has become famous through the wisdom he has displayed and the information he has given to the world in respect to mankind. He declares that the skeleton found belongs to a man who lived one hundred and sixty-four thousand years before the time when the Bible says Adam, the first man, was made in the image of his Creator!

We sit appalled at such wisdom. If we dared ask so great a man a small, trifling question, which, perhaps, any foolish person would know how to answer, our question would be, "How long, O sage, may we suppose the bones of an ancient Briton might have continued in good preservation had they not been ruthlessly disturbed?" We might further ask whether or not a sandy loam might be considered a favorable burying ground, so that corpses in general would not disintegrate and go to dust in a comparatively few years? Surely a miracle must be claimed by Prof. Keith for the preservation of these bones, so as to give him an opportunity of enlightening the

world respecting the Briton of one hundred and seventy thousand years ago!

But the Professor hedges a little. He first says what nobody could dispute, namely, "No accurate estimate could be made of the age of a skeleton." But the professor was too scientific to stop with that sensible remark. He goes on:—

"We must judge of the past from what we know of the present, and on this basis the land movement is a slow one, for so far as can now be told, the level of the river has scarcely changed since the Roman period. If, then, a movement of a foot be allowed for each thousand years, one may with some safety assign a period of at least one hundred and seventy thousand years to have elapsed since the high level terrace was laid down at Galley Hill. Further research will probably show that the period is much longer."

Here the generous professor leaves room for some ambitious rival to come forward and claim a still greater miracle —that the bones of this skeleton were miraculously preserved for millions of years. Nevertheless, "The Word of the Lord standeth sure," writes the Apostle.

As another illustration of the exactness of scientific men and of the reliance we may place upon their conclusions, note the following:—

Prof. Hauser recently found in Southern France a human skeleton. He thought and studied very carefully over the subject to ascertain as nearly as possible the exact minute at which the corpse had been deposited. His conclusion, after this deliberation, was that it had been where he found it for a hundred thousand years—more than sixteen times as long as man has been upon the earth, according to the Bible.

But now comes Prof. Klattsch of Brescia who, after a similar amount of thinking, studying, etc., to find the exact moment, tells us that the skeleton was deposited four hundred thousand years ago. Of course, it makes no difference to the poor man whose skeleton it was or what these professors say, and it makes even less difference to us, except as the little discrepancy of three hundred thousand years proves to us the "exactness" of "scientific" attainment along such lines. The more we see of the foolishness of men, the more we should rely on the wisdom and Word of God. "The wisdom of this world is foolishness with God."

Let us, dear readers, be willing to be smiled at incredulously by Dr. Keith and others. And let us smile back again good-naturedly and stick to God's Word and trust, with good assurance, that in the dawning of the Seventh Thousand-Year period Messiah's kingdom will be established and the blessings of mankind begin and the shadows of ignorance fade away, and God be found true and many wise men mistaken.—Rom. 3:4.

CHICAGO DISSATISFIED WITH REVIVALS

For three consecutive seasons Chicago has supported an expensive evangelistic campaign, having sought the leadership of the greatest men in this field. And, in turn, says *The Christian Century* (Chicago), Torrey, Gipsy Smith and Chapman have "inspired and disappointed the hopes of Chicago churches that this city might be stirred with new religious life."

The Northwestern Christian Advocate (Methodist, Chicago) recently undertook a questionnaire addressed to the various Chicago pastors of its denomination, "asking each to tell what results the recent Chapman-Alexander meetings brought to his church, his community, and the city as a whole." When these pastors frankly state that, "for the most part, the results are negligible in their churches," observes *The Christian Century*, "it is time for some one to arise and ask if the $50,000 spent in this evangelistic campaign could not have been spent to better advantage for the kingdom of God." The replies of forty Methodist preachers are thus summarized:

ADDITIONS TO MEMBERSHIP

Twenty-two report "none"; one reports ninety; one reports forty; one reports thirty-six; one reports thirty; one reports twenty-one; one reports twenty; and the remaining twelve show lesser numbers aggregating thirty-four. Total for forty churches, 271.

ADDITIONS TO SUNDAY-SCHOOL

Thirty-five report "none"; one reports six; one "cannot tell"; one has "largest [attendance] in the history of the school"; one "cannot accommodate any more"; one, "some increase."

ATTENDANCE UPON MORNING SERVICE

Thirty-six report "no increase"; one reports an increase; one, "the congregation fills the house"; two, "slight increase."

ATTENDANCE UPON EVENING WORSHIP

Thirty-eight report "no increase"; one reports "some increase"; one reports "best we have had."

ATTENDANCE UPON MID-WEEK PRAYER-MEETINGS

Thirty-five report "no increase"; two report "better attendance"; two report "some increase"; one reports "gratifying increase."

INCREASED RELIGIOUS INTEREST IN CHURCH AND COMMUNITY

Twenty-one report no change; thirteen report "slight increase"; five report "marked increase"; one reports the influence to have been less than favorable.

The meetings are declared "profitable," but "they did not reach the class it was hoped they would." "Relatively few of the unconverted were present." One man declares that "the people were not stirred by the meetings and Christians attended for the most part from a sense of duty."—*Literary Digest.*

TAMENESS EMPTYING THE CHURCHES

"Speaking the truth in love" does not suit the combative natures of two of our religious contemporaries. That plan is all very well, exclaims the editor of *The Congregationalist and Christian World* (Boston), but speaking in that mild temper is "tame when compared to speaking the truth in the heat of controversy." This editor finds no simile within his own sphere of activities to express his feeling of the weakness of one method as contrasted with the other, so he boldly sets them forth as "basket-ball compared to a prize-fight with knuckles." "The decline of religious controversy is surely one reason for the falling-off of Sunday-morning congregations at church," he asserts. Dr. Buckley, in *The Christian Advocate* (Methodist, New York), echoes approvingly and adds that "the decline of religious controversy also has a great effect on evening services." He finds the similes used by *The Congregationalist* "highly original and expressive," going on to supply some more himself:

"When Christianity dispenses wholly with controversy it will be like a sleeping man—harmless and helpless; it will be a sad spectacle.

"We were entertained at the house of a friend in New Hampshire, where Henry Ward Beecher was spending a day or two. It was his birthday and he was jubilant.

"He conducted prayers, and his utterances were equal to any of his published prayers in beauty, simplicity, and comprehensiveness.

"Immediately after he arose, he called the writer to him and pointed to a large picture hanging on the wall, representing a huge mastiff sound asleep with a piece of meat placed before him, and a lap-dog quietly drawing it away. Said Mr. Beecher, pointing to the sleeping mastiff, 'That is Orthodoxy,' and to the little dog, 'That is Heterodoxy.'

"So it is and ever will be. Controversy was the life of Paul's works—polite controversy, brotherly controversy; but strong in exposing error and building up the truth. The Epistles are full of controversy. Moreover, many of Christ's sayings were strictly controversial.

"It is more than a fine art to combine in one sermon the forcible overthrow of an error and a heartfelt appeal; but it is possible to attain unto it."—*Literary Digest.*

RIGHT HABITS OF THOUGHT

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

As the mouthpiece of the Lord, the Apostle Paul is here giving instruction to the church respecting how she should build herself up. Referring to the great influence of the mind over the body, he lays down certain rules for thinking; for as a man thinketh, so he will become. The more he thinks on good things, the better he will be. The more he thinks on evil things, the more evil he will be. The things we think about, the Apostle says, should be honorable, just, praiseworthy, beautiful. If a thing has none of these qualities the Lord's people should not think on it at all. A wonderful transformation of character is effected by thinking on those things which have wisdom and depth of instruction—those things which come from no one else but God.

"WHEN THE SPIRIT OF TRUTH IS COME IT WILL GUIDE YOU INTO ALL TRUTH"

St. Paul was the one privileged to see the Lord after his ascension. We perceive that he, as well as all the other Apostles, had fulfilled in him the Master's words, "Whatso-

ever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.) That is to say, the Apostles would be so guided by divine wisdom that whatever they should declare necessary in life, would be upheld in heaven, and whatsoever they should declare unnecessary, would be so considered in heaven. Hence, the whole duty and responsibility of the church is outlined by this Apostle. Whatever we see in the Old Testament Scriptures that is valuable to us, we perceive that our Lord through the Apostles has marked out.

Much that our Lord said was spoken in dark sayings. The exposition of some of these sayings and some of these particular instructions he left to the Apostles, under the direction of the holy Spirit. The reason why Jesus did not give the explanation of the deeper and more spiritual things was that the disciples were not then spirit-begotten and could not understand these things; whereas, after their begetting of the holy Spirit, they were able to understand the deeper things of the Word of God.

Our Lord said, "When he, the Spirit of Truth, is come, he will guide you into all truth; . . . and he will show you things to come." (John 16:13.) This he has done through the writings of the Apostles and by believers all through the Gospel age. Thus the Lord is making ready for the glorious consummation of our hope; and thus the bride is making herself ready for the marriage of the Lamb, which will shortly take place.

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) These are inspired words of the wise king, Solomon, and it was evidently with the same thought in mind that the Apostle penned the words of our text. How beautiful this, the Apostle's final admonition to the Philippian church, whom he addressed with affection as his "joy and crown"; and how much in keeping with the thought that out of the heart are the issues of life!

The heart represents the will, the intentions; the will must be kept true and centered in God, but it is the governing power of the whole man. Yet, though the will is the controlling power of man, it is also subject to influences. If the thoughts be impure, unjust, or unholy, the power of the will becomes more and more impaired. Hence the wisdom of the admonition of the Apostle as to what should be the character of our thoughts. In those who are striving to perfect holiness in the fear of the Lord—to adorn themselves with the beauty of holiness—the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon pure and healthful food, as the Apostle directs.

THE TRUTH OF A THING IS BUT ONE OF THE TESTS

Is this true, or is it false? is the first question to be asked in the consideration of any matter. Love for the truth lies at the very foundation of a righteous life, and whoever sympathizes with falsehood or exaggeration is more or less defiling himself; but whoever cleanses his thoughts is to that extent purifying his entire character. With our poor and imperfect brains there is great danger of our being misled; and hence the Word of God exhorts us earnestly that we should not touch that which we realize is untrue.

The truth of a thing, however, is but one of the tests to which we should subject every matter. Who does not know that there are many things that are true, and yet dishonorable, not worthy of our thoughts. The true, but dishonorable and unworthy things presenting themselves for our consideration are, perhaps, oftenest in connection with the weaknesses, the errors, the follies, or what not of our neighbors, our brethren. The dismissal of these thoughts, so unworthy, will leave us the opportunity and the energy, if we will, to spend upon things that are honorable as well as true, worthy of our attention as new creatures in Christ Jesus.

"Things that are just." Here we have another limitation. That which is just is that which is right. Justice and righteousness are synonymous terms. Very often that which is just is supposed to be the same as that which is lovely; as, for instance, The Golden Rule, "Do unto others as you would have others do unto you." This is not the rule of love, but of justice. We have no right to do unto others anything that we would not that they should do to us. In keeping the Golden Rule, therefore, we are not keeping the great law of love, but we are taking a step in the right direction. No one should begin to think about love until he is just. Love would be something more than that which is right. Love is more than justice. We have no right to expect more than justice. Whatever we receive more than justice is love, favor.

JUSTICE SHOULD BE THE RULE OF OUR LIVES

In thinking of those things suggested by the Apostle, we should think, first of all, on our own course. We should critically consider whether we are always thinking on these things which are right, just. We should never be prejudiced in the matter. Justice should be the rule of our lives, of our conduct. Again, in thinking on these things, we might naturally think in respect to the conduct of others. We could think about the influence, for instance, of various things. We could allow our minds to dwell much on the injustices practiced about us and elsewhere; on how much injustice is done in Africa against those who could rule themselves better; on how much injustice is done in business, etc. Thus there could be a great deal of muckraking. But this should not be the subject of our general thoughts. We should think of the good things, the higher things, the happier things; not only the good things of this life, but the blessed things of the life to come; and thus have our minds running along the lines of justice at all times.

WE SHOULD NOT WAIT FOR THE LORD'S CHASTENING HAND

No one can cultivate justice until he gets some appreciation of what it is. This necessary knowledge is obtained through the Scriptures. Some are born with a larger sense of justice than are others and some are born who seem to have no appreciation of right or wrong. But whether we have, naturally, a keen sense of justice or not, the Bible is the standard. As we know, the Scriptures say that we should do unto others as we would that they should do unto us; that we should forgive others as we would they should forgive us. When we have considered well these first lessons, then we are ready to cultivate justice and to put it into practice in our daily lives. This we do by asking in respect to our words and acts, Did I tell the truth? And was it just to tell it? Was it right to tell it? Was it in harmony with what I should wish others to tell in respect to my affairs? Did I do the right thing?

Whoever is in the school of Christ is there to study and practice along the lines of justice and of love. It is the work of a life time. We find that we can improve from day to day. We should not wait for the Lord to chasten us, but should be so desirous of having the Lord's will done in us that we would scrutinize our thoughts. We should walk circumspectly. We should think about what we are doing, about what we are thinking. We should not allow our thoughts to ramble. People who do so do not keep themselves under proper grip. The will dominates the life. First of all, we should make a full surrender to the Lord by giving him our wills, the control over our thoughts, our words, our actions. Those who have accepted the control of Christ over their affairs are not at liberty to act as they will. They are to be controlled by his Word, and to walk according to his rules. Our Master said, "A new commandment I give unto you, that ye love one another as I have loved you." (John 13:34.) This is more than justice. The Lord so loved the world that he laid down his life for them. So should we be ready and willing to lay down our lives for the brethren.

We are not to allow our minds to run along lines that would be unjust. We are to learn to apply this test of justice to every thought and word and act of ours, while learning at the same time to view the conduct of others, so far as reason will permit, from the standpoint of mercy, pity, forgiveness, helpfulness. But we cannot be too careful how we criticize every thought we entertain, every plan we may mature, that the lines of justice shall in no way be infringed by us with our heart's approval.

OUR MINDS SHOULD BE FILLED WITH THAT WHICH IS PURE AND LOVELY

In scrutinizing our thoughts from the viewpoint of purity, we should consider, first, the nature of the thoughts; and, second, their influence upon others. Not only should our thoughts be true and honorable and just and right, but they should be pure, and such as will not excite others to impurity. We should avoid anything that, while not impure in itself, might have the effect of arousing impurity in another. The Apostle's thought seems to be that we should guard our thoughts at all times.

"Whatsoever things are lovely" calls to our attention the fact that we should not allow our minds to dwell upon things that are not lovely, that are not praiseworthy. We might permit our business to so fill our thoughts that we would think continually about that particular thing; for instance, one interested in the iron business might always think about structural iron; another, about the coal business; another, about potatoes and codfish, etc. These things might be just enough, true enough, honorable enough, but constant thought on these lines is not profitable to the new creature. When we are employed in digging, we should give attention to that business; when we are in the iron-work business, we should give proper attention to it. But when we are in the thinking business, we should not allow our minds to dwell on the things which the Apostle stipulates to be injurious. We must endeavor to bring

our thoughts into subjection and train them along the lines that will transform us more and more into our Lord's glorious character likeness.

Our thoughts must not only be true, honorable and just, but they must be pure, they must be beautiful. By the word beautiful we understand, not only the thoughts relating to the beauties of nature, the flowers, the animal creation, the fruits, etc., but also and chiefly the things of character—the fruits and graces of the holy Spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness, love. With these things our minds can become filled and enamored. If, on the contrary, we allow ourselves to neglect these things that are pure, just, lovely, we shall not grow in the fruits of the Spirit; but by thinking on these things and cultivating them in our hearts we become more and more God-like. If we do not cultivate these desirable qualities, then will be developed envy, hatred, strife, works of the flesh and of the devil—the fruits contrary to righteousness.

In a word, then, we can hardly overestimate the importance of right thinking. There are on record instances of persons who were naturally depraved in mind, but who, by giving their attention to the things of the truth, have become very noble characters, indeed. We can scarcely overestimate the power of the mind over the body. If we take pleasure in the cultivation of the fruits of the Spirit, they will prove a rich blessing to ourselves and to others. Thus we shall follow in the Master's footsteps and eventually become overcomers and associates with him in the Kingdom.

PURITY OF THOUGHT AN ESSENTIAL

We are to love and cultivate that which is pure to such an extent that that which is impure will become painful to us, distressing, and we shall desire to drop it from memory. This will be accomplished only by continually thinking upon those things that are pure, and avoiding the giving of thought to the things that are impure. We are to recognize true loveliness and to esteem it. When we would think on the purest of things, we must of necessity lift our mental vision to as high a point as possible and, as nearly as we may be able, discern the loveliness of the perfect character of our God and of our Lord Jesus Christ and, proportionately, the loveliness manifested in one and another of the followers of Jesus who walk closely in his footsteps.

"If there be any virtue, and if there be any praise, think on these things." While we should not think to praise ourselves nor to strive to obtain praise, yet we should strive to be praiseworthy. We should think about the praise of God. If there is anything that has any value, any merit, that has anything worthy of praise, we should recognize it. We should note in those about us, and particularly in the church, the elements of character which are worthy of praise. We should not underestimate gentleness, faithfulness, patience. We should take note of constancy, of energy, of devotion to duty. We should not think of the trifling failures of others or of even their greater failures. If we continue to fill our minds with unhappy thoughts, we shall do injury to ourselves. As we continue to recognize the commendable things in our own lives and in the lives of those about us, we shall become the more God-like.

Things of any virtue, or value, things in any degree praiseworthy—the noble words, or noble deeds, or noble sentiments of anyone—we may safely meditate upon and, as a consequence, find ourselves growing toward those ideals upon which our minds, our new natures, thus feed.

Thus shall we become more and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Master, being changed from glory to glory, inch by inch, step by step, little by little, during the present life; and our thoughts being in this attitude and our union with the Lord maintained, we shall have part in the first resurrection, which will perfect us forever in the Lord's image and likeness.

SOWING AND REAPING

"Be not deceived, . . . he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7, 8.

The thought of sowing is that of planting with a view to development or result. Some time the harvest will come. All of our thoughts, all of our actions, have an effect on future character. Little by little the character is made up. The sowing of today will bring the reaping of tomorrow. If our thoughts and our attention are given to earthly things, the result will be an increase of development along earthly lines; but if our thoughts and attention are given to heavenly things, the development will be along spiritual lines.

Sowing to the flesh, minding the things of the flesh, means gratification of the desires of the flesh, minding the things that are craved by our fallen nature. If yielded to, these cravings will grow stronger and stronger. It is a mistake to suppose, as some do, that a reasonable gratification of the flesh is proper. Every gratification of the fallen flesh satiates only the animal propensities. Those who continue to yield to these propensities will ultimately reach corruption, death—the second death. Those who mind spiritual things set their affections on things above, not on things of earth; those who seek to develop themselves along spiritual lines, will progress in spiritual attainment. In due time such will reap a character likeness to the Lord, and become copies of God's dear Son, sanctified more and more through the Truth. To such is promised the gift of life eternal.

The words of our text are addressed to the church, and relate, therefore, to "those who have made a covenant with the Lord by sacrifice." If these live after the flesh, they shall die, as the Apostle says; for they have already surrendered their human life-rights. If by earnest endeavors they seek to lay down their lives and to develop the new life by mortifying the flesh, by putting it to death, by striving to overcome the weaknesses which they inherit, they shall shortly be rid of all the impediments and be clothed upon with the new body. Then they shall be like the Lord.

FEW REALIZE THE EXTENT OF PERSONAL RESPONSIBILITY FOR CHARACTER

Comparatively few realize to what extent we form our own characters, to what extent our minds, our affections, are gardens in which we may plant either the thorns and thistles of sin, or the merely moral and practical qualities corresponding to the useful vegetables, or those seeds which produce the fragrant and beautiful flowers and fruits which more particularly represent the heavenly and spiritual graces. Whatsoever a man soweth he shall also reap, whether he sow to the flesh or to the spirit. Whoever, therefore, seeks for the heavenly things, joint-heirship in the kingdom, etc., must plant, or set out in his mind, in his affections, those qualities and graces which the Lord marks out as essential to the development of characters such as will be "meet for the inheritance of the saints in light."—Col. 1:12.

Thus the Father throws upon all those whom he calls to this "high-calling," this "heavenly-calling," and who accept the call and make a covenant thereunder, the responsibility for their success or their failure in attaining the prize. Through his Word he tells them of their own natural weaknesses and imperfections, and shows them how he has provided a full off-set or counterbalance for these imperfections in the merit and sacrifice of the Redeemer; he shows them also what are the fruits and graces of the Spirit which they must possess, in heart, at least, if they would be joint-heirs with Christ; he shows them also, in the Redeemer s life as well as in his teachings, the copy which all must follow who would reach the same glorious station and be his joint-heirs.

We might look at this matter merely from the standpoint of the responsibility which it throws upon us, and might well feel overawed thereby. Rather, however, we should view it from the standpoint of divine grace, and consider what a blessed privilege has been granted us, of being transformed by the renewing of our minds, that we may come more and more to know and to strive for the good and acceptable and perfect will of God. In addition to all this, God has set before us the grandest reward imaginable for the doing of that which is merely our duty and our reasonable service—the doing of that which would bring us the largest measure of joy and peace, aside from a future reward.—2 Pet. 1:3, 4.

WE NEED CONSTANTLY TO PLANT GOOD SEEDS AND WEED OUT THE EVIL

There is for all mankind a natural attraction toward earthly things; even though, during this reign of evil, the earthly things are blemished and in many respects distaste-

ful to those who have learned to love righteousness and hate iniquity, there is still, nevertheless, a strong attraction toward the marred and blemished earthly things. Like weeds, earthly affections and desires spring spontaneously from seeds which come we know not whence. The Christian, therefore, who would keep his heart in the love of God, must not only keep planting good seeds, keep setting his affections on heavenly things, but he must keep rooting out the weeds of earthly desire and attraction.

Our new life is not manifest to all, nor upon all occasions to any. This the Apostle intimates when he says, "Your life is hid with Christ in God"; it is a life of new desires, new aims, new aspirations, which the world can neither see nor fully appreciate, though it sees some outward manifestations of the new life in our daily conduct. Even the "brethren" may not be able to appreciate the progress of the new life in us; and we ourselves may at times be perplexed respecting the rapidity and strength of its growth; and we may need to look back over weeks or months, or perhaps years, in order to determine unquestionably that it is growing. Our new life, represented by our endeavors to follow the will of Christ, is hidden thus in Christ and in the Father.

In harmony with this thought the Apostle in one place declares that neither the world nor the brethren were capable of judging him—that only the Lord, who could read the heart and know all the conditions, testings and weaknesses to be striven against, could properly judge him. He even declares, "Yea, I judge not mine own self." (1 Cor. 4:3.) It is an excellent plan neither to condemn others who claim to be walking conscientiously as children of the Lord, nor even to condemn ourselves if we are sincerely striving to do the Lord's will. We should simply press along, day by day, doing the best we can to cultivate the heavenly graces and to serve our Master, leaving all the results with the Lord. He careth for us, and so long as our hopes and aims and objects of life are centered in the heavenly things and our lives thus hid with Christ in God, we need fear no evil, present or future; for the Lord will be with us and bless us and keep us from falling and, ultimately, present us to the Heavenly Father both blameless and faultless.

PUTTING OFF AND PUTTING ON

Coming down to a particularization of the changes which take place in those who have consecrated themselves wholly to the Lord, the Apostle enumerates certain alterations of disposition which should be attempted and, so far as possible, accomplished, namely, the putting away of all the following: anger, wrath, malice, evil-speaking, impurity of language and falsehood in its every form. (Col. 3:8, 9.) The necessity for such correction of life might, at first thought, seem to be unnecessary to mention, such evil traits being too coarse and entirely opposed to every true Christian principle; but, as we scrutinize the matter we find that the Apostle has really taken into his list nearly all the weaknesses of the flesh which beset those who have become "new creatures in Christ."

What is more common with Christian people than to become angry? How many there are who have named the name of Christ, but who have malicious or, at least, unkind thoughts respecting others, and who harbor these, permitting them at times to influence their conduct! How many are there who indulge in evil-speaking—that is, slander (here translated blasphemy)! This is often done in such a manner as to deceive, not only the hearer, but also the speaker as respects his real intention in speaking of others discreditably, unkindly.

If all evil and impure language were avoided, what a wonderful world this would be! Every Christian should see to it that, henceforth, every word which proceeds from his mouth shall be such as will minister grace to the hearers, such words as will do only good and be edifying. Finally, how much need there is, not only of having good intentions in the heart, but also of expressing those good intentions truthfully one to another, without deception, without hypocrisy. But it requires that a heart be very pure and very full of love if it would be very truthful; otherwise it would lead to trouble continually. If the unloving, ungenerous, unkind hearts, full of evil surmising, malice, hatred and strife, were to express themselves frankly it would add immensely to the trouble of the world. The Apostle therefore urges, first the purifying of the heart, and then general candor.

With the thought before our minds of the oneness and equality of those who have been accepted into the body of Christ, the Apostle urges upon our attention the necessity not only of putting off the evil dispositions of our fallen flesh, but also of putting on, cultivating, the various graces of the Spirit exemplified in our Head, Christ Jesus. —Col. 3:12-14.

He specifies these: (1) Compassionate sentiments; a disposition of largeness and generosity of heart toward everybody and everything—toward the saints, toward our neighbors, friends and relatives, toward our enemies, and toward the brute creation. Amplifying, he continues, showing that it would imply (2) kindness toward all; (3) humbleness of mind, the reverse of boastfulness, headiness, arrogance; (4) meekness, or gentleness of disposition; (5) long-suffering, or patient endurance with the faults and weaknesses of others. It implies that we should bear with one another's peculiarities of temperament and disposition, freely forgiving one another, if there be found cause of offense in each other—learning the meanwhile to correct ourselves, as we see our own blemishes mirrored in others. And the standard for all this course of conduct is found in the Lord's course toward us; for he surely has been generous, kind, forbearing and forgiving.

THESE INJUNCTIONS ARE ADDRESSED TO THE CHURCH ONLY

The Apostle brings to the attention of the "holy and beloved," the elect, the fact that he is not attempting a reformation of the world along these lines, but merely a transformation of those who have entered into a special covenant with the Lord. All who have thus covenanted with the Lord and who hope to make their "calling and election sure" to membership in the glorified church, will not only seek to cultivate these fruits of the Spirit in their own lives, but also to assist in the cultivation of the same fruits, as they may have opportunity, in their Christian friends and neighbors; and above all, will seek to exercise so good an influence upon their own families that, as their children receive from them, as parents, the natural life and the necessary instructions and start therein, these may also, if possible, receive from them a start in the new life, and the necessary instructions and equipment for it.

But the Apostle, as the mouthpiece of the holy Spirit, is a thorough instructor. Not only does he tell us what dis-graces to put off and what graces to put on, but viewing the Lord's body arrayed in these qualities of heart—compassion, kindness, humility, meekness, patient endurance, forbearance and forgiveness, he adds, "And above all these put on love, which is the bond of perfectness." Love is thus pictured as the "girdle" which binds and holds in place the folds of the robes of Christ's righteousness with its various graces. In other words, the Apostle would have us see that forbearance, meekness, patience, etc., must not be matters merely of courtesy or merely of policy. However much they might partake of these qualities in the beginning, the wearers will not be perfected in heart, nor be fit for the kingdom, until they have reached the place where these various graces of their wills, or intentions, are bound to them by the cords of love —love for the Lord, love for righteousness, love for the "brethren," and sympathetic love for the whole groaning creation. Love is, indeed, "the bond of perfectness," the very Spirit of the Lord.

CAN WE BE DECEIVED IN THIS MATTER?

In our text the Apostle says, "Be not deceived." The question naturally suggests itself, Is there danger that we may not know whether we are sowing to the spirit or sowing to the flesh? We answer, There is danger of being deceived along this line. The Scriptures represent that the flesh is very crafty; that the natural mind is deceitful above all things and desperately wicked, and that the new mind needs to guard continually lest it fall into a trap of the old nature. If one is living according to the flesh, he may expect to reap accordingly. Though others may be deceived, God cannot be mocked by our outward service of him and his truth while we inwardly live according to the flesh. If we plant corn, we reap corn; if we sow wheat, we reap wheat. In all the affairs of our lives we are either building up the old nature that we agreed should be destroyed, or faithfully seeing to it that the deeds of the flesh are mortified and killed, that we may prosper as new creatures.

We "sow to the flesh" every time we allow the fleshly, selfish, unjust, unrighteous desires of the flesh to have sway in our hearts and lives. Each sowing makes more sure the end of the way, which is death—second death. On the contrary, each sowing to the Spirit, each resistance of the desires of the flesh toward selfishness, etc., and each exercise of the new mind, of the new will, toward the things that are pure, the things that are noble, the things that are good,

the things that are true, the things that are spiritual is a sowing to the Spirit, which, if persevered in, will ultimately bring the attainment of the Lord's gracious promises and arrangements—everlasting life and the kingdom.

THE SIN UNTO DEATH

The human mind, with its various qualities, is very much like a legislative body. The vote, or decision, of that body is its will. So the vote or decision of our minds is the will. Once, when we knew no better, the vote was for sin. But when light came in we voted out the mind of the flesh and voted in the mind of Christ and agreed with ourselves, individually, that we would be new creatures, dominated by that new mind. As we say that the old will died when the will of Christ came in, so we think it proper to say that the old will is being revived, raised from the dead, when we turn again to the "beggarly elements of the world."

What is the influence which revives the old will? It is minding the things of the flesh. If we live after the flesh we shall die as new creatures. (Rom. 8:13) We mind the will of the flesh when we permit the fleshly desires which we have given up, abrogated, gotten free from, to become again the ruling, or controlling influence of our minds. So, then, the new mind is dead and the old mind, or will, revives when we seek to do the will of the flesh rather than the will of the Lord—to mind earthly things instead of heavenly things, etc.

In the case of all those who have not passed "beyond the veil," the new creature, which has been begotten of the holy Spirit, has merely a fleshly body, or organism, in which to exercise itself. This body is not at first fully under the control of the new will. It is the duty of the new will both to rule the body and to bring it completely into subjection, even unto death. After gaining this victory, the new creature receives the new body which God intended for him. By its opposition to sin the new creature demonstrates its loyalty to God, its harmony with righteousness. God judges this new creature, not according to the flesh, but according to the will. If the flesh should gain the victory over the new will and there should be a fall, it would not mean that the new will had ceased, but that it had not been on the alert.

In such a case the Lord might, in time, judge that the new will was not worthy of the highest honors, because it had failed to keep the body under and to sacrifice the fleshly interests. Or, if a wrong course were persisted in, the new will would become so weakened and the flesh so strong that there would be a gradual dying of the new will; and finally it would cease to exist. The Apostle John, in speaking of this matter, declares that these new creatures are to so keep themselves that "that wicked one touch them not." (1 John 5:18) Again, he says, "He who is begotten of God cannot sin," so long as the "seed" of God abides in that individual. In other words, so long as the mind, the will, is in complete subjection to the divine will, he could not willingly, knowingly, intentionally, do that which is opposed to the divine will, just as a person could not go north and south at the same time.

THROUGH LACK OF KNOWLEDGE, ETC., THE NEW NATURE MAY FOR A TIME LIE DORMANT

We believe that there are instances in which persons, begotten of the holy Spirit, have fallen away from zeal and obedience to the new will on account of lack of spiritual nourishment, lack of knowledge, lack of appreciation of things that strengthen the new nature and "Build it up in the most holy faith;" sometimes this is on account of ignorance, superstitions, which cause it to lose its zeal. This might happen when the new will was neither dead nor had given way entirely to the flesh, as might seem to be the case. Thus, while the new will was submitting itself and allowing the old will to have its way, the conduct might be blameworthy through lack of spiritual nourishment, as has been stated. Such persons have been regained through a better understanding of God's Word—by more knowledge; and have been known to turn out very noble Christians, even when the new mind for a time had been dormant. The Apostle warns us against this state, saying, "I keep my body under"; "Forget not the assembling of yourselves together"; "Build one another up in the most holy faith." —1 Cor. 9:27; Heb. 10:25; Jude 20.

When one, once begotten of the holy Spirit, has willingly, intentionally adopted the old life of sin, then the "seed" with which he was begotten has perished and he is one mentioned by the Apostle as "twice dead, plucked up by the roots" (Jude 12), one under condemnation of the second death, for whom there would be no more sacrifice for sin. (Heb. 10:26) When he first presented himself to God and was accepted through the merit of Christ, the new will was recognized of God and the person was begotten of the holy Spirit. Old things had passed away; all things had become new. His body was not new; but he had a new will, a new purpose. When later he willingly left the service of the Lord and willingly, knowingly and intentionally became the servant of sin, his course would imply that his new will had died; that his old will had come to life and had gained the ascendancy.

THE NEW WILL CANNOT SIN WHILE IT REMAINS A NEW WILL

Thus, by losing the divine will and voluntarily accepting the will of the flesh again, the new creature could commit the sin unto death. This, however, would not mean that the new will—which is always in harmony with God—could sin. If the will sins it has ceased to be a new will. If one never willingly turns from God, he would never commit the sin unto death. So the losing of this "seed" of the desire, the spirit, to do that which is pleasing to God, would be the step by which one passes from the life condition into the death condition. We have never as yet had the new life in its fulness. But we could lose the spirit, the new mind. If we lose the spirit, the mind, we lose all.

As there was a particular moment in which the Lord accepted us and we were begotten of the holy Spirit, so, likewise, in the event of the second death, there must be a particular moment at which that would take place. Similarly, as we learn of the Lord's will we come gradually to the point of presenting our bodies living sacrifices. As this was a gradual work, so we should suppose that the retrogression, departure from the Lord, would be gradual. A sudden denial of the Lord does not seem probable, neither would it be in line with the declaration of Scripture. The falling away is a process of retrogression, a departure from the living God and from our covenant with him. This may be, first of all, a gradual departure from the arrangements by which we have made a covenant of sacrifice with the Lord. This might more and more increase until it becomes a defiance of God, a deliberate and wilful sin.

Stumbling is one thing; but wilful sin is another. The righteous man may stumble many times and yet recover himself. We that are spiritual may recover such a one, remembering ourselves, lest we also be tempted. (Gal. 6:1) These stumblings are not, however, what is referred to as "the sin unto death." The second death condition, according to the Scriptures, we understand to imply the full giving over of the individual, his entire abandonment by the Lord and his going into utter, hopeless destruction, from which there will be no resurrection. But no one could come into this condition without deliberately and wilfully abandoning the Lord and without having received chastisements for the purpose of bringing him back and of restraining him from going into this condition.

AFTER BEGETTAL THE WORK OF TRANSFORMATION OF CHARACTER BEGINS

Our begetting as new creatures is at the time when we make a full consecration of our lives to the Lord and receive the merit of Christ as necessary to cover our blemishes. God's acceptance of this consecration is manifested by the impartation of the holy Spirit, spoken of in the Scriptures as the begetting of the holy Spirit. The work following this begetting is that of renewing the mind—"Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Eph. 4:23) The Apostle was not here speaking to the world, to sinners, or to any one except the brethren. Although the wills of these brethren are already renewed, yet it is another thing to bring every thought into harmony with the will of God in Christ. We should demonstrate to ourselves, first, what is the good will of God—what is his will as to our following righteousness, etc.; then what is wholly acceptable to him; and, thirdly, what is his perfect will. (Rom. 12:1, 2) This gradual development is to proceed with those who are Spirit-begotten: and only those who are thus brought to the graduating point will be members of the bride class, perfected in the first resurrection—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."

We are not to understand that the conduct of one could send another into the second death, without his co-operation. No one could intervene to separate us from God. As the Apostle asks, "Who shall separate us from Christ?" (Rom. 8:35) But whatever influence we have may be used for either the assistance or the injury of another. It is possible for us, not only to so live as to be helpful to others, but to so act as to injure others. Nothing in the example of another could give us eternal life; but the doings and example of one might be an assistance to another; and if we can be of assistance to each other, we can also be injurious.

COULD OUR EXAMPLE LEAD ANOTHER INTO THE SECOND DEATH?

The question, then, comes up, in what way could a brother's example so stumble another that he could go into the second death? We answer that if one should be influenced by another to violate conscience, one might thus be started on the downward course which would lead him from righteousness. It might be a small matter to begin with, but shortly it would lead off into sin. We should so guard our actions and our words that others would be made stronger and more tender in their consciences; we should try as far as possible to help them in the right way.

The Apostle speaks of our liberty becoming a stumbling-block to those that are weak—"For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?" (1 Cor. 8:10) Thus we might, unintentionally, not only offset the good that we might do, but do harm when we are not aware of it. If the same tongue can curse men and praise God (James 3:9), how careful we should be to speak that only which will be helpful and uplifting and not destructive and injurious!

JEHOVAH'S SUFFERING SERVANT

JULY 9th.—Isaiah 52:13—53:1-12.

"Jehovah hath laid on him the iniquity of us all."

In this study we have a divinely drawn portrait of the experiences which God foreordained should come upon the one whom he has promised shall ultimately be the great Messiah of glory who will exalt the nation of Israel and through it pour blessings upon all the families of the earth. Thus it is written, "In thy seed shall all the families of the earth be blessed." Much of the prophecy of this study has already been fulfilled, but not all of it—the glorious features are yet to come, and we believe are nigh, even at the door.

These prophecies were written nearly seven hundred years before our Christian era. They had their most striking fulfilment in the personal experiences of Jesus. However, it should not be forgotten that a faithful handful, a "little flock," the followers of Jesus, have walked in his steps during the nineteen centuries of this age; they have followed him through evil report and through good report; they have suffered with him, and the reproaches of those who reproached him have fallen upon them; and when the hour of glorious revelation, the kingdom power, shall come, these will be with their Redeemer and share his throne and glory, and, as his bride, share his name. "This is the name whereby she shall be called, Our righteousness of Jehovah."—Jer. 23:6; 33:16.

The key to the understanding of the long delay in the establishment of Messiah's kingdom is found in the fact that the church is a very part of him, members of his body. Had it not been the divine intention to gather an "elect" few from Israel and from all nations to be the bride of Messiah, and a sharer in his kingdom, there would have been no need of the long delay between the sufferings of Jesus and the outpouring of the glorious blessings which his death secures.

Again it must be remembered that the elect church is wholly different from the nominal church, as represented in its various systems. The true church of God consists only of the saintly few who may be found inside and outside of all denominations of Christendom. "Gather ny saints together unto me, saith the Lord, those who have made a covenant with me by sacrifice." (Psa. 50:5) Of these St. John wrote, "The world knoweth us not even as it knew him not." But the assurance comes—"The Lord knoweth them that are his." The completion of the selection and character-perfecting of this "little flock" will come—the end of the "sufferings of Christ"—and immediately the glory will follow, the glory of the Messianic kingdom.

THE PROPHETIC SUMMARY

In the first three verses of our study, the entire work of Messiah, not only in its preparation, but also in its revelation in Kingly power, is set forth. It is applicable, specially, to the Head, but is applicable also to the members of his body. A preferred translation reads:—

"Behold my servant shall deal wisely; he shall be exalted and lifted up and shall be very high. As many were astonished in thee; but his visage was so marred more than any man. For so shall he startle many nations; kings shall shut their mouths to him, for that which had not been told them shall they see, and that which they had not heard shall they understand."

There are two reasons why the world and its great ones will be astonished when the Millennial kingdom shall suddenly burst upon the world. They have heard such chimerical and unreasonable statements respecting Messiah's kingdom, even from the people of God, that they will be taken completely by surprise when they shall behold the reality. Some have told them that Messiah's reign was accomplished during the period of the dark ages, in the triumph of the church of Rome. Others have told them that Messiah's reign is now in progress, that the various kingdoms of earth, at war and preparing for war, are branches of Messiah's kingdom.

Still, others have claimed that the kingdom is to be an evolutionary matter brought about by moral reforms. When it shall be ushered in, following a great social revolution, it will be so much more majestically grand than anything dreamed of that every mouth shall be stopped and, as the Lord through the Prophet declares, that kingdom of Messiah shall be the "desire of all nations."—Hag. 2:6, 7.

AS SEEN BY HIS FOLLOWERS

Chapter 53, verses 1 to 6, picture the experiences of Jesus as viewed from the standpoint of the disciple of his day and since. Following their commission, they have told the wonderful story of the Savior's love and sacrifice, even unto death. But how few have heard, in the true sense of hearing; how few have appreciated it; how few have seen in Jesus the Arm of Jehovah, stretched down for the relief of Adam and his race from sin and death! Only a handful, the saintly few, really and truly believe the message, for surely every true believer would not only accept the proffered share of the Redeemer's merit, but also the proffered share of his sufferings, that they might have a share also in the glory to follow. We read:

"Who hath believed our report, and to whom is the Arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground. He hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a Man of Sorrows, and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Not understanding that there must be a sacrifice for sin before the divine blessing could come, the Jews looked for a mighty hero, a conquering general, to deliver them from the Roman yoke. Hence their disappointment in finding Jesus a gentle teacher, full of tenderness and compassion, laying down his life for the "sheep." He, indeed, had the blessing of purity and Godlikeness, but this was not the blessing of their dreams and hopes. The experiences endured by Jesus were misunderstood by many—misunderstood even by his disciples, one of whom said, "Far be it from thee, Lord; this thing shall not happen unto thee"—his crucifixion; and when the crucifixion did come, it was accepted by the many as an evidence of divine disapproval, as an evidence that Jehovah repudiated the servant and the service.

A MORE MATURED VIEW

Verses seven to nine portray the matured view of Jesus' disciples as they began to consider more carefully and to understand more fully their Master and his work. As with the Head, so with many members of his body, the church;

only after their decease is their real spirit understood and appreciated from the divine standpoint.

We read: "He was oppressed, yet he humbled himself and opened not his mouth. As a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, he opened not his mouth. By judicial oppression he was taken away; and as for his future offspring, how could there be any, for he was cut off out of the land of the living! For the transgression of my people was he stricken. And they made his grave with the wicked, and with the rich in his death; of all he had done, there was no violence, neither was any deceit found in his mouth."

How could one dying as Jesus died, without natural children and as a felon, ever expect to become the great Messiah, of whom it is written, "He shall be called Wonderful, Counselor, a Mighty One, the Prince of Peace, and the Father [or Giver] of everlasting life!" How could the crucified Jesus give life to any one?

The Scriptures explain that in the divine arrangement he purchases Adam and Adam's race, condemned through Adam's fall. Being raised from the dead by the Heavenly Father, Jehovah, Jesus is now the glorified one, merely waiting for the completion of the church which is his body, that he may take to himself his great power and reign, as the Messiah of Israel and of the world. During the Messianic reign, opportunity will be given to Adam and all of his race to be resurrected or uplifted out of sin and death conditions—up, up, up to full human perfection and everlasting life—to all that was lost in Adam, to all that was redeemed through the cross. This is explained in the following verse: "He shall see his seed"—his progeny; so many of Adam's progeny as will obey him he will adopt as his children, giving them life everlasting on the plane of human perfection.

THE PROPHETIC EXPLANATION

Verses ten and eleven give the following prophetic explanation of the experiences of Jesus: "Yet it pleased Jehovah to bruise him; he hath put him to grief. Thou shalt make his soul an offering for sin; he shall see his seed. He shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many, when he shall bear their iniquities."

THE REDEEMER'S EXALTATION

The last verse of our study points out to us that the exaltation of Jesus in his resurrection, far above angels, principalities and powers and every name that is named, was as a reward for his faithfulness in doing the will of the Father, according to his covenant of sacrifice. Jehovah also tells us that this great reward Jesus will share with his church, his bride, "the strong, the overcomers." Finally the Prophet summarizes the Master's work as respects the present age:

"Because of this will I divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death and was numbered with the transgressors; yet he bare the sin of many and accomplished intercession for the transgressors."

RANSOM—RANSOM-PRICE—SIN ATONEMENT

But one ransom-price was arranged for by our Heavenly Father and provided for in the death of his Son, our Lord Jesus Christ. That ransom-price is for the sins of the whole world. But the world has not yet gotten its share of the benefit of that ransom-price provided more than eighteen centuries ago; for it still "lies in the wicked one." (1 John 5:19) Our Lord, knowing the Father's will in this matter, declared, "I pray not for the world, but for them which thou hast given me."—John 17:9.

The application of the merit of the ransom for the church was made when our Lord Jesus "ascended up on high and appeared in the presence of God for us"—the church class. (Heb. 9:24) His application of his merit for us was manifested by the Pentecostal blessing, which has since continued with all of the "us" class, begetting these to the new nature, as joint-heirs with our Redeemer.

Our great High Priest will not make application of his ransom-merit on behalf of the world until the end of this age, until he shall have finished the use of it on behalf of the church—now enabling those drawn of the Father to "present their bodies living sacrifices, holy and acceptable to God, their reasonable service."—Rom. 12:1.

During this age, he accepts, therefore, as part of his own sacrifice, the offering of the church. This enables this class, as referred to by the Apostle (Col. 1:24), "to fill up that which is behind of the afflictions of Christ for his body's sake, which is the church." Thus, suffering with him in this present time, they will shortly be glorified with him in his kingdom as his bride.

To recapitulate: The ransom-price is one thing, and the sin-atonement made with that ransom-price is quite another. The ransom-price for all was provided by our Lord in the work finished by him at Calvary. The appropriation of the ransom-price is two-fold:—

(1) In this age, for or on behalf of, the church.

(2) In the coming age, for the sealing of the New Covenant with Israel, which will be open for acceptance by all the families of the earth—all nations.

The Atonement, so far as God is concerned, all proceeds from the ransom-price provided at Calvary. The first application of that price was made after our Lord ascended up on high, when he appeared for us, his church. The second application of the ransom-price will be at the close of this age, when, as the Great Priest, he will mediate the New Covenant with the House of Israel and the House of Judah. This covenant is different from the covenant under which the church is developed, namely the Abrahamic Covenant, which has no mediator, and which is a covenant of sacrifice, while the New Covenant is a covenant of restitution, to return man to his original condition of perfection.

SENNACHERIB TURNED BACK

JULY 2.—Isaiah 37:14-38.

"God is our refuge and strength, a very present help in trouble."—Psa. 46:1.

In a previous study our attention was drawn to the good King Hezekiah of Judah, his zeal for the Lord and the notable Passover celebration which he brought about and the overthrow of idolatry following. Our present study relates to him at a later period in his reign. The Assyrian empire to the north and east, with its capital at Nineveh, had become great and powerful and threatened to become the first Universal Empire.

Before Hezekiah came to the throne of Judah his father entered into a treaty whereby peace was secured by the payment of an annual tribute. Egyptians, Philistines and Sidonians urged Judah to join them in the confederacy by which they hoped all might regain their liberty from the Assyrian yoke. Urged by his people, Hezekiah joined this confederacy and stopped the tribute money—contrary to the Lord's admonition through the Prophet Isaiah. The measure was popular, and the king did not seem to realize how fully the Prophet represented the Lord in the matter. He should have remembered that Israel was under a special covenant with the Almighty by which he was their sovereign, their king, and the arbiter of their destiny. The error was allowed to work out a serious penalty for the disobedient, but when the king and the people repented and gave evidence that the lesson had been learned Divine mercy came miraculously to their assistance, as we shall see.

SENNACHERIB THE CONQUEROR

The King of Assyria, with a large army, took the field. Knowing the difficulties of a siege of Jerusalem, he did not begin with it, but passed down the Mediterranean coast, overthrowing the Sidonians and Philistines, to Joppa and farther south; and then eastward to Lachish, a fortified city of Judah. The whole country was filled with fear, as nearly forty cities of Judah, one after the other, fell. King Hezekiah and his counselors resolved to avoid, if possible, a siege of war, and sent ambassadors to King Sennacherib apologizing for their temerity in refusing the tribute money and asking what compensation would satisfy him.

The penalty was a heavy one, amounting to nearly one million dollars, which at that time was a much larger sum than it would be today. The payment of it required the removal of much ornamental gold from the temple, but it was paid over and the release granted. The successful Sennacherib, about to attack Egypt, rued his agreement with Judah, and, in violation of his compact, his general appeared before Jerusalem

and demanded its surrender. Loudly did he proclaim the victories already achieved and warned the people of Jerusalem not to trust in their God for deliverance, telling them that other peoples had trusted in their gods and that all had failed before Sennacherib.

Fear prevailed in Jerusalem. The king and his counselors were not only fearful of war and captivity and the loss of their all, but they dared not trust the people lest they should surrender and open the city gates. Then it was that the king and his advisors and the people sought the Lord in prayer.

The Lord was waiting to be gracious, as He always is to those who are his true people. He delayed, however, to give the word of comfort, until the necessities of the case had humbled the people and taught them a lesson of faith and dependence upon their God. Then came the answer of the Lord, the prophecy that the King of Assyria should not come into the city nor shoot an arrow there, nor even come before it with shields, nor cast up embankments of siege, but that the Lord would defend the city as his own. Doubtless the prophecy seemed strange to the people. By what miracle this could be accomplished they could not think. The lesson to us is that:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

A HUNDRED AND FORTY-FIVE THOUSAND SLAIN IN A NIGHT

Isaiah briefly and poetically declares that the angel of the Lord smote the camp of the Assyrians, without explaining in what manner. We remember the statement of the Scriptures that wind and fire and lightning may be the Lord's messengers or angels. Quite probably, in this instance, the messenger of death may have been a malignant form of fever said to prevail at times to the northeast of Egypt; but it matters not to us what messenger the Lord used to turn back the Assyrian hosts.

The lesson for us is to note the divine power which overrules, orders and directs, so that all things shall work together in harmony with His will. It was not his will that Assyria should become the first universal empire. That honor was reserved for the kingdom of Babylon, a century later—at exactly the proper time when God was prepared to withdraw his own typical kingdom, of the line of David, from the earth—to be "overturned, overturned, overturned" until the Messiah should come.

The lesson to the Christian is that we should keep right with God, abiding under the shadow of the Almighty; and that so doing, all things shall work together for our good.

"THE ENEMY MELTED LIKE SNOW AT THE GLANCE OF THE LORD"

The story of Sennacherib's defeat by the angel of the Lord has been put into verse by one of our great poets, Byron, as follows:—

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming with purple and gold;
Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen.

"Like the leaves of the forest which autumn hath blown,
That host on the morrow lay withered and strown;
For the Angel of Death spread his wings on the blast
And breathed in the face of the foe as he passed.

* * * * * *

"And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow at the glance of the Lord."

SOME INTERESTING LETTERS

PRAYER AND TESTIMONY MEETING

Dear Pastor:—The matter of a topic for the Wednesday evening testimony meeting was brought up at our Board meeting recently. It seems to some of us that it would be fine if we could have a topic suggested in THE WATCH TOWER, so that all would be considering the same topic, and so that, wherever we might be, we would know what the topic is.

Some suggested your sermon-text as the topic, but so many do not get the sermon until after Wednesday, that it hardly seemed best. Others suggested the MANNA text for Wednesday as the topic. We hope that in due time you may have some plan for a general topic, if it seem best to you, and the Lord's will in the matter. Yours in the Redeemer, R. H. BRICKER.—Pa.

IN REPLY

We have had many suggestions relative to the advisability of unanimity of topic for these meetings. We take this opportunity of reiterating the counsel offered in STUDIES IN THE SCRIPTURES, Volume VI, namely, that we know of no meetings more helpful than the testimony meetings, where they are properly conducted, and after the friends have had about a month's experience with them. Testimonies as to one's conversion years before, or as to how one first received the knowledge of the truth, may be very good in general conventions, etc., but such testimonies we certainly believe very tedious and tiresome in a weekly class. It would be tiresome also for the friends to tell you what they ought to do and what experiences they ought to have. What is desirable and refreshing is crisp, up-to-date testimonies touching the events and experiences of the preceding week. Such meetings tend to make all of the classes holding them more attentive to note the providences of God and the lessons of life daily and hourly. Thus more valuable experience is gained daily than when such things are passed by with little or no attention.

We recommend this plan for Wednesday evening and that Thursday's MANNA text become the topic for each new week ending with the Wednesday night meeting.

There is nothing in the nature of a bondage in this suggestion. But those who approve might accept it, and those who do not approve may do otherwise. It is the affair of each class. It would be, however, very nice to know, not only that the vow and its prayer daily draw all of the Lord's people close to the Mercy Seat, but also it would be pleasant to know that all are thinking of God's providences along the same lines each week.

Dear Brother Russell:—

I have been seeing some of the truths for about seventeen years, but did not have an understanding heart, I suppose, or else the sacrifices were too great. But our Heavenly Father allowed me to see the imperfection of human love and happiness away from him, and now the eyes of my understanding are being opened that I may understand his blessed Word.

I symbolized my consecration unto death last month, and we have started a little class up here in Doylestown. I am enclosing some clippings on the use and abuse of narcotics. I gather from 1 Cor. 8:13, that we should not stumble or offend any of the brethren and that must apply to all matters.

You can see from the clippings how scientists are classing caffeine with the harmful, nay, dangerous narcotics.

We should be so glad to have an article in THE TOWER on the subject of abuse of such things as coffee: "and every man that striveth for the mastery is temperate in all things." (1 Cor. 9:25) This seems to me to include even the very small sacrifices of our daily life, if the things sacrificed are in any sense harmful.

Yours in the Blessed Redeemer, E. J. HAYMAN.

Dear Brethren:—

Please find enclosed $1, for which send THE WATCH TOWER. I received a copy of the issue of the 15th of last January, from which kindly date my subscription.

"The Divine Plan of the Ages," the New Testament, and a few copies of THE WATCH TOWER which you have sent me, have been of more service than all of the preaching I ever listened to.

I have been called a skeptic and an infidel for forty years, but, when the kind of light we had is considered, it is no wonder the world is full of skepticism. Give me light! more light!

Very respectfully yours, W. M. BURKE.

Beloved Pastor Russell:—

I have been thinking over the article in the January 1 TOWER, "Was the Alarm Clock Right?" Does it really matter to any of those who are striving faithfully to carry out their consecration vow? All I have of real solid truth, I gratefully acknowledge has come through that faithful Watch Tower Bible and Tract Society which God raised up to feed his flock with meat in due season. Who can shut their eyes to the rapidly fulfilled prophecies of the holy prophets, our dear Savior and the apostles? Is not Daniel's prophecy alone sufficient warning to the household of faith to set their house in order? But apart from the vast amount of evidence we have of the near close of the

Gentile times, I think the "Shaking among the dry bones of the House of Israel" would alone be sufficient to prove that the time is at hand. It was necessary that the Lion of the tribe of Judah should be able to take and open the Book and loose the seven seals thereof, for to him was committed the task of carrying out the divine plan. But as far as the little flock is concerned, it is not necessary that they should know the exact hour of the closing of the Gentile Times. Surely, enough of the precious present truth has been revealed to awaken even the dullest believer.

We are to live by faith, and our faithfulness in this matter may be one of the tests of our faith. Who, I would ask, could read the parable of the ten virgins, and not see its application to the time in question? They all slumbered and slept, but at midnight there was a cry made, "Behold the Bridegroom!" Only the five wise virgins who took oil in their vessels with their lamps were ready at the sudden call to follow the Bridegroom, and went in with him to the marriage. Undoubtedly the attitude of every true child of God is one of prayerful watchfulness. The sealing in the forehead has been ample to all who are earnestly seeking to be overcomers through the blood of the Lamb. God's wonderful plan of salvation, as shown in the STUDIES, is sufficient for all those who have by divine love been called and chosen and are faithfully striving through the merit of Jesus to be honored, and we have our Heavenly Father's promise that the adversary shall not be able to pluck them out of his hand.

Oh, how many have reason to thank God for the wonderful help they have received through the STUDIES, THE WATCH TOWER and all the other helps to the footstep-followers of our Redeemer!

Beloved Pastor, may the dear Lord continue to make you a blessing to his church until your work is finished, and you hear the "Well done, good and faithful servant, enter thou into the joy of thy Lord," is the prayer of your humble fellow-servant in Jesus.

The enclosed $10 is for use in the harvest work, to be used in whatever way you think best. It comes in grateful acknowledgment of the blessed hope gained through the STUDIES and the other helps, and with an earnest prayer that our Heavenly Father will guide and strengthen you through the coming year as in the past, and continue to make you a blessing to the household of faith through our precious Redeemer. JOHN MCCARTHY.

"O GLORIOUS DAY"

"Thou hast been faithful—
Thou hast borne the cross,
The thorns have pierced thy feet;
But now the night is past—
The day has come—bright,
Glorious day of endless joy and love.
The trial time hath proved thee true
And thou art safe, Beloved,
In thy Father's home.

"O glorious day, for thee we long!
We will be faithful, with the
Burdens bear, sustained by grace divine.
In meek submission to thy holy will;
Dear Lord, by faith we clasp thy hand
As side by side we tread the narrow way,
And wait—for it will surely come—
Some day, some dear, sweet day;
Oh, tarry not too long!"

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ACCEPTABLE TO GOD

"Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."—Psa. 19:14.

How beautiful in the sight of right thinking men is a well-balanced, self-possessed and disciplined character! And in contrast with such, how unlovely are the undisciplined and ungoverned—the selfish, the unjust, the unkind and the violent-tempered! Naturally, the one awakens in us emotions of pleasure and admiration, and the other, of pain. And if such is the appreciation of virtue and the abhorrence of the lack of it among men who have lost much of the original image of God, with what a keen appreciation must they be observed by a pure and holy God!

Men of the world who have no personal acquaintance with God have no special thought as to how they appear in his sight; but with what carefulness should those who love him and who value his approval study to conform their conduct to his pure and holy mind! True, all who are "begotten again," notwithstanding their imperfections and shortcomings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers them; but the measure of their acceptableness to God, even through Christ, is only to the extent that, while availing ourselves of his imputed righteousness, they are earnestly striving to attain actually to the standard of perfection. By so doing they manifest their real appreciation of the divine favor.

With what confusion and chagrin would one be covered who, in the midst of a fit of violent temper or an unjust or mean transaction, unworthy of his dignity or his profession, should be suddenly surprised by the appearance of a beloved friend of high and noble character! And yet, the eye of such a One is ever upon us. And only to the extent that we dismiss this thought from our minds, or else that we undervalue the Lord's opinion and approval, can we allow the evil propensities of the fallen nature to run riot.

"WHEREWITHAL SHALL A YOUNG MAN CLEANSE HIS WAY"

Realizing the downward tendency of the old nature, how constantly should the above prayer of the Psalmist be in the minds of God's consecrated children! But how, one inquires, may the difficult task of subduing the inherent depravity be accomplished? It is hard for one, particularly under exasperating circumstances, to control a hasty or violent temper, for another to bridle a gossiping tongue; and especially if the trials of life to some extent put their colored glasses on the eyes. And then what a host of inherent weaknesses there are, which every one of God's true children realizes and knows that he must strive against, if he would be acceptable with God! The thoughts of our hearts are not manifest to fellow-men until we express them in words or actions; but even the very thoughts and intents of the heart are all open and manifest to God. What a comfort to the honest-hearted!

The Psalmist repeats this inquiry, saying: "Wherewithal shall a young man cleanse his way?" and then replies, "By taking heed thereto, according to thy Word." Then he frames for us this resolution: "I will meditate on thy precepts and have respect unto thy ways; I will delight myself in thy statutes; I will not forget thy Word." (Psa. 119:9, 15, 16) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, but, in addition to these, by careful, painstaking heed, by systematic and diligent effort at self-cultivation, by care and perseverance in weeding out evil thoughts, and by diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful words and deeds.

But observe, further, that this heed or care is to be taken, not according to the imperfect standard of our own judgment, but according to God's Word. The standard by which we test our lives makes a vast difference in our conclusions.

The Psalmist further commends this standard to us, saying: "The law of the Lord is perfect, converting the soul. [That is, if we take need to our ways according to God's law, it will turn us completely from the path of sin to the path of righteousness.] The testimony [the instruction] of the Lord is sure, making wise the simple [the meek, teachable ones—clearly pointing out to them the ways of righteousness]. The statutes [the decrees, ordinances and precepts] of the Lord are right [the infallible rules of righteousness], rejoicing the heart [of the obedient]. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean [not a menial, servile fear, but a noble fear, begotten of love—a fear of falling short of his righteous approval], enduring forever. More to be desired are they [the law and the testimony of the Lord]

than gold; yea, than much fine gold; sweeter also than honey and the honeycomb.

"KEEP BACK THY SERVANT FROM PRESUMPTUOUS SINS"

"Moreover, by them is thy servant warned [concerning the dangers by the way and the snares of the adversary, and concerning everything which is calculated to discourage, or to hinder his growth in grace], and in keeping of them there is great reward. Who [in the use merely of his own fallible judgment and without the standard of God's law, can understand his errors [can rightly judge himself]?"

But when, as we measure ourselves by this standard, we detect and deplore our shortcomings, let us remember the Psalmist's prayer: "Cleanse thou me from secret faults"—thus supplementing our efforts by our prayers—Psa. 19:7-12.

But there is still another part of this prayer, which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Let us consider what kind of sins would be presumptuous sins. To presume signifies to take for granted without authority or proof. A presumptuous sin would, therefore, be taking for granted and asserting as truth something which God has not revealed, or the perversion of what he has revealed. To claim and hold tenaciously as a part of God's plan any doctrine, merely on the ground of fallible human reason and without divine authority, would therefore be a presumptuous sin.

Of this nature is the sin of those who malign the divine character by boldly teaching the blasphemous doctrine of eternal torment without warrant from the Scriptures, and in direct contradiction of them. And there are many other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting—"Then shall I be innocent from the great transgression"—evidently, the sin unto death referred to by the Apostles also. (1 John 5:16; Heb. 6:4-6; 10:26-31) Such a sin would be that of presuming upon the love of God to bring us salvation, even though we should wilfully refuse it through the channel which he has appointed—the precious blood of Christ, shed for our redemption.

"BLESSED IS THE MAN WHOSE DELIGHT IS IN THE LAW OF THE LORD"

Well, indeed, may we pray and strive to be kept back from presumptuous sins—sins of pride or of arrogant self-will which does not meekly submit to the will of God! Let us, beloved, beware of the slightest tendency toward pride and self-will, or the disposition to be wise above what is written, or to take for granted what God does not clearly promise. "Then," indeed, if we watch and strive against the very beginning of that proud and haughty spirit which surely presages a fall, we shall be "innocent from the great transgression."

"Blessed is the man whose delight is in the law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psa. 1:1-3) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more beautiful and commendable both to God and to our fellowmen; and in harmony with this habit of the mind the acts of life will speak.

The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes—better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden-spot of earth, where every virtue and every grace will have ample room to expand and grow.

It will not only thus favorably affect the individual and the home-life, but it will go out into the avenues of trade, and truth and fair-dealing will characterize all the business relations; and thus will God be honored by those who bear his name and wear the impress of his blessed Spirit.

While the heights of perfection cannot be reached so long as we still have these imperfect bodies, there should be in every child of God very perceptible and continuous growth in grace, and each step gained should be considered but the stepping-stone to higher attainments. If there is no perceptible growth into the likeness of God, or if there is a backward tendency, or a listless standstill, there is cause for alarm.

Let us constantly keep before our eyes the model which the Lord Jesus set for our example—that model of the complete fulfilment of the will of God, in which the whole Law was kept blamelessly. Let us follow his steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the divine approval now, and the glorious reward of divine favor in due time.

THE REWARDS OF SACRIFICE

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

Nowhere in the Scriptures are we commanded by the Lord to sacrifice our earthly rights and privileges. The divine commands end at the line of justice. In other words, justice and righteousness are one and the same thing. Sacrifice, self-denial, taking up the cross to follow Jesus, are all propositions away beyond the divine law. The Law Covenant proffered a perpetuation of human life to all who would fulfil its requirements. None of the Jews, with whom that covenant was made, were able to fulfill those requirements, except the One who came from above and for whom was provided a perfect human body, which enabled him to keep the requirements of the Law Covenant, entitling him, therefore, to everlasting earthly life.

The new Law Covenant, under the antitypical Mediator, will offer the same reward of everlasting human perfection to all who will fulfil its requirements. Its superiority over the first Law Covenant will consist in its having a better Mediator, capable of helping mankind fully out of condemnation, death and weakness and authorized so to do because of the merit of his "better sacrifices."

But while Jesus, born under the law, was obligated to the conditions of that covenant and fulfilled them and through them had a right to everlasting earthly life, he did more. He sacrificed that earthly life—laid it down—permitted sinful men to take it from him without resistance, although he had the power to call for legions of angels for protection. This was his sacrifice. He did not sacrifice sinful weaknesses, for he had none. He sacrificed perfect life and all his legal rights and privileges. His reward for so doing was exaltation from the human nature to the divine nature—far above that of angels, principalities and powers. (Eph. 1:21) Thus exalted, he has the human rights (which he never forfeited) to give Adam and his race—their ransom-price. These he will give to them in the end of this age, applying them to the sealing of the New Law Covenant, under which Israel and all mankind may be restored to all that was lost through the first man's disobedience. Meantime, the glorified Redeemer uses that sacrificial merit (which he intends to give eventually to the world) to cover (imputatively) the blemishes of those of the household of faith who may hear the divine call (and accept the same) to follow in the footsteps of Jesus—to sacrifice and suffer with him in the flesh, that they may be glorified and reign with him on the spirit plane beyond the veil.

SIN-OFFERING SACRIFICES ACCEPTABLE DURING THE GOSPEL AGE ONLY

Throughout this Gospel age the Law Covenant has continued upon the Jews only, the remainder of the world being without any covenant with God and waiting for the "times of restitution" under the New Law Covenant of the future. (Acts 3:19-21; Jer. 31:31-34) It is during this time (the Gospel age) that God draws and calls a certain loyal class and gives them an opportunity of sharing with their Redeemer in sacrificial death. The faithful will be counted his members or his bride or joint-heirs in his kingdom of glory and honor and immortality. All men, in proportion as they know the divine will (what is just, from the divine standpoint), are correspondingly in duty bound to fulfil that righteous requirement or Law of

God to the extent of ability. But those desirous of following in the footsteps of Jesus are shown what they can do more than justice; but they are not commanded to do more. All sacrificing is a privilege, not a duty, not a command. In harmony with this, St. Paul writes, not commandingly, but entreatingly, "I beseech you, brethren, . . . present your bodies living sacrifices." He did not command this. To have made it a command would at once prevent the opportunity of sacrifice. What we sacrifice is something that is not commanded. Whatever is commanded of God is obligation and not sacrifice.

The ancient worthies presented their bodies, laid down their lives, renouncing earthly rights, but they did not sacrifice. Why? Because it is one thing to kill and another to have the slain creature accepted of God as a sacrifice. God did not call for human sacrifices prior to Jesus' sacrifice of himself. God was unwilling to accept imperfect, blemished creatures at his altar. They might lay down their lives, but he would not count them sacrifices. Jesus was accepted as a sacrifice because he was perfect and his followers, since Pentecost, have been acceptable as sacrifices, because they are perfect—made so by the Redeemer's imputation to them of a sufficiency of his merit to compensate their blemishes.

Thus this Gospel age is called the "acceptable day (or time) of the Lord," because, during this Gospel age God is willing to accept a predestinated number as joint-sacrificers with Jesus. But as soon as that predestinated number shall have been completed the acceptable time will immediately end. No more presentations will be accepted as sacrifices—the antitypical day of atonement will have ended.

But suppose that some should present themselves after the close of the acceptable time; what would be their status and God's dealing with them?

Since God is unchangeable, we must assume that he would always be pleased to have his creatures devote their lives wholly and unreservedly to the doing of his will, as he was pleased with the faithfulness of the ancient worthies to lay down their lives before a covenant of sacrifice was in force. We may reason that as God has promised human perfection to those ancient worthies who laid down their lives, he would be willing similarly to reward any who might follow the same course after the completion of the church—after the ending of the acceptable time of sacrifice.

Quite likely, therefore, there will be some in the end of this age who, although faithful unto death, will not have been begotten of the holy Spirit and not attain the spirit plane of being in the resurrection, but who will come forth members of the same class as the ancient worthies, who were developed before this age began.

THE PRESENTATION OF ONESELF ALWAYS A REASONABLE SERVICE

In view of these facts our advice to all who love the Lord and who desire to be in complete fellowship with him is the same message that has gone forth throughout this age—"We beseech you, brethren, by the mercies of God, present your bodies living sacrifices." We cannot now assure them that, after presenting themselves as sacrifices, God will accept them as such and grant them spirit-begetting to a new nature; but we can assure them that it will be their reasonable service and that God always gives large rewards to those who manifest their faith and loyalty towards him and his cause. We can tell them, too, that, to our understanding, the Scriptures teach that the ancient worthy class (of which they may be a part if they fail to be accepted to the new nature) will be highly honored of God, perfect on the human plane and made "princes in all the earth." We can assure them that, to our understanding, these princes will have a glorious precedence over the remainder of mankind as the special representatives of the invisible Messiah class for a thousand years. We can assure them that, to our understanding, after participating in that glorious work, these princes will be uplifted at the close of the Millennium to the spirit plane of being—as part of the antitypical Levites.

Since none can know when the elect number will be fully completed, all should be alike anxious to lay down their lives in the service of God and of his truth. To say that we would refuse to serve because any uncertainty would prevail in our minds respecting the character of our reward would be to show our unworthiness of any favor of God, for, to be acceptable to him, our service must not be rendered to obtain the reward, but to serve righteousness and to please God! "I delight to do thy will, O God"—everything written in the Book. Hence at Memorial season all of the consecrated should manifest their love, loyalty, obedience, faithfulness, by symbolizing the Redeemer's death and symbolizing also their own desire to share in the sufferings of Christ as parts of the "broken loaf" and as participators in the cup of his suffering.

As to how much we should expect for our children is another matter. It is not for us to say at how early an age the children might demonstrate loyalty to God and to the truth in a manner pleasing and acceptable to God. Those who are parents should, in all reasonable ways, by example and precept, illustrate and exemplify their appreciation of the privilege of the Lord's service—even unto death. Furthermore, their children should be instructed weekly and, if possible, daily, in respect to the different features of the truth, that they may receive as much as possible. God knows whether a child of even tender years and short mental and heart development might not present himself in an acceptable manner. Parents, therefore, should do their best by their children and leave the results with the Lord, with full satisfaction with whatever may be his wise, just and loving decision for them, either on the earthly or on the heavenly plane. We are to remember, however, that none can enter either of these planes of instantaneous perfection in the resurrection unless his trial be finished successfully in the present life and by passing into death. The remainder of mankind, however, as already shown, will then have glorious opportunities and possibilities before them.

THE WORK OF GRACE IN THE HEART

"The love of Christ constraineth us."—2 Cor. 5:14.

The word constrain has the double thought of drawing together, holding together. The Apostle had been recounting his own activities in the Lord's service, and had stated that with some his course seemed to indicate an unbalanced mind. He explained that this was not so; that he had a sounder mind than ever before. He felt himself bound to Christ, constrained by love of Christ to love him and all who were his with a pure heart.

Why should this love constrain? For this reason: If we reckon that all are dead, then all need the service of the Life-Giver; and if Christ died for all, and if we now have come to life through him, we should hereafter live not according to, or after, the flesh. We should give up the flesh entirely and live the new life which we have received from Christ. St. Paul would say, I am not mad; but I am so closely drawn to Christ that I have the same sympathetic love for others that he had. As he had laid down his life for the brethren, so would I.

Our Lord's love was specially manifested toward his disciples, and chiefly toward those who were the most zealous and energetic—Peter, James and John having the particular love of the Lord. Similarly the church is thus instructed. There is no exhortation to lay down our lives in the service of the world, but specially for those of the household of faith. We see that the benefits of Christ's sacrifice are to reach the whole world of mankind, every member of Adam's race.

Assuming, however, that the Lord knew from the very beginning who would betray him, and that divine discernment would know all who would go into the second death, we could not think that the Lord would do anything on their behalf. In other words, the blessing of God is only for the "Israelites indeed." Only those who will come into harmony with him will have the rich blessing and favor of the Lord. These are included in the redemptive work, not because of anything in themselves, but because of the love of the Lord, which is broad enough and deep enough for all who will receive it. But God cannot love wicked characters. His blessings are only for those who are his children now, or who will be, under the blessings and privileges which he later on will grant. It is our duty to bless all to the extent of our ability.

THE CHIEF OBJECT OF OUR TRAINING THE DEVELOPMENT OF LOVE

The work of grace for the church during this Gospel age is the transforming of our perverted characters and the re-establishing of them in the likeness of the divine character, Love. Whoever fails to attain this transforma-

tion fails to attain God's will concerning him, and must, necessarily, fail to win the prize set before us in the Gospel. We are, to begin with, very poor material out of which to form likenesses of God's dear Son. We were "children of wrath, even as others." (Eph. 2:3) The original likeness of God, possessed by Father Adam before he transgressed, has been sadly lost in the six thousand years intervening. Hence, instead of finding ourselves in the divine likeness of love, we find that we were "born in sin and shapen in iniquity" to such a degree that instead of love being the natural, ruling principle in our characters, it is in many instances almost entirely obliterated; and what remains is largely contaminated with evil, self-love and carnal love—perversions which are in direct antagonism with the wholly unselfish love which is the essence of the divine character.

"This is life eternal, that they might know thee, the only true God"—the God who is love. (John 17:3) To know God means more than to know something of his loving Plan and character; it means to know God in the sense of personal acquaintance and intelligent appreciation of his character; and no one can have this except as he partakes of the Spirit of God, the spirit of holiness, the spirit of love. And this spirit of holiness and love cannot be acquired instantly; it is a growth; and its development is the chief business (and should be the chief concern) of all who hope to know God in the complete sense which will be rewarded with life eternal.

But since our transformation of mind or will is not accompanied by a physical transformation, or restitution, it follows that so long as we are in the flesh we shall have to contend against its inherited weaknesses and disposition to selfishness and sin. But this sharp and continual conflict not only selects a special, overcoming class, but serves to develop the desired character more quickly than will the more easy processes of the Millennial age. In consequence, while it will require nearly a thousand years for the world's perfecting, the perfecting of the saints in character may be accomplished in a few years, under the special training of sharp discipline and the special course of instruction designed for the "little flock." But whether in a few years or many years, and whether with little or much friction with adversity, the transformation and polishing of character must be accomplished. This love-likeness of our wills to the will of God is the end to be sought, if we would finish our course with joy and with good hopes for the eternal glory.

WE MUST LEARN THOROUGHLY THE LESSON OF LOVE

If we possess the love of God in our hearts it will rule all the affairs of our lives and will make us Godlike in thoughts, actions and words. In the school of Christ, the great lesson which the Master is teaching us day by day is the lesson of love, which we must learn thoroughly if we would attain "the mark for the prize of our high calling."

In the school of Christ, all the instructions of the divine Word and providences are intended to develop our hearts and influence our conduct in harmony with the lines of love. While the fruits and graces—meekness, gentleness, patience, etc.—are manifestations of the Spirit, yet the holy Spirit must be present before these manifestations could appear at all; and while the spirit might be perfect, its manifestations might be imperfect. The vine may be good, but for a season the grapes will be immature. So with these graces of the Spirit. They are outward manifestations of the inward condition of the heart, which may attain perfection before these graces are perfect. Indeed, these graces may never be perfect on this side of the veil.

At the moment of making consecration, before we had borne any fruits of the Spirit, we were not at the mark of perfect love. We were consecrated and had the right spirit, so far as we had knowledge. But we had not a sufficiency of knowledge to recognize what would be expected of us. For this we needed some development, some instruction in the school of Christ. The knowledge of what it would cost to follow Christ came gradually. If the will kept up with the knowledge, one would reach the mark of perfect love in the heart. The manifestations of the graces of character which this condition of heart produces may never be fully perfect in the present life, but only when we have the perfect bodies. The heart which shall have reached this condition will be in perfect tune with the conditions which will obtain on the other side.

"BY THEIR FRUITS SHALL YE KNOW THEM"; YET PERFECTION IN THE FLESH IS IMPOSSIBLE

We must recognize each other, in the good professions which we make to each other and in the evidences of these professions which are manifest. As a gardener might go to his vine and look through the different branches for grapes, so the Lord knows whether the heart is in the proper attitude to bring forth fruit. Of those who have openly professed a thorough consecration to the Lord, all those whose lives do not contradict their profession, and who are walking, not after the flesh, but after the Spirit, may be known and recognized by us in the same way by which they recognize us. "By their fruits we shall know them"—by the outward obedience, but not by the full fruit-development. We know each other, therefore, not by the full development of the fruits, but by the measure of the obedience and striving to obey the Lord.

Absolute perfection would mean perfection of thought, word and deed, which is not our condition at the present time. The most that any of us can have now is perfection of love in our hearts; that is, a perfect love for God, for the truth and for the brethren. Perfect love leads to sacrifice. "If ye love me, keep my commandments." (John 14:15) Those who have perfect love will fulfil their sacrifices. But at any time one may pass from the stage of perfect love to that of alienation and opposition. The person might come into such a condition of heart that the fervency of his love would become cool. Gradually he would become estranged from the Lord, and might become identified with the "great company" class. Then, if the chastisements of the time of trouble did not lead to a thorough reformation, he would pass on to the second death.

After Love's provision of the Lamb of God (the ransom-price for all mankind laid down by him, and the imputation of his merit to the church, all the various steps for our deliverance from sin are along the line of developing us in the character of love, the character of God, which alone, according to the divine standard, will make us acceptable before the Father and bring to us his grace of everlasting life. How important, then, that we should be "taught of God" and develop this character!

The work of grace for the world, during the Millennial age, will be to make known to all mankind the gracious character of God and his provision for the salvation of all; and to transform all who are willing, from the depravity of sin to perfection of character—love; making mankind once more images of God. This transformation of their wills, accompanied by a gradual physical transformation, will remove from them all the blemishes of sin and all hereditary inclinations thereto and leave them in the likeness of God, with a recollection of the undesirability of sin and its evil consequences.

A GODLY YOUNG KING

JULY 23.—2 Chron. 34:1-13.

"Remember now thy Creator in the days of thy youth."—Eccles. 12:1.

King Manasseh of our last lesson had a bad son, Amon, who reigned but two years, and was murdered by his courtiers in his own palace. His son, Josiah, the central figure of today's study, became king in his eighth year. By the time he was sixteen his heart had begun to seek after and to desire to serve the Almighty God. By the time he was twenty his religious convictions were so deep and fixed, and his authority as a king so in his own hand that he dared to begin the work of reformation. The idols and their temples and groves for idolatrous worship were destroyed. The valley of Hinnom, as already suggested, was desecrated and made a dumping-place for the offal of Jerusalem.

The temple of the Lord was repaired and cleansed of all its idolatrous defilements, and worship and praise therein to the Almighty, was restored. More than this, the king extended his influence for the destruction of idolatry into what was once the territory of the two tribes, north of his kingdom.

MISTAKE TO ASSUME THAT WILD OATS MUST FIRST BE SOWN

What a force there is in our text, "Remember now thy Creator in the days of thy youth"! What a great mistake some parents make in assuming that their children must have an experience in "sowing wild oats" before they will be prepared to appreciate righteousness and become its servants! This thought is reflected upon the minds of the young,

both male and female; rarely do they seek to live by a higher standard than that expected of them by their parents or guardians. We have known saintly mothers to unintentionally lay snares for the feet of their children by introducing them to ways of the world in which they themselves would not walk. Their expressed sentiment was, "I must not put upon these children the weight of the cross, nor expect of them saintship; if ever they become truly consecrated saints of God they will then know the trials of the 'narrow way' and have plenty of them."

Alas! such Christian mothers have failed to grasp the situation properly. They have failed to realize that, at the present time, there is no real happiness in the world except in the "narrow way." The "broad road" of self-gratification, pride, lust, sin, selfishness, is indeed a beautiful picture at a distance, but the picture is a mirage—it can never be reached—it is a delusion. The millions of those who throng the broad road of selfishness, pride, etc., are all bent on pleasure, seeking it with all their might; but how many of all the millions on that road have found pleasure? We hold that they are merely pleasure-hunters and not pleasure-finders; we hold that the only real pleasure and substantial joy in the world is to be found in the narrow way of self-sacrifice—in the footsteps of the great Teacher—in taking up the cross to follow him—in laying down life as he laid down his—in "suffering with him that we might also reign with him"—in being "dead with him that we might also live with him."

Of those who enter the broad road, few ever turn to the narrow way. Parents, friends, Christians have given them the misunderstanding that the broad road is the one of pleasure and happiness. When they find it the reverse they naturally think that the narrow way must be much less happifying, much less desirable.

A CERTAIN SIMPLICITY AND HONESTY IN THE MIND OF EVERY CHILD

Of the few who do find the narrow way after having walked in the broad road their plaint is, "Oh, why did I not earlier find the way of the Lord, the way of truth, joy, peace and happiness!"

Notwithstanding the depravity with which all are born, there appears to be a certain simplicity and honesty in the mind of every child. It is that principle which must be used by teachers and helpers in general, if the child is led in the right way, by which he would most quickly attain a relationship and harmony with his Creator; nor is it necessary always that there shall be a preceptor. At times, under God's providence, the message from on high reaches the heart, and draws it with seemingly little resistance. The hollowness of life is perceived, the need of wisdom from on high is recognized, and perhaps by the servant, perhaps through parental instruction, perhaps through the counsels of a friend, perhaps by a tract or a book, the young heart is shown the way of wisdom and is pointed to the Lord and to the narrow way.

We are to remember that the will is the real director of our destiny, under divine providence, and that it is all-important to have the will rightly directed and established. Many a one is in the broad road of sin and selfishness—away from God today—who has in his makeup many good qualities entirely out of sympathy with his position and course in life. But without the will to guide, to lead, he goes downward. Similarly there are some on the narrow way who have many physical, mental and moral blemishes of heredity continually drawing them toward the broad road, but who are kept in the narrow way of the Lord, not by the self-will of the flesh, but by the power of a renewed will. How important, then, the proper directing and fixing of our wills in youth! How much greater blessing we may enjoy in the present life, and how much more adequate preparation we may thereby have for the future life!

King Josiah of today's study is an example of the proper course for every young person to take. First of all, the heart should be given to the Lord in the days of youth, before the evil days and evil experiences have come; before one shall have learned so much of evil that the remainder of life would not suffice to eradicate it. Then, like Josiah, when time shall bring us opportunities for the service of righteousness, let us be whole-hearted in our advocacy of the right and in our opposition to the wrong, and in everything show forth the praises of our God, with the motto, God first.

"STUDY TO SHOW THYSELF APPROVED"

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." —2 Tim. 2:15.

This text does not say, "Study the Scriptures," but "Study to show thyself approved"—study to know what God would approve. And yet it means, first of all, to study the Revelation he has made. Then, after having come to some knowledge of the Scriptures, we must meditate upon them and consider how the Word is applicable to all of life's affairs. Thus we would study the nature of everything that we come in contact with, as to whether it is good or evil. The word "study" here is used with very much the same thought as when the Apostle says, "Study to be quiet."

Evidently the central thought of this expression is the approving of ourselves to God, not to men. It is proper enough that we should have the approval of all good men and good women. But our study, primarily, should not be along this line. First, we should study to please God—to be approved of God. We notice that there is a contemplative study, such as David speaks of when he says, "I meditate upon thy law day and night"—to see how that law would work out its height and depth, its length and breadth of influence upon himself. And so the Apostle's thought here is that it should be our chief aim to please God.

"Rightly dividing the word of truth" would signify the proper application of the word of truth; the understanding of how and when and where it should be applied and what was the purpose and thought and plan of the divine mind in the giving of this word of truth, the word of God's message. Up to the advent of our Lord, God's Message had been given chiefly through the Old Testament Scriptures. Then God's message was attested by him who came from heaven. Additionally, our Lord left twelve chosen Apostles to be His special mouthpieces, to increase the word of truth, to increase the word of knowledge, to increase the word of explanation of the divine plan. Everything, therefore, that Timothy could recognize as being the Lord's message he was to give heed to. For instance, one part of God's message applies to the past, a part applies only to the Jews, still another part applies to Christians in the present life, and yet another part to their future hopes.

WE SHOULD HAVE CLEARER LIGHT THAN HAD OUR FOREFATHERS

And so, as we get the matter rightly divided before our minds, we get the true understanding, the special enlightenment needed in our day, and we are enabled to rightly divide the Word better than did our fathers, so that today we can see, as our fathers did not see, the teaching of God's Word respecting the "high calling" and "restitution"—the spiritual portion of blessing for the church and the human portion of blessing for the world. We also see something about the times and seasons—which apply to the church and which to the blessing of the world.

Thus, in our day, to rightly divide the word of truth necessitates the taking cognizance of everything that seems to be of the Lord and that throws any light upon the Word, and thus we may be able to "rightly divide" it. We must always bear in mind that in the Scriptures of the Old Testament "holy men of God spake as they were moved by the holy Spirit," and that the Lord also said of the apostles: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

We are not to forget that the Lord promised that he would guide his people in the way of the truth and show them things to come. We are to "study" to show ourselves approved—study the doctrine and endeavor to have our course of conduct harmonize with it—study to perform faithfully the duties of a loyal soldier of the cross of Christ.

The Christian soldier must study to perform even the smallest duty in a manner creditable to his calling; he must not permit himself to become entangled with other things which do not relate to his duties as a soldier and thus be side-tracked. The Christian soldier who turns aside to seek some personal, temporal advantage to the detriment of his duties as a soldier is to that extent an unfaithful soldier and likely to be drawn out of the ranks entirely.

"Study to show thyself approved." Study the Word; study yourself, that you may become well acquainted with yourself; that you may know your talents for service—in what direction they lie, and what are your weak points and how they may be guarded against—that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only "the foundation of God standeth sure"; that all other foundations are worthless and that all other theories must come to naught. But "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."—2 Tim. 2:19.

WE SHOULD STUDY TO MAKE OUR IMPUTED RIGHTEOUSNESS MORE AND MORE ACTUAL

There is much significance in the word "study" and it is important to note that this divine injunction is given to the church, to those who are believers in Christ and who have consecrated their lives to his service. Having been reckonedly cleansed from sin, we are to give all diligence to the work of studying to make this reckoned cleansing, this imputed righteousness, an actual thing, to the extent of our ability. It is purely of divine grace that we are reckoned righteous before we are actually so. Looking at our hearts and seeing in them, not only our good and honest intentions, but also our desire for righteousness and our efforts to become righteous in the way he would approve, God accepts the will for the deed. Accordingly, he counts us as righteous now and treats us as his children, since we have been redeemed from the curse and have accepted his gracious provision for reconciliation.

LET US STUDY TO SEE THAT OUR LIVES ARE AN HONOR TO THE CAUSE WE ESPOUSE

Let us, then, study our hearts to see that we are striving daily to cast out all the old leaven of sin; to be sure that we are not content to allow it to remain in us and work in us; otherwise we prove by our course that our love for righteousness is growing weaker. Happy are those who find that they are not merely working down the leavened mass occasionally and allowing it again and again to ferment, but are casting it out, by constantly resisting sin, by cleansing their thoughts, words and deeds with the truth and cultivating the blessed "fruits of the Spirit"—love, joy, peace, etc.

Only the studious find the way to divine approval and acceptance. Let us study to see that our lives are an honor to the cause we have espoused; that we abstain from even the appearance of evil; that we are circumspect in all our conversation, in our conduct—watching our thoughts, our lips, our lives. Let us study to be diligent in every duty, performing it with a ready mind and with joy and gladness of heart. Let us never lose sight of the fact that we are soldiers, and that as true soldiers we are to learn to "endure hardness."

A soldier has many trivial duties to perform and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meals, cleaning camp or building bridges for the army to pass over, as when he is fighting the enemy. Such things are incidental work, but are necessary and entirely consistent with his commission as a soldier and should not be regarded as entanglements and hindrances. These duties cannot be disregarded nor carelessly done without a measure of unfaithfulness.

WHATEVER OUR CAPTAIN HAS RECOGNIZED AND APPROVED IS PROPER FOR US

So with the Christian soldier. The routine of life—housework, shop work, daily toil, anything, everything, incidental to a proper and honest provision of "things needful" for ourselves and those dependent upon us for support, as well as for provision for the prosecution and care of the Lord's work—all this is a proper part of our engagement as soldiers of the Lord.

The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin with which to pay his Master's taxes and his own, as when proclaiming, on the day of Pentecost, the "raising up" and ascension of the Lord. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when at Mars Hill he preached Jesus and the resurrection. Whatever is done with a view to the glory and honor of our Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognized and approved, is proper work for us as soldiers and is not entanglement in the affairs of this life.

DIVINE JUSTICE AND MERCY

JULY 16.—2 Chron. 33:1-20.

"Cease to do evil; learn to do well."—Isa. 1:16, 17

Manasseh, the central figure of this study, was the son of the good King Hezekiah. Manasseh succeeded to the throne of Judah in his twelfth year—the bad son of a good father. This matter of good fathers and evil sons, and evil fathers and good sons was probably due, frequently, to the good or evil character of the mothers, as well as to the fact that the king, occupied with the affairs of state, could not give proper attention to the cultivation of his own children. Doubtless, there are exceptions to every rule, but it is impossible to avoid a certain amount of reflection against the parents in respect to every scape-grace child.

HOW FEW RECOGNIZE THE SACREDNESS OF PARENTAL RESPONSIBILITIES

Parentage is undoubtedly the highest and most important function of human life. Yet how few realize the sacredness of parental responsibilities! The Prophet inquires, "Who can bring a clean thing out of an unclean?" While admitting the inference that none of our race can possibly be perfect, we must admit also that in the parents reside great possibilities respecting the good or evil of their children. This responsibility should be felt in mating—before marriage. We are not urging that marriage should be put upon the same plane as stock breeding, and the finer sentiments disregarded; but we do claim that the spirit of a sound mind should be sought in connection with the most important contract of life, affecting not only the destiny and happiness of the pair, but also of their offspring.

Whoever will acquaint himself with the care exercised by the scientific florist and gardener for the obtaining of choice varieties of fruits and flowers and vegetables, will have reason to feel ashamed of the little attention that is paid to the attainment of proper ideals in respect to the human race—indeed, it is amazing that with the majority there is no ideal whatever; blind, brute passion alone is recognized.

The breeder of fine horses, dogs, cattle, etc., will explain how careful he is with the mother during the period of breeding—her health, her surroundings, all are considered, because all have to do with her offspring, yet these same breeders of cattle, horses, poultry, etc., seem to give little consideration to the condition of the wife, the mother of their own children, during the period of gestation. How strange that a horse-fancier realizes that the breeding mare will be benefitted by pictures of running horses and by seeing horses racing, and that as a consequence her foal will be more speedy and more valuable, yet fails to apply this principle to his wife!

Is it any wonder that children are born nervous and peevish when we know that the mother in bearing them was fretted and annoyed in a thousand ways? Is it any wonder that children are born to a heritage of passion, anger and lust, when we think of the experiences of their mothers which are thus impressed upon them? Surely all parents of reasonable judgment, understanding these matters, would lay proper foundations for character in their children—foundations upon which, subsequently, they would patiently, carefully and lovingly develop their children along the lines of the highest standards of righteousness and the beauty of holiness and loyalty to the Creator! But while this should be the endeavor of all, when could we hope ever to bring the world into a condition to desire and strive for such results? Never! Hope for the world would die were it not based upon the sure Word of the Lord, which promises mankind help from on High in the great kingdom of Messiah.

THE VALLEY OF HINNOM

King Manasseh reintroduced idolatry, built altars for the worship of Baal in the courts of the temple, used enchantments and communicated with evil spirits. The Lord permitted him to take this course and apparently the majority of the nation were swayed either to good or evil by the example of their kings. Thus the people were

made to err. The punishment for this course followed. The king of Assyria was permitted of the Lord to be the executioner of the punishment. He captured the city and took the king prisoner. The punishment for idolatry was not eternal torment, be it noted; that erroneous view came to us during the "dark ages." We are getting back to a better understanding of God and his Word.

After the king had been in captivity a while, his senses commenced to return to him and he began to learn his lesson. Thoughts of his good father, King Hezekiah, and the Lord's blessings upon him, surely came to his mind. King Manasseh repented, sought the forgiveness of the Lord and obtained it, and was restored to his own kingdom.

In connection with the king's idolatrous delusions, it is recorded in verse six that he "caused his children to pass through the fire in the valley of Hinnom." That valley lies just outside the city of Jerusalem, to the south. It is now considerably filled up and covered with orchards. Of old it was a deep valley. It was used for religious rites at one time. A great brass image erected there, the body of which was hollow, constituted a flue for the fires built underneath. The image had outstretched arms, which became heated and upon these arms children were sometimes offered in sacrifice to the false deities, wholly contrary to everything authorized by the Almighty.

Later on, this valley of Hinnom was polluted so that it might never again be used as a place of worship. No doubt it was used as a place for the destruction of the offal of the city of Jerusalem—dead cats and rats and dogs, etc., were thrown there and fire and brimstone burned therein for the destruction of the foul gases. The bodies of the vilest criminals might after death also be thrown into this valley as refuse, indicating no hope of future life for them.

In the New Testament, written in Greek, this "valley of the son of Hinnom" is styled Ge-hinnom, or, later, Gehenna. Our Lord several times used this valley in illustrating the second death—the hopelessness of all those who would wilfully, intelligently and persistently refuse the grace of God.

LEARN TO DO WELL

Our text, from Isaiah, is the Lord's admonition, "Cease to do evil; learn to do well." It represents God's general attitude toward our race. He does not chide us for being sinners, for he himself explains that we were born in sin and mis-shapen in iniquity, in sin did our mothers conceive us. What the Lord desires in us is that, realizing our wrong condition, we shall turn therefrom to the best of our ability to do right. We shall not be able to effect this transformation in ourselves except so far as to have a right will and a pure heart, or honest endeavor for righteousness. To all such the Lord proposes succor, assistance, and this assistance he has provided for us in our Redeemer. He is an assistance already to those who can accept him and his Word by faith. He will be an actual assistance to the great majority of mankind through the establishment of his kingdom. Eventually all who will come to love righteousness and hate iniquity shall be enabled to attain eternal life, and all who will love iniquity and hate righteousness shall have the punishment of the second death, symbolically represented in Gehenna—"everlasting destruction from the presence of the Lord."

DELIVERANCE FROM THE CURSE

"He that hath the Son hath life; and he that hath not the Son of God hath not life"; "but the wrath of God abideth on on him."—1 John 5:12; John 3:36.

The believer referred to in this text is he who believes with the heart—not merely one with an intellectual appreciation of the fact that Christ is the Son of God: "With the heart man believeth unto righteousness." It means one who has come into relationship to the Son of God, to acknowledge him as his Leader, the Head over the body! "He that hath the Son hath life." At the present time such a one has this life imputed to him; but he does not, of course, possess it in its full sense. He has merely the begetting to the new nature and the promise that, if faithful, he shall have part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years."—Rev. 20:6.

In this resurrection change, which will come in a moment, in the twinkling of an eye, such will, in the fullest sense, have life. Now, they are looked upon as new creatures. They have passed from under the death condemnation; "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Those who have accepted this gift are, therefore, in this condition. The remainder of mankind are still under the death sentence, the wrath of God. They are not under the sentence of eternal torment, but under the curse, the condemnation of death. All mankind were born under this sentence. So the Apostle again says that we "have escaped the corruption which is upon the world." (2 Pet. 1:4) It is still upon the world, but we are free.

THE NEW COVENANT TO BE MADE WITH ISRAEL

There is a difference, however, between this Age and the next. Before the world shall be put on trial it will have a Mediator provided, composed of Christ, the Head, and the church his body. This Mediator will stand between divine justice and the masses of mankind. The first act of the Mediator will be to put into operation the New Covenant. Jeremiah the Prophet (31:31) tells us that the New Covenant will be inaugurated with Israel: "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah." Messiah will be the Mediator of that New Covenant. Moses was a type of this greater Mediator; and the Law Covenant a type of this New Law Covenant. All the Jews will be transferred from Moses to Christ, the better Mediator; and from the Old Law Covenant to the New Law Covenant.

This New Covenant will be open to all mankind as they come to realize their need, the supplying of which can be accomplished only through the Mediator. All must come under the arrangements of the Messianic kingdom in order to share with the Jews in the blessings of that time. So we read, "And many nations will go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." (Isa. 2:3; Mic. 4:2) They will say, He has done for the Jew first; but he will also do for us.

"HE SHALL BE CALLED WONDERFUL, COUNSELOR, MIGHTY GOD," ETC.

Thus the Lord's blessing will extend from one nation to another until the whole world will be full of divine blessings; and thus all the families of the earth will be blessed. This New Covenant arrangement, however, will bring blessings to mankind only in proportion as they accept the Mediator. All down through the Millennial age the eyes of their understanding will be opened as they come into harmony with the New Covenant arrangements. Thus to gain life through the great Life-giver in the next age will be very different from the attaining of life now. All through that thousand years of his glorious ministration and reign, Christ, as the Mediator of the New Covenant, will be developing Israel and the world, raising them from their fallen condition and bringing them up to perfection.

As Isaiah the Prophet puts it, "He shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa. 9:6) So the relationship of the great Mediator to all the people will be that of a Father to his own children. The period of Christ's reign will be the time in which everlasting life will be given to whomsoever will; and every creature will have fullest trial, fullest opportunity to come up to everlasting life. At the end of the thousand years mankind will be delivered up to the Father to be finally tested.

The relationship of Christ to the church, however, is a different one. He is not our Father. He is our Brother. Nevertheless, he is the Advocate through whom we must come to the Father; through whom we may cry, Abba, Father.

Our text applies now, primarily. It will apply in the Millennial age, gradually, as men shall come to a knowledge of the Truth. The Jews will be transferred as a nation from the Law Covenant to the New Covenant. God kept them bound up under the law especially to that end, that they might be transferred in due time. But as for other people, they will be obliged to accept the great Mediator; and thus from the moment they accept Christ the provisions of the New Covenant will cover them. But upon those who do not accept God's arrangements the wrath of God will still abide.

"LOVE CASTETH OUT FEAR"

"There is no fear in love; but perfect love casteth out fear; because fear hath torment."—1 John 4:18.

Better expressed could have been the thought of the text by saying, "There is no dread in love." We do not dread that which we love. In one sense, however, the more we love, the more we fear. We would not be so careful about pleasing a person whom we do not thus love. This is not the kind of fear, however, that the Apostle wishes us to cast out. On the contrary, it should be much enhanced. Consequently, the word dread would more accurately express the thought of our text.

The Scriptures speak of some who have "no fear of God before their eyes." (Rom. 3:18) Evidently these are unregenerate. Often, among men, there is a thoughtlessness in respect to God and the future. The Apostle in this text does not intimate that all hearts have fear; but that if any heart has fear, perfect love will cast it out. As the knowledge and love increase, the fear diminishes. We may say that those of the world who have a reverential fear are such as are in a preferable attitude of mind; they are in better condition than the thoughtless. In life, certain conditions which surround us call for reverence; and man's brain is so constituted that reverence will be a part of his mental attitude if he be not depraved. Hence, the Scriptures say that "The fear of the Lord is the beginning of wisdom." (Prov. 9:10) The fear of the Lord, the reverence of the Lord, will bring a blessing. This fear of the Lord rather increases as the child of God comes to know his Maker; but it is a gradual process.

There is a certain kind of fear which comes as the result of imperfect knowledge. We do not credit the adversary with producing all the evil thoughts of the human mind, yet we believe he has very much to do with the evil influences which surround our race. People may be without fear of God; and we think that even after they have come to the Lord, and are learning to reverence him and to know something about him, they may lack the right kind of fear. Then the adversary's plan will be to plant dread in their minds.

So we find with all heathen peoples. As soon as they have any knowledge of God, the adversary seems to conjure up slavish fear which crowds out love, and produces dread. We read that "the god of this world hath blinded the minds of them which believe not." (2 Cor. 4:4) We think that this evil influence is accountable for many of the things which seem so remarkable to us. It explains the fact that the heathen have devilish doctrines mingled with dread of God; and that all the worldly who have knowledge of God, both Jews and Christians, have fear also—dread. Yet Christians have much greater light upon God's character than have others, and so should have correspondingly less fear than the heathen.

A CERTAIN KIND OF FEAR PROPER

Evidently our text is not intended to signify that a Christian should have no sense of fear. This fact is shown by the experience of the first Christian, our Lord himself, in the Garden of Gethsemane. He there feared, as the Apostle tells us in speaking of this occasion, and he was heard in that he feared. He offered up strong cryings and tears to him who was able to save him out of death. (Heb. 5:7) If the Master feared, so should his followers. The Apostle says, "Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) How shall we harmonize these fears with our text? The text is, evidently, not intended to contradict the great lessons otherwise taught. Our Lord Jesus appealed to the Father who, he knew, loved him; but he knew also, that the Father was absolutely perfect, righteous, just; and he feared lest he might have come short in fulfilling some of the requirements.

So with us. Let us know that "God is love" (1 John 4:8), but let us fear respecting ourselves, and have such a carefulness, such a desire to please God, that we should feel fearful lest in any degree we should come short. Ignorance begets fear; but love for God will enable us to cast out that fear, and will also enable us to come to God with great confidence. So let us "Draw nigh unto God" (James 4:8) with full confidence that he will bless us. This thought is the very opposite to that in the heathen mind. Their conception of a god is that of a demon. The Christian, on the other hand, who is walking in the footsteps of the Master, learns to love his God and to wish to do the Father's will only. Nothing is acceptable in the nature of a sacrifice that is not prompted by that love. "The Father seeketh such to worship him as worship him in spirit and in truth."—John 4:23, 24.

FACE TO FACE WITH TROUBLE

[This poem was a reprint of that which appeared in issue of June 1, 1893, which please see.]

"CHRIST IN YOU, THE HOPE OF GLORY"

"The mystery which hath been hid from ages and generations, is now made manifest to his saints; . . . which is Christ in you, the hope of glory."—Col. 1:26, 27.

This expression in various slightly different forms occurs many times in the New Testament. The consecrated children of God are spoken of as being "in Christ Jesus," whom God gave to be Head over the Church which is his body. We are "baptized into Christ." This the Apostle explains as the mystery hidden from the ages, but now made known to us—that God was in Christ reconciling the world unto himself.—2 Cor. 5:19; Col. 1:26.

This Christ is composed of many members. (1 Cor. 12:12.) The Greek word Christ corresponds to the Hebrew word Messiah. In either language the significance of the word is, The Anointed. In olden times the priests were anointed with oil, as were also the kings of Israel. This ceremony seems to typify the anointing of the antitypical kings and priests. The Messiah, therefore, is the anointed King and Priest, whom God hath foreordained from before the foundation of the world—for putting some down and lifting up all who will be obedient to his arrangements.

This Gospel age is the time in which the Messiah is prepared. The Head of the Messiah, therefore, very properly is first; and following him the Apostles and all down through the age the various members of the body. This age will end when the full number of the "elect" shall have been found and tested. Then the body will have been completed. When The Messiah is complete, The Christ will be complete.

This part of God's plan is hidden from the natural man, who sees nothing in it. Only those who reverence God sufficiently and who are in close touch with his arrangement can see. It was hidden from the Jews, who saw not that Jesus was the Head of this Messianic body, and was to be a spirit-being, not human; and that God is taking from them and from all nations those who shall compose this body.

"YE HAVE AN UNCTION FROM THE HOLY ONE AND YE ALL KNOW IT"

In view of the various statements of Scripture relating to this subject, we see how Christ is represented in us. In proportion as we have the holy Spirit, in that proportion we are faithful members of his body, and have the anointing in us. As the Apostle says, "The anointing that ye have received of him abideth in you"; "Ye have an unction [or anointing] from the Holy One, and ye all know it." (1 John 2:27, 20.) It manifests itself to us as it would not to the world. We know that we have the mind of Christ—the opposite of selfishness. This we can more and more discern in others—better than in ourselves. As every good seed will bring forth good fruit, so we, if we abide in the Vine, shall bring forth the fruits thereof—meekness, patience, brotherly-kindness, long-suffering, love.

Christ in you is the hope of glory in the sense that to this Christ, this Anointed One, God has promised glory, honor and immortality, the divine nature. Only those who possess this anointing, the Spirit of Christ, can properly possess this hope; for what we now have is merely an earnest of our inheritance and a foretaste of what is to come. But this call is to ignominy now. "They shall say all manner of evil against you" who have this anointing. The world will know you not, even as it "knew him not." (1 John 3:1.) This, which we have now, is a bitter foretaste; but coupled with this there is a joy which the world cannot give.

THE ROBE OF CHRIST'S RIGHTEOUSNESS

"Blessed are they whose iniquities are forgiven, and whose sins are covered."—Rom. 4:7.

The "wedding garment" mentioned in the Lord's parable (Matt. 22:2-14), is the Robe of Justification, which becomes ours at the time of consecration. At the very moment of our begettal, when the Lord accepted us, we became probationary members of the body of Christ, the bride class, and were covered with the wedding robe.

This "wedding garment" is given, not to the old creature, but to the new creature, to cover the blemishes of its imperfect body. At the moment of God's acceptance of our sacrifice, and of the begetting of the holy Spirit, the new creature is reckoned as coming into existence and as wearing this robe. Thenceforth, the old creature, from the divine viewpoint, is non-existent—"Old things are passed away; all things are become new." (2 Cor. 5:17) But this new creature must have a new body. The new creature has the old body, but a new will—the will of Christ. The Apostle tells us that we should not be satisfied with merely reckoning ourselves dead according to the flesh, but that we should reckon ourselves as having been made alive in the Spirit. If the Spirit of Christ be in us, it will quicken our mortal bodies—vivify them.—Rom. 8:8-14.

These mortal bodies, then, which were under the influence of the old imperfections and under the old course of life, have now, under the new mind, a restraining, or constraining influence put upon them and the new creature is expected to use the new mind, or will, to overcome the desires of the flesh. While in this body of flesh, the new creature is expected to demonstrate such faithfulness in the development of character that he may be accounted worthy of being raised in the first resurrection as a divine being. Having this imperfect body, he needs the robe of Christ's righteousness to cover his imperfections.

THE ROBE DOES NOT COVER SINS OF THE NEW MIND

In studying this subject, it is well to keep in mind that the robe does not cover, as some seem to think, sins of the new mind. The Scriptures ascribe no sin to the new mind, and no perfection in righteousness to the fallen flesh. If the new mind were disloyal to God, the robe would not cover it; it would cease to be a new mind. To continue to have the imperfections of the flesh (which we have inherited from Adam) covered, the new creature must remain loyal to God; otherwise, it will deserve the second death. Hence, these new creatures, with imperfect bodies under the control of the new mind, have the bridal robe granted to them, that they may have a standing in the sight of the Lord and of each other.

This righteousness of our dear Redeemer is represented as being imputed to us. It is for us, then, to work out the glorious embroidery, the stamp of which is already upon the robe—the directions as to how we may work out the fruits of the Spirit thereon.

QUESTIONS OF INTEREST

THE GRADUAL END OF GOSPEL FAVOR

Question.—Do you understand the Scriptures to teach, either directly or indirectly, through the parallels of the Jewish dispensation, that it was necessary that all who would eventually constitute the "little flock" must have been in a justified condition previous to October, 1881?

Answer.—No, we do not so understand the matter.

Question.—Was it necessary that all who would be of the "little flock" should have made their consecration by or before October, 1881?

Answer.—No, we do not so understand the matter.

The chapter in SCRIPTURE STUDIES, Vol. II, showing the parallels between the Jewish and Christian Dispensations, makes prominent four dates, viz., (1) October, 1874; (2) April, 1878; (3) October, 1881, and (4) October, 1914; these dates being parallel to four in the Jewish harvest, viz., (1) The beginning of our Lord's ministry; the beginning of the trial or harvest time of the Jewish nation, October, 29; (2) The end of our Lord's ministry, his crucifixion, and the rejection of the Jewish nation as a nation, April, 33 (See SCRIPTURE STUDIES, Vol. 2, chapter 7); (3) The close of the "seventy weeks" (Dan. 9:24-26) of favor upon the Jewish nation—October, 36—after which the Gospel privileges were open to the Gentiles, Cornelius being the first convert; (4) The full end of trouble and destruction which came upon Israel's polity, October, 69.

It should be clearly noticed that the parallels between the Jewish and Gospel ages all belong to the nominal systems then and now, and if this is borne in mind, it will prevent our applying these parallels either to the gathering out of the Gospel church or to the gathering of the Lord's people out of Babylon now.

Noting these parallels, we find 1874 as the beginning of this "harvest" and the gathering together of the "elect" from the four winds of heaven; 1878 as the time when Babylon was formally rejected, Laodicea spewed out—the time from which it is stated, "Babylon is fallen, is fallen"—fallen from divine favor. The parallel in 1881 would seem to indicate that certain favors were still continued to those in Babylon up to that date, notwithstanding the rejection of the system; and since that date we would understand that that relationship has been in no sense an advantageous one, but has been in many senses of the word a distinct disadvantage, from which only with difficulty could any free themselves, the Lord's grace and truth assisting. And in harmony with this parallelism, October, 1914, will witness the full end of Babylon, "as a great millstone cast into the sea," utterly destroyed as a system.

Coming back: We concede it reasonable to infer that the close of the favors upon fleshly Israel represent the close of the special favor of this Gospel age, viz., the invitation to the high calling; accordingly, our understanding is that the open or general "call" of this age to kingdom honors ceased in October, 1881. However, as already shown in SCRIPTURE STUDIES, we make a distinction between the end of the "call" and the closing of the "door"; and believe that the door into the kingdom class is not yet closed; that it stands ajar for a time, to permit those who had already accepted the "call" and who fail to use its privileges and opportunities in self-sacrifice to be thrust out, and to permit others to enter to take their crowns, in harmony with Rev. 3:11. The present time, therefore, from 1881 until the door of opportunity for sacrifice in the Lord's service shall fully close, is a period of "sifting" as respects all who are already in divine favor, in covenant relationship with God.

And since those who have gone into the "feast" through the "door" represent all who are called (except those who have afterward been rejected and expelled), it follows that the places of those thus expelled must be taken by some who were not previously amongst the called, amongst the consecrated. This, we trust, makes plain the answer to your question, proving that some not previously consecrated will, in the eleventh hour, be admitted to the vineyard labors and to the rewards of the faithful, after the open call ceased, and before the "door" closes.

Indeed, we are to distinctly remember that in speaking of the gathering to take place during this harvest time, our Lord mentions amongst others those who have been in the field (in the world), apparently referring to a class who previously had been neither justified nor sanctified through the truth. See SCRIPTURE STUDIES, Vol. III, Chap. 6.

THE NEW CREATURE GIVEN THE ROBE

Question.—Can the new creature's body sin?

Answer.—The new creature's proper body is the spirit body of the first resurrection. But before getting it he is placed on probation and given his old human body to practice with. The new creature cannot make the old body obey him perfectly. But he can develop strength in his endeavors to bring words, actions and thoughts into perfect accord with the perfect law of God—love.

Unable to conquer, he must show the Captain of his salvation his loyalty to the core by "fighting a good fight."

The imperfections of the flesh to which the new mind does not consent are all of heredity—all from Adamic weakness—all, therefore, forgivable by the Redeemer, who merely needs to be appealed to as the great Advocate. But every transgression of the flesh is charged to the new creature, who owns the flesh and is using it. This obligates repentance, prayer, etc., and means the greater blessing to the new creature. To whatever extent the new creature gives consent or sympathy to the sin of his flesh he is worthy of "stripes," which correctively will assist in his character development. "What son is he whom his Father chasteneth not?"

The new creature only is given the wedding robe, the robe of Christ's righteousness, as a covering for his imperfect flesh. It represents his justification as a new creature. It shows him as in divine sight, holy, harmless, undefiled, through the merit of Jesus, his Advocate and Redeemer.

THE NEW CREATURE AND SIN

Question.—Can the new creature sin?

Answer.—Yes! and No! The Apostle says, "He cannot sin, for his seed remaineth in him." (1 John 3:9) That is to say, so long as any new creature continues to possess the Spirit of God, the holy Spirit, he cannot consent wilfully

to do sin. If one Spirit-begotten does sin wilfully it implies that prior to that wilful sin he parted with his spirit of holiness (lost the seed of his begetting) and got instead a spirit of sin, the spirit of the adversary. In other words, a holy person, possessing God's Spirit of begetting, cannot wilfully and intentionally do that which he knows to be unholy and displeasing to God. He cannot take pleasure in sin. He once died to it, and to have it revive means a return to wallowing in the mire—"twice dead, plucked up by the roots"; ready to be taken and destroyed as a brute beast.—Jude 12; 2 Pet. 2:12.

SOME INTERESTING LETTERS

Beloved Pastor:—

I feel constrained today to say a few words concerning the joy which I feel in my heart and what I owe to your faithful ministry. No loyal heart could fail to be impressed by your unwavering fidelity to our Master and to His "flock," to whom you stand so peculiarly related.

Appreciating the "vow" submitted in 1908 as a heaven-provided safeguard for the "flock," I felt from the first that subtle tests just ahead were sure to emphasize the needs of just such a safeguard. Realizing that there is a practical side to the Christian warfare, I promptly availed myself of the "vow," at the same time realizing that our relation to it must be the same as to our original vow of full consecration; that while the taking of the vow was the initial step, its value as a safeguard is in the faithful carrying out of all it expresses. While the developments following this note of warning have been more startling than I had anticipated, I have been impressed as never before with the significance of the Scripture, "Surely the wrath of man shall praise thee; the remainder of wrath (that which could not praise Him) shalt thou restrain."—Psa. 76:10.

During 1909 I tabulated a large number of subjects being treated in WATCH TOWER concerning the "ransom" and closely related topics. I feel that those wonderful explanations of truth which have come to us, especially during the past two years in a faithful endeavor to shield the "sheep," are a forceful illustration of the "Vine and branch" proposition—that nothing the Lord permits means loss to the fruit-bearing branches. The divinely provided nourishment withdrawn from the unappreciative means added enrichment to those giving evidence of a disposition to use it. Truly, we have realized that the more searching the analysis the more glorious the truth becomes; indeed, our hearts should be filled with wonder, love and praise.

I am trying to weigh the serious side of it. Sometimes I cannot keep back the tears as I think of the abounding wealth into which we have entered. I feel that if we are not energized to greater appreciation and to greater faithfulness, as the reasonable acknowledgment of such favors, then we have lost all reasonable grounds for hope of their continuance. Surely we must enter into the spirit of his work now (the development of the "bride"—laying down our lives for the brethren, not only willingly, but gladly), if we are to share in the ultimate work after the preparatory features are completed.

God bless you richly, dear brother; our prayers follow you on your missions of love. We are constrained to express our sentiments in the language of the MANNA comment for Sept. 1, as follows: "It is because we see Jesus to be the Father's choice that we unite ourselves to him; because we see the Father's character manifested in him, that we leave all to follow him. Similarly, if we lend our aid, our support, to any human being in connection with the divine plan and service, it should be simply upon this ground—not merely a personal magnetism or favoritism, but because our hearts are touched by the Lord with the leader's being of his appointment."

The hearts of the dear ones in these Lower Provinces of Canada are made glad with the hope of arrangements for a three-days' convention during this season.

We ask that you pray for us all, increasing faithfulness. Sister Black shares with me, dear brother, this expression of love for yourself and for the Lord's flock.

Faithfully yours in the joy of service,

W. W. BLACK.—CANADA.

Dear Pastor Russell:—

I thank our Heavenly Father for the truth and for you, through whom great blessings have come to me. I am also very thankful for the opportunity to be associated in the Harvest work, in Berkshire Co., Mass., with Brother Goodwin, of Torrington, Conn., through whom I have received added blessings.

I have recently had some remarkable experiences with the Jews, of whom there is a colony of about twenty families, including a Rabbi, in the vicinity of my home.

Some time ago I distributed among them copies of *Die Stimme,* the Yiddish paper. The young people of the colony cannot read Yiddish and are asking for similar matter in English. As PEOPLES PULPIT sermons are along lines of Christian teaching, I have not distributed them, lest the motive be misconstrued.

These people have the correct idea concerning the cause of the centuries of suffering which they and their ancestors have experienced. They acknowledge that Christ was sent of God to bless the world; even the Rabbi assented to this. They were very cordial, urging me to come again.

This colony, composed mainly of farmers from Russia, I am told, has the support of the Rothschilds. They are looking for the resurrection of the ancient worthies, expecting it within a few years.

Your statements upon Jewish matters, when clearly understood by them, will, it seems to me, be one of the most potent factors in uniting the Jews in the Zionist movement. Since the distribution of the Yiddish paper, I find your name a household word among them. I would like suitable literature (English) to give them, as they request it for the young people. Dear brother, I wish always to be

Your faithful brother in Christ,

NEWTON T. HARTSHORN.—MASS.

Dear Pastor Russell:—

I am enclosing just a "mite" for use in the harvest work. Although I realize that you are very busy, I will take some of your time to tell you about it, for I know you will find it interesting.

It is the contents of a "mite box" to which I contributed for six or eight months, putting in small amounts for each blessing which I received—not counting the daily blessings of bread and health, etc. It shows that the Lord was good to me, doesn't it? However, the most interesting part follows:—

My box was one among several which our Sunday School teacher gave to us girls in 1909. We had previously withdrawn from the church with which we were associated, and its school, but had been held together by the Lord's loving kindness, and had weekly classes of our own. For some reason, which we could not then exactly understand, we were reluctant about sending the money to the Missionary Society of our denomination.

About a year ago our teacher died after a short illness. I will not dwell upon the persecutions which she had suffered in the church, nor our own sorrow afterward. I will only say that God has opened the eyes of our understanding and enabled us to see present truth. As in her life she was a great blessing to me, so, also, in her death. I believe the Lord had me save the money for this very purpose, and that she was one of his bright "jewels."

I cannot express the blessing which you have been to me, and the rest of us, and I thank him for it. We daily remember you before the throne of heavenly grace, and also the general interests of the work and the dear co-laborers.

By his grace, one of the "little ones in Christ."

MARY L. JENKINS.—MASS.

Dear Pastor:—

Having a growing conviction that the following extraction may be of interest to you (the more so after reading WATCH TOWER of March 15), I determined to send it along, hoping that you would be able to spare about two minutes of your valuable time for its perusal.

The Rev. S. Manning, who traveled through the Holy Land in the early part of 1873, in recording his experiences, says concerning the barren slopes of southern Palestine: "Even yet we can trace the lines of those ancient terraces, showing what the land once was, and what it may yet become again when 'the time to favor Zion, yea, the set time, is come. From our camp, a few miles north of Bethel, we could see the hills clothed to their very summits with fig gardens, now in their bright spring greenery. A Syrian gentleman, who was my frequent companion through this part of Palestine, plucked the young figs as he passed without stint or scruple. His

reply to my question as to his right to do so was instructive, as throwing light upon an incident in the life of our Lord, as to which some difficulty has been felt.

"In the early spring, when the first leaves appear, an immense number of small figs are produced, which do not ripen, but fall from the branches, crude and immature, to the ground. To these we find a reference in Rev. 6:13. The true crop is not produced till later in the year. This first crude, 'untimely' growth, though of no commercial value, is yet plucked and eaten by the peasantry, sometimes with a pinch of salt, sometimes with bread. Like the wild fruit of our hedgerows it is free to all passersby. It was just at this early season, before the feast of the Passover, that our Lord and his disciples, having walked from Bethany, 'hungered.' Seeing a fig tree 'afar off having leaves' they sought fruit, but found none. Seeing leaves they had a right to expect fruit. Finding fruit they would have had right to pluck it, 'for the time of figs was not yet'—the true and valuable crop was not yet produced. This incident he turned into a solemn lesson of warning to the Jews, etc., etc."

Yours humbly in him and his service,

WILLIAM SMITH.

A DONATION OF MIRACLE WHEAT

Brother Bohnet writes us that he has gradually accumulated a crop of miracle wheat from the few grains he obtained as a start. He prefers that the first opportunity for obtaining this wheat shall go to THE WATCH TOWER readers. He will sell it for $1 per pound, including postage, and give the entire proceeds to our Society. All orders for this wheat should be addressed, Miracle Wheat Bohnet, 17 Hicks street, Brooklyn, N. Y. This will keep mail on this subject separate from his personal mail and from ours.

Brother Bohnet promises to be ready to ship this wheat by August 1. He says miracle wheat should be sowed one-fourth as thick as common wheat. Ordinarily it should produce from ten to fifteen times as much proportionately to the amount sown. To save keeping account, money should accompany the order. WATCH TOWER readers will have the preference up to August 15, after which orders will be attended to indiscriminately, so long as the supply holds out. This wheat should be sown in the fall.

BRITISH VISITS OF BROTHER FRANK DRAPER

Nottingham, Eng., July 22, 23; Hucknall, Eng., July 24; Bolsover, Eng., July 25; East Kirkby, Eng., July 26; Sheffield, Eng., July 27, 28; Bradford, Eng., July 29, 30; Dewsbury, Eng., July 31; Otley, Eng., Aug. 1, 2; Grimsby, Eng., Aug. 3; Eston, Eng., Aug. 4; Middlesboro, Eng., Aug. 5, 6; Bedlington, Eng., Aug. 7.

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VIEWS FROM THE WATCH TOWER

UNREST IN EUROPE

The following "United Press" report from London seems to give a very moderate view of the Old World's affairs:—

"After an undisputed reign of more than 1,000 years, the European 'ruling classes' are beginning to realize that the existence of their order is threatened everywhere. Not even the French Revolution itself—hitherto perhaps the most remarkable social upheaval in the world's history—was so significant as the present movement of the masses against the classes.

"Curiously enough, it is in England, with all its conservative traditions and the freest government in Europe, that the feeling is strongest. To a great extent this is due to the fact that in Great Britain the upper classes and the landed interests have always been practically identical. And the land-hunger which has been increasing among the English masses for forty years past has intensified popular hostility against those representatives of the upper classes (which substantially means all of them) who have selfishly monopolized the land for their own pleasures.

"Recent advanced legislation, tending toward the breaking up of the great landed estates, has made matters worse, too, instead of better. The people who want land are angrier than they were before, because they have secured only a part of what they consider their due, while the landed aristocracy is furious over having had to relinquish even a fraction of its possessions.

"The change that has come over rural England in the past three decades, is, in fact, nothing short of marvelous. In the old days, if a villager failed to doff his hat to the parson or the squire, or if his wife omitted a reverential courtesy to them, it was a foregone conclusion that that couple would be driven from the village forthwith, or that at any rate, if they remained, their lives would be made intolerable. Today, even in cases where the farm laborer retains an outward appearance of respect for those above him, he looks on the latter as his natural enemies, and never misses a chance of voting against them at the polls. More than this, he has reached a point where he not only disputes the aristocracy's title to monopolize the land which he thinks should be his own, but refuses to acknowledge its superiority over him in any form.

"In the towns, of course, where radicalism has long been rampant, the ruling classes have been hated for a much greater length of time than in the country. But whereas they were merely hated fifty years ago, their very right to exist is now disputed. Popular education and popular newspapers have been mainly responsible for the growth of this feeling. The average mechanic who has to work hard for small wages, denies the right of another to live in idleness upon what his father left him. The present-day British workmen's creed is that everyone in the world ought to start equal.

"To a large extent, the growth of this sentiment has been at the bottom of recent labor troubles in England. Complaints have been made everywhere that the labor unionists have refused to obey their own chief's orders and have thus precipitated useless strikes. But this is only partly true. Leaving out the fact that most of the labor leaders belong to a passing generation, and are not in as close touch as they should be with the rank-and-file, there is quite a different reason for the men's unmanageability. And this reason is that the feeling of unrest and discontent is so rife as to render the masses of workmen anxious to defy rather than to treat with their employers. Just as the village laborer regards the squire, so the city mechanic regards the capitalist. Both country squire and city capitalist represent the ruling classes to the man who works.

THE SPREAD OF SOCIALISM

"Generally throughout Europe, the growth of Socialism is held accountable by the aristocracy for the masses' discontent.

"In England, for instance, it is the Tories' custom to refer to any man of progressive political ideas as a 'Socialist.' They use the word as a term of reproach, but the truth is that it is really not the right word to use as the Tories use it. 'Advanced radicalism' would be more accurately descriptive. Not many English workmen admit that they are Socialists and not many of them are.

"In Germany they do admit—assent it in fact. And the spread of Socialism in the Fatherland is making the old aristocracy shake in its shoes. No one there would be surprised by a Socialist victory at any election and when the Socialists secure control of the Reichstag the aristocracy's—and the monarchy's—days are numbered. German Socialists, like the English, are advanced Radicals. Their idea is less the rule of Socialism than an evening-up of conditions—with perhaps a not entirely unnatural desire, on the part of some of them, for revenge upon the privileged classes who have oppressed them so long.

"In Austria-Hungary an identical process is at work. The dear-food riots—the revolt against the excessive cost of living—are the first expressions of the popular demand. Exploited, generation after generation by the greedy rich, the masses have lost their patience at last.

"The strained industrial situation in France is due to the same cause. In France, however, the rebellion is not against an aristocracy, but against the ring of capitalists which runs the government and every thing else in the republic. As the members of this ring grow richer, the poor—and the middle classes—grow poorer every day. Concessions in one particular trade will do no good in France. What is needed is a change in the entire economic system.

"Russia is no better off. The revolutionary movement there is and always has been an attempt to 'pull' the system of feudal tyranny which grinds the people into the dirt. Unlike his fellows elsewhere throughout Europe, the

Russian workman thinks nothing and knows nothing about the working of economic laws. All he knows is that for centuries he and his ancestors have been down-trodden—and he sees clearly who the people are who have been responsible for it. He simply takes the position that, if he can remove these people, it will be all the better for him.

"The question is whether all these different national movements can ever be combined into one. Labor leaders answer affirmatively. Year by year international conferences are more successful in drawing the strings of such a union tighter. At the present moment there is the common ground of the increased cost of living upon which all are fighting. Those who are responsible for the high price of necessities are held always to be the ruling classes. It is against these that the campaign will be waged.

"One thing, however, is becoming increasingly clear. It is that, so far as the working classes are concerned, the form of government makes very little difference. A monarchy may be more corrupt than a republic, or it may not. There is probably less corruption in England than in any other European country of the first class. There is at least as much of it in France as there is anywhere else upon the continent.

"The truth is, as European workingmen see it, that the form of government counts less than the sort of people who conduct it. If labor unions or any other sort of organization can put matters straight with these people, then in the opinion of European workingmen, the condition of the masses is bound to improve without much regard for the actual form of government.

"Naturally the upper classes are not insensible to the change coming over the attitude of those whom they consider beneath them. This is plain from their frantic appeals during outbreaks in Berlin, Vienna, Paris, Barcelona and South Wales to have the military hurled against the strikers and demonstrators. In every case these appeals were made by the wealthy under the guise of appeals for the maintenance of law and order. In reality, it is understood on all hands that the aristocracy throughout Europe realizes that it is in the last ditch. Hence its anxiety to put the popular movement down at all costs.

"The class war in Europe has certainly begun. It will be marked by actual violence in spots, but in the main it will be fought out at the polls. And when the people that do the work begin to know their real strength, popular leaders declare, there will not be much chance left for those who have hitherto regarded it as their right to rule."

MINISTERIAL HUMAN DOCUMENT

While the average minister's salary outside of cities does not rise above $1,000—a figure about on a par with that of the unskilled laborer, human documents like one printed by *The Standard* (Baptist, Chicago) need cause no surprise. It comes from a minister who tells why he is quitting his profession to enter business. The editor of this paper tells us that the letter was not intended for publication; and the early part of it shows that it was addressed to an old friend of seminary days, who, with the writer, had "talked of the future and painted pictures of what we were to do for the kingdom of God." Twenty-five years have passed and the old friend is given the reasons that led to this man's decision to desert the active ministry. Thus:—

"To be perfectly honest with you, money has had much to do with my decision. I think you will not charge me with being mercenary in those days when you knew me well, and I am not conscious of caring any more for money now than I did then. I have never desired to be rich; I do not now desire to be. I have not gone into business with any expectation of making a fortune, but I do want to have something for the years when I can no longer work, and for my family, if I should be taken from them. I do want to be able to meet my bills as they fall due. A month ago in our ministers' meeting an old minister, shabby almost to raggedness, arose and told us that he and his wife were on the verge of starvation. He had no money, his credit was exhausted, they had no food, no coal, and were about to be put upon the street because they could not pay the rent. We raised some $30 among us and gave it to him, and I suppose he will go to the home for aged ministers; but it scared me. I saw myself in him. What reason have I to expect that I shall not be where he is twenty years from now?

"Frugality? Well, I have not been thriftless. Wife and I have tried hard to lay up a little each year. We did get $500 saved up, and then Edna was taken with tuberculosis and it all went, and much more, before God took her home. I had $1,000 per year from the church at B——. They paid it promptly, and possibly some men would have been able to save something out of it each year. We tried our best, and failed. Once the church thought of increasing the pastor's salary, but Deacon Edmunds argued that the minister should trust God; said that when he began life he had an income of only $200 for the first year; spoke of the joys of Christian sacrifice; pointed to the Savior of the world and His self-abnegation, and the salary was not increased. I may say that the deacon is supposed to be worth not less than $200,000. Then I was called to this field at $1,200 per year. I have been here seven years, and there has never been a month since the beginning when my salary has been paid promptly. At times the church has owed me $600 and $700. I have borrowed and paid interest, have 'stood off' my creditors until I was ashamed to go upon the street, have scrimped and twisted and wiggled until my soul was raw. I've had enough.

"Through all these years a conviction has been growing within me that the average church-member cares precious little about the kingdom of God and its advancement, or the welfare of his fellowmen. He is a Christian in order that he may save his soul from hell, and for no other reason. He does as little as he can, lives as indifferently as he dares. If he thought he could gain heaven without even lifting his finger for others, he would jump at the chance. Never have I known more than a small minority of any church which I have served to be really interested in and unselfishly devoted to God's work. It took my whole time to pull and push and urge and persuade the reluctant members of my church to undertake a little something for their fellowmen. They took a covenant to be faithful in attendance upon the services of the church, and not one out of ten ever thought of attending prayer-meeting. A large percentage seldom attended church in the morning, and a pitifully small number in the evening. It did not seem to mean anything to them that they had dedicated themselves to the service of Christ.

"I am tired; tired of being the only one in the church from whom real sacrifice is expected; tired of straining and tugging to get Christian people to live like Christians; tired of planning work for my people and then being compelled to do it myself or see it left undone; tired of dodging my creditors when I would not need to if I had what is due me; tired of the affrighting vision of a penniless old age. I am not leaving Christ. I love him; I shall still try to serve him.

"Judge me leniently, old man, for I cannot bear to lose your friendship."—*Literary Digest.*

THE CAUSE OF PORTUGAL'S REVOLUTION

A Portuguese resident in London, being questioned by the *Daily Mirror* as to the reasons for the intense hatred evinced by the people of Portugal against the church, replied to the following effect:—

"The frenzied hatred of the populace of Portugal against the religious orders and the priesthood generally, which is so strongly marked a feature of the actual revolution, is no new thing in European history.

"In Portugal today, as in Northern Europe four hundred years ago, the clergy exact privileges, social, moral, and financial, to which they have no just claim.

"The religious fraternities possess vast wealth, which is every day growing greater, and they evade taxation and do as little as they possibly can towards the maintenance and defence of the state.

"They are a clog upon the intellectual advancement of the country. Education is entirely in their hands, and Portugal has, as a consequence, the largest percentage of illiterates of any country in Europe, with the one exception of Turkey.

"The mendicant orders bleed the ignorant and superstitious peasantry to an incredible extent. Money, food, wine, garments—all is fish that comes to their net. The bitter proverb to the effect that 'three beggars make one priest,' once a household word in England and in Germany also, is still current in Portugal.

"They infest the bedsides of the old, the sick, and the feeble-minded, and persuade them to bequeath large portions of their goods—sometimes all they possess—to the monasteries.

"It is almost impossible for a layman who has a grievance against a priest or a religious house to get justice done to him."

The situation described by a dispatch to the New York *Sun* is this:—

"Popular feeling against the church is very strong in Lisbon. The Government opposes excesses and says it will prevent them, but Quelhaes has been the scene of shameful vandalism by a mob. The accounts of the origin of the trouble there are conflicting.

"The throwing of bombs by Jesuits is as vehemently denied on one side as it is asserted on the other. Sympathizers with the Jesuits say the mob attacked the Jesuits with-

out the least provocation, but they admit that the Jesuits fired rifles in self-defense. Whoever was initially to blame, the seizure of the convent by the mob was followed by disgraceful barbarism, which was not checked by the authorities.

"There is no doubt that the mob's object was plunder, and in the search for treasure the rioters smashed, tore, and generally destroyed almost everything of value within the building.

"Sacred images, altar-vessels, priceless volumes, illuminated missals, gorgeous vestments were smashed or torn and trampled upon with senseless fury, while everything that was regarded as worth stealing was looted. Disgusting acts of ribaldry and defilement were also committed by the mob.

"It was a brutal expression of the popular hatred for the priesthood, especially the Jesuits, which was the animating cause of the revolution far more than hostility to the monarchy. A similar orgy was enacted at the Trinas Convent. Apart from these scenes, however, the self-control of the people has been exemplary and the city is entirely orderly."

RAVAGES OF THE BLACK PLAGUE

Harrowing reports come from both China and India. Eighty-eight thousand four hundred and ninety-eight are said to have died in India in February, as reported by the British India Office. In Northern China the plague has been gradually progressing since early in December. And it is said that not one who has taken the disease has, thus far, recovered. Death follows it in from three to six days.

This black death plague is said to be of the same kind as that which so devastated Europe in the Middle ages. It is pneumonic as distinct from bubonic; that is to say, it attacks the mucous lining of the nostrils, throat and lungs, rather than the glands. It is so deadly that the physicians who inspect and those who handle the corpses take every precaution, some wearing a suit of linen from head to foot, and all breathing through pads of lint soaked with carbolic acid. Any houses in which the plague has appeared are so contaminated as to make necessary their burning. Japanese and Russian physicians are assisting Chinese authorities and physicians. It is feared that with the coming summer the disease may be further spread by fleas. Following is a clipping from the press:

"The lives of scores of physicians have been sacrificed in the fight against the spread of the pestilence. Hundreds of soldiers have died in the plague zone. Orders have been given to prevent residents of certain sections of Manchuria and China from fleeing, but, despite this order, refugees are finding their way into Vladivostock and Shanghai. Traffic upon the Chinese Eastern Railway is practically dead. Advices from Kuang-Chang-Tsu, Mukden, Harbin, Feng Hua and other towns in Manchuria, state that the plague has made steady headway despite efforts of the Chinese and Japanese to head it off. Along the great wall conditions are appalling."

The poor world needs the intervention of divine power; although medical knowledge has greatly increased in recent years we recognize more and more that only power divine can release humanity from the bonds of sin and death.

ARTIFICIAL MILK, BUTTER AND CHEESE

Information comes from Paris that a skilled chemist and Chinaman, Li Yu Ying, has discovered a means by which synthetically he can produce good imitations of cow's milk, butter and cheese from the China bean known as soja. It is said that he has already established a factory in which twenty-four men are kept busily employed. A by-product is a sweet syrup that may be used in preserving, cake-making, etc.

Why not? By some process the cow changes the quality of grass, beets, etc., producing milk and cream, from which butter and cheese can be manufactured. What wonderful things the Lord evidently has in store for the world's comfort and nourishment during Messiah's kingdom and subsequently! God is only now unlocking the mysteries of nature to mankind—now, because we are entering the day of his preparation.

PRESENT-DAY NEEDS OF METHODISM

The *Rochester (N. Y.) Times* says that "at a meeting of the Methodist ministers of this district, in the Parish House, of the First Methodist Church, Rev. S. J. Clarkson, of Middleport, made a sensational arraignment of the church, stating that Methodism was fast losing its reason for existing and that as a church it was making itself a laughing-stock for the world, inconsistent within itself in its teachings and preachings. He said that it was making itself foolish because one minister in one place would state that dancing and card playing were proper and not harmful, while another would pass upon them as the devices of the devil. He said that the teachings of the ministers should either enforce Paragraph 248, respecting card playing and dancing, or should strike it from the book.

"Methodism is fast losing her reason for existing, by the dropping of many things which have distinguished her from other denominations in the past. Methodism must retain her progressive character and still do that branch of work of evangelizing the world that only she seems fitted to do, or she will fail and cease to exist.

PRAYER MEETING OBSOLETE

"In the past, the prayer-meeting was the starting point of the revival. Today the average small church prayer-meeting is a waste of time, and a burden to the flesh and the revival is no more. Too many of our laymen have too much faith in the ability of their wives to do the praying for the household.

MAKES CHURCH A JOKE

"Methodism needs some settled policy on the question of amusements. Nothing better could have been invented to keep this church than Paragraph 248. I believe in being charitable, but the day is here when we need some young people ourselves. I am not discussing the right or wrong of dancing. But it sounds foolish for a Methodist minister to stand in his pulpit and say that dancing is right when the ban-book says that is one of the things for which a man can be tried for immoral conduct. It sounds just as foolish, and makes the church a joke, when the minister in Podunk declares that there is no harm in dancing. Then next Sunday the minister in Pig Valley declares that it's the devil's best snare. If dancing is right in Buffalo it is right in Rochester. If it's wrong in Buffalo, it's wrong in Rochester. We need to be consistent.

"Now when Methodism undertakes to tell people what is right and wrong in amusements it should first have some settled policy itself. Enforce Paragraph 248, or else have the courage to take it out of the Discipline. We stand before the world today in the attitude of the man who had the bear by the tail while it chased him around the tree. He was afraid to let go and afraid to hang on."

DARWIN'S EVOLUTION THEORY FALLING

The following very interesting article is from the pen of William Hanna Thomson, M. D., prominently connected with many New York hospitals for years. According to this article the relationship between the various species of animal organism can be discerned with much greater certainty by blood tests than by merely outward shape. The Doctor's illustration of an elephant always elephanting from the smallest speck at the beginning to its largest development is a forceful one and well illustrates the distinctions of nature. His remarks respecting the bacilli or disease germs are also to the point. These germs, known for thousands of years and reproducing their kind with marvelous rapidity, yet without change, without Evolution, without development of any kind, are quite in opposition to the Evolution theory.

The below extracts are from the *New York Times*:—

THE ORIGIN OF SPECIES

"As to the origin of different species, if Charles Darwin was after that he would have found in the microscopic world the most ancient, stable, and specific living forms that exist on earth. Thus, we have known historically tuberculosis ever since Hippocrates described it 2,300 years ago, and it is plainly alluded to in Eber's Egyptian papyrus, 1,700 years before Hippocrates.

"Now, as the life cycle of the tubercle bacillus is only twenty or thirty minutes, instead of being three score years and ten, it follows that counting only venerable bacilli, half an hour old, we have 7,240,000 generations through which it has descended without once changing in its evil ways.

AN ELEPHANT FIRST MICROSCOPIC

"It would seem that according to the original plan all life must at first be microscopic, and so it is. Thus at one time in its individual existence an elephant is a barely perceptible microscopic dot. We cannot be at all sure that the real elephant is not as much smaller than that dot, as that in turn is smaller than the full-grown beast himself. Size or bulk has no necessary connection with life, however formidable it be.

"The living agent which causes hydrophobia, or yellow fever, easily slips through the pores of a Berkfield filter, which stops the larger bodies in the virus of smallpox. They are too small to be seen by any microscope yet made. Prof. Simon Flexner doubts if the human eye is constructed to catch

sight of them, however it be aided by a high-power microscope. Yet these little agents are more dangerous to man than either a lion or a rhinoceros, while each remains after its own kind. Yellow fever [bacilli] no more resembles hydrophobia [bacilli] than a horse resembles a fish.

"Therefore the biologist, or student of life, finds himself in the realm of the inconceivably little. In that single cell with which the elephant has to begin his physical life there is a vast collection of necessary things.

"First, every one of the millions of cells of his future body must develop from that first cell. They are all constructed on the elephant-cell pattern, and according to no other pattern. Each cell must contain an even, never an odd number, in its nucleus of those little bodies called chromosemes, and upon which heredity depends, because finally that first cell contains something which determines that it will grow into an elephant and not into a frog, according to its hereditary descent from the first elephant.

"As a result, the absolute absurdity of the supposition of the spontaneous generation of life appears when we consider that it is not a living substance or thing which we are investigating, but a thing which can be a dot and then an animal, and then a dot again for any number of times. It would be easier to imagine a watch spontaneously generating itself than for an oak to become an acorn and then an oak again, and so on through all the years of its geological period.

"Reproduction of like from like by means of an inconceivably complex series of connected changes is a characteristic of life only. It has not a single analogue in the non-living kingdom. There is no such thing as hereditary fire, though it may spread, any more than a hereditary glacier, however it may grow by accumulating snow and ice.

"Inorganic chemistry, or that which deals with non-living substances, is simplicity itself by the side of organic life-originated chemistry. Thus one atom of hydrogen, one atom of chlorine, and one atom of sodium will make one molecule of sodium chloride or common salt. These three separate atoms might come together by chance—that only deity of the materialist—anywhere where these atoms exist, say in the planet Saturn. But for any animal on this earth with red blood it must, in order to live, have in its blood cells that definite substance called hemoglobin.

HEREDITY IN THE BLOOD

"Now a molecule of hemoglobin must contain the following number of different atoms in their due proportions, namely, of hydrogen atoms, 1,130; of carbon atoms, 712; of nitrogen, 214; of oxygen, 245; of sulphur, 2, and of Iron, 1, or 2,304 atoms in all. Moreover, if that one atom of iron, in its peculiar relation to the rest ("masked," as some physiologists say) were left out, the animal could neither absorb oxygen nor give off carbonic acid; in other words, it could not breathe.

"I once asked a well-known physiological chemist, himself of German extraction and educated in Germany, how could those atoms in a molecule of hemoglobin thus come together by chance. His brief reply was, 'No chance.'

"But the complexity of hemoglobin is thrown into the shade by those chemical substances which medical research has discovered in the investigation of the mechanism of immunity against infectious diseases. Thus some serious infectious diseases, such as smallpox, yellow fever, and typhoid fever, usually attack the same person only once. Hence he is said to be thereafter immune against them. With other infections, like pneumonia, the reverse is true, for the first attack often appears to predispose to subsequent attacks. Of four children exposed simultaneously to scarlet fever, one soon succumbs to a malignant development of the disease; the second is made very sick by it, but recovers; the third has it so lightly that it wants to play all the while, while the fourth escapes altogether. Now the medical profession very properly wishes to know the 'how' of this varying susceptibility and immunity, because such knowledge would lead to an immense saving of life.

"But this research now resembles exploring a strange world, to describe which a new language has to be invented which none but these scientific leaders can understand, while they speak of antigens, amboceptors, complements, enzymes, lysins, precipitins, agglutinins, toxins, anti-toxins, anti-anti-toxins, etc. Nor are these at all fancy names, for they refer to subjects which already have been shown to have great practical bearing in the preservation of human beings from disease and death.

"Modern science now finds that the problem of the origin of life becomes more and more inscrutable in proportion to the progress of investigations of the subject. One fact alone, among many others of like import, suffices to illustrate this statement, and that is the infinite complexity of the chemistry of any living thing or of anything which has been produced by vital agency compared with the chemistry of things with which life has nothing to do.

"Thus, in the precipitins alone we encounter one of those biological marvels by which science has recently revealed the fact that the blood is the most hereditary thing about us, for its hereditary elements override everything in the makeup of the physical animal body, whether it be the shape of the skeleton, of the lungs, of the alimentary canal, or of the skin. It even overrides ancestral habits as to the great food question —Darwin's chief creator, which works by the strife in nature about how to eat or keep from being eaten.

"This discovery of the hereditariness of the blood came about in this way:

"Some of the most recondite investigations in the history of medicine have been about the mechanism of immunity, or why a single attack of certain infectious diseases renders a person immune from a second attack. It was through these investigations that some valuable antitoxins were discovered in the immunized blood serum, which raises hope that we may yet find the antitoxins for the worst forms of our deadly infections just as an antivenom has been found for the cobra's poison, and another for that of the rattlesnake. But each of these antitoxins is specific in that it does not afford any protection except just against its own poison. This led Prof. Wassermann of Vienna to investigate whether the blood of each kind of animal did not contain some ingredients which would be specific to that animal, that is, not to be found in any other animal, a fact which, if found, might be of use in medico-legal cases.

NATURES QUITE DISTINCT

"His results made this so probable that Prof. George H. F. Nuttall, of the University of Cambridge, took the subject up, and has so extended its application that a single drop of blood from any animal now suffices not only to show by its peculiar chemical reactions what animal it comes from, but also how nearly related, or the opposite, an animal is by his blood to other animals.

"It begins, therefore, to look as if the whole classification of zoology may have to be rearranged according to these blood tests. Thus, a drop of the blood of a walrus shows no relation with a drop of whale's blood, or of the blood of any other cetacean, such as seals or porpoises, which, like the walrus, are mammals that have taken to the sea. Instead of that, the blood of the walrus immediately reacts with the blood of horses, asses, and zebras, thus proving that he is an equine that no longer crops grass, but goes where he can live on an exclusively fish diet. Likewise, the hippopotamus is shown to be a modified pig.

"Where blood relationship exists, but is distant, these reactions are proportionately faint, but where no reactions occur there is no relationship at all. Thus, geology indicates that birds are descended from reptiles, and, oddly enough, the blood of a bird shows a distinct, though very faint, reaction with the blood of a snake, but none whatever with that of a winged bat or the flying squirrel, for these are mammals.

"These facts are quite sufficient to indicate how inconceivably complex the problems of life are. It may seem strange that we cannot know what life is until we also know what death is. Thus a stone never dies; but a flower, an insect, or a man dies simply because they once lived, and for no other reason."

$30,000,000 TO CONVERT THE WORLD

IS THE PROPOSITION A JOKE?

For a year newspapers have been circulating reports in re a Laymen's Missionary Movement for the conversion of the world. Like all modern propositions the financial end of this matter protruded first. It is proposed to raise thirty million dollars and to invest this and to use the accrued interest in telling the heathen that all of their forefathers have gone to eternal torment because they never heard of "the only Name given under heaven or amongst men whereby they must be saved"; and in telling them also that unless they become better Christians than are nine-tenths of so-called Christendom they also will spend eternity in torture. The heathen are expected to like this message and to assent that it is "good tidings of great joy"!

Perhaps the friends of the movement will say, No, you

misapprehend our intentions. We will send out up-to-date missionaries who will preach the same message as in New York, namely, the higher criticism of the Bible, which repudiates its inspiration and classes it with Dickens and far below Shakespeare. We will teach them the evolution theory that, instead of man's falling from the image of God downward into sin and degradation, he has been climbing upward. We will teach them that their fathers were monkeys and that they themselves are not much advanced over that condition and that they should copy us and learn how to make great dreadnought battleships, rapid-fire guns and other evidences of mental and moral superiority; we will teach them also of the necessity of love for God and for their fellowmen. We will give them clothing and teach them millinery styles and the use of various modern conveniences and will thus build up a trade with them and increase our national exports.

Well, we wonder how much more happy the heathen will be after they shall have been converted to the same glorious civilization which prevails in America and Europe! And after thus converting them and increasing their discontent, what shall we do with them next?

The next thing will be to treat them as we do the converted and civilized people at home—send them a number of duplicate copies of Billy Sunday to teach them how to use slang and to abuse everybody and everything and to tell them to their faces that their conversion has made them a set of rascals. And when then? Yes, what then? Nothing further will be left to be done and the interest on the thirty million dollars can after that be spent in helping the poor at home.

GREAT MEN BEHIND IT

And yet, how glad we would be to see so large a sum expended in telling the poor heathen the proper interpretation of God's word and character—of his love and mercy and of the really "good tidings of great joy which shall be unto all people" when Messiah's kingdom shall be established and bring order out of present confusion!—when the spiritual seed of Abraham shall be glorified in the first resurrection and dispense God's blessings, through natural Israel, to all the families of the earth. There would be comfort and help and cheer in such a message; it would be sure to do good to many. And it would be worth the money because in presenting the true God and his exalted character one would be setting before the heathen a grand ideal. But we can have no sympathy with the scaring of the heathen with doctrines which those contributing the thirty million dollars do not for a moment believe. Nor can we have sympathy with the presentation of evolution and higher criticism.

The most astounding thing connected with this proposition is that it has behind it some good men, who are great, in some particulars at least. Our astonishment is that such men can delude themselves or be deluded by others into supporting such a foolish position, which even a child in mathematical calculation should be able to see through. Let us look into it, prejudiced in its favor because it has the support of such honorable men as Bishop Talbot, Bishop Greer, Mr. John R. Mott, Mr. Wm. J. Schieffelin, Mr. J. Campbell White and Mr. Evan E. Olcott.

HEATHEN DOUBLE IN A CENTURY

These talented men surely know that the Government statistics show that there are twice as many heathen in the world today as there were a century ago. One hundred years ago the heathen numbered six hundred millions. Today they number twelve hundred millions. The average man or woman has little conception of the numbers implied in the word million, and less of what a hundred millions would signify, and still less of what twelve hundred millions would mean; but the above-mentioned talented gentlemen surely can comprehend figures better than the average of mankind. They therefore have some conception of the immense work they propose to do in a few years and with the interest on thirty millions of dollars!

The interest at four per cent. would amount to one million two hundred thousand dollars per year. How many would this convert? Let us look again at the statistics. We happen to have some just at hand from our Methodist brethren, and they surely are as wise and frugal as any denomination in the handling of their missionary work. Their report, according to the *Toronto Telegram*, shows that the cost of conversions among the heathen during the first seventeen years of their work reached one hundred thousand dollars each. According to this figure the fund proposed would convert exactly twelve heathen out of the twelve hundred millions!

Here is the item:

GIVE US ENOUGH MONEY AND WE WILL CONVERT THE WORLD

"One hundred thousand dollars a convert was the price paid by the Methodist Episcopal Church in the foreign missionary fields in the seventeen years following its taking up of that work, according to figures given out at the Maine State Conference. The church entered the foreign missionary field in 1858, and in seventeen years expended in that direction $700,000. In that period there were seven conversions." —*Toronto (Can.) Evening Telegram.*

APPRECIATE A GOD OF LOVE

Missionaries going to foreign lands are surprised to find the heathen much more intelligent than they had supposed—much better reasoners. They find it difficult to explain the message which they carry because that message is so overloaded with error as to be inconsistent to all reasonable minds, unless the mind be so saturated with error from infancy that it has lost its proper acumen. We long to see the true message and the rightful interpretation of God's Word sent to the heathen—and we long to see it more widely known in so-called Christendom.

OUR MISSIONARY WORK IN INDIA

From childhood the writer has had a broad sympathy for the heathen and an earnest desire for their uplift, which must include their knowledge of Christ. His intention was to be a missionary to the heathen until he discovered two things:—

(1) That God has a future time for dealing with the whole world, including the heathen, under Messiah's kingdom of glory, light and power, and that God's present work is the selection or election of the church to be members of the Messianic body, of which Christ is the Head—in all a "little flock," all saintly.

(2) He discerned, in divine providence, that although God is no respector of persons he has evidently designed the gathering of the majority of the "elect" from amongst the Semitic and the Aryan races of Europe and America. And, desiring to follow the leadings of divine providence, and thus to be a co-worker with God, he turned his special attention to the gathering of "the elect" and has been using his energies chiefly where this "elect" class are mostly to be expected—in civilized lands.

However, in God's providence, the writer, less than two years ago, became acquainted with a native of India, Mr. Devasahayam, through whose instrumentality a considerable work of grace is already under way in Travancore District, India. This is not the work of dishonoring the divine name by misrepresenting the divine character and plan and telling the poor heathen that they have been forcordained and predestinated to eternal torture, except a lucky few; neither is it the message of evolution and higher criticism and humanitarianism. On the contrary, it is the telling of the sweet story of the old, old Book, rightly interpreted—the story of the love of God, of the sacrifice of Jesus, of the election of the church class to be joint-heirs with Christ in his kingdom, and of the blessing that is yet to come to all nations as the result of the redemption and the kingdom which Messiah will shortly establish, when the elect church shall have been completed.

IGNORANT FAITH—INFIDELITY—TRUE FAITH

The story of Mr. Devasahayam and his work well illustrates the power of the truth, in contrast with false doctrine and higher criticism. Mr. Devasahayam's father was a native missionary in Madras. The son, of religious mind, determined to follow his father's footsteps and be a missionary to his people. He appreciated the value of education and in the providence of God reached America and, under letters of introduction, entered the Methodist college at Delaware, Ohio.

His father was attached to the Methodist body and the son, also, gave to it his adherence. A four-years' course was sufficient to do for him what it does for nearly every young man who passes through any modern college in this, our day—it destroyed his faith in the Bible as the inspired Word of God. Thus set adrift from his original convictions he was too honest to accept the invitation of the Methodist church to go to his home land and preach to his heathen countrymen what neither he nor the educated Methodist professors, ministers and missionaries believe. He declined the offer and took up lecturing in churches, describing the manners, customs, clothing, etc., in India.

About this time Mr. Devasahayam came in contact with some whom he believed manifested not only a great deal of honesty in their discussion of the Bible, but also a great deal of knowledge respecting the precious Book. He cultivated their acquaintance, made inquiries respecting their views and was presented with six volumes of STUDIES IN THE SCRIPTURES. The careful and prayerful reading of these six volumes converted Mr. Devasahayam from his higher critical infidelity and evolution theories back to the Bible—not, as before, in mysticism and superstition, mis-called faith, but to an intelligent, rational, logical understanding of the divine Word. This was what his soul had been hungering and thirsting after.

He gave himself wholly to the Lord and returned to his native land a representative of the International Bible Students Association.

GREAT WORK IN TRAVANCORE

Considering the entire circumstances to be a leading of providence, we have co-operated with Mr. Devasahayam and are still co-operating. Our means are limited and our support of his work is necessarily limited. But so long as it seems to have the divine blessing we wish to show no partiality as between India and Europe and America.

The people of Travancore District are extremely poor and church missionary work amongst them has met with some success, partly in what the natives call rice-conversions. The poor are willing to be enrolled anywhere for the sake of having a certain regular supply of rice, which is the chief article of food. We forewarned Brother Devasahayam that money must not be spent in this manner—that the only ones who would receive any assistance must be such of the natives as would give evidence of thorough conversion and of intelligence and ability to present the true Gospel message to their brethren. These native teachers are supplied a very small amount per month to meet their very simple necessities. Already, in less than a year, there are twelve large congregations in Travancore, with invitations and opportunities for as many more as soon as native instructors can be properly prepared for serving them with the truth.

The message of the love of God and the election of the church now and the subsequent restitution blessings for the world appeals to the natives as it does to all intelligent, unprejudiced thinkers everywhere. Although we give no rice, the report is that many of the "rice-Christians" are leaving the missionaries who preach the bad tidings of great misery and are flocking to the true Gospel of the love of God. The natives of this district seem to be childlike and need to be restrained from baptism, to make sure that they understand its real import as signifying a full burial or immersion of the will into the will of Christ—to be dead with him to all earthly hopes, aims and objects.

THE DARKNESS HATETH THE LIGHT

It may surprise some of our readers to know that the missionaries who are a large expense to home societies misrepresenting the divine character and the divine Word and misrepresenting to the heathen their real belief are angry with Brother Devasahayam and his more successful work. His name has been published in Methodist journals with the suggestions that he is an enemy and should be opposed in every way that civilized laws will permit.

Is it not peculiar that people who no longer believe the Bible and who in their colleges are teaching that it is not the divine Word—people who do not believe in either eternal torment or purgatorial sufferings—people who do not believe that Adam fell from divine likeness and needed to be redeemed that he might be restored thereto—that these people insist on misrepresenting themselves and God and the Bible and are angry and at war with those who do believe the Bible and who show clearly its teachings of the love of God and his provision through Jesus for the blessing of all the families of the earth, with an opportunity to each individual to return to harmony with God?

Somewhat similarly, in God's providence, a few years ago a little work was started in South Africa.

THE GOOD TIDINGS IN AFRICA

The readiness of the heathen to hear the truth is in such sharp contrast with the unsuccess of the bad tidings amongst them as to be a lesson in itself. We cannot doubt that if the true message of God's Word were understood by Christendom, and promulgated in the spirit of the Gospel, millions would speedily be turned from sin to righteousness, from heathendom to Christianity. But we are not worrying ourselves about this matter. God is at the helm. As he opens the door in any direction we will seek to enter it, relying on his wisdom and providence. Where the door is closed in any manner we will not fret. The heathen are just as happy in their ignorance as the majority of Catholics and Protestants of Europe and America are in their ignorance. And the ignorance, so far as God and the Bible are concerned, is very nearly the same. Indeed, when the truth shall come to be proclaimed under Messiah's kingdom, to every creature, the heathen will have much less to unlearn and thus will have an advantage over many now supposed to be more highly favored.

DOCTRINAL ERROR HARMFUL

Darkness covers Christendom and gross darkness heathendom. Into very few hearts, comparatively, has the light of the knowledge of the glory of God penetrated. Let no one misunderstand us as being opposed to Christian missions. Nothing would please us more than to know of true Christian missions both in civilized and uncivilized lands. But since these missions have un-Christian and un-Biblical creeds and doctrines, we oppose that feature. Far better would it be to have missions without doctrines and denominational control—missions of civilization, which would undertake to truthfully instruct the heathen along lines of moral living, to provide them hospitals and schools, etc., and to teach them the Golden Rule—than to have missions whose creeds and doctrines slander and misrepresent God and his Word! To the extent that missions are doing such a humanitarian work they are doing good. To the extent that they are sowing doctrinal error they are harmful.

The little work started in Africa, too, is progressing, although there also the opposition of the missionaries is intense. One of our native laborers was first thrown into prison and afterward deported from the country at the request of the missionaries of the Scotch Presbyterian church, who were jealous of his success and alarmed to see the natives leaving their well-sustained missions for the simple truths preached by our native brother, Elliott Kamwana. However, in his stead, God seems to be raising up others, and perhaps some of the "very elect" may be found as samples for the kingdom even in so unpropitious surroundings as are presented in Dark Africa.

GOD'S WAYS NOT MAN'S WAYS

Note the difference between God's ways and man's ways, as well as between the true Gospel of God's Word and the bad tidings of great misery, erroneously labeled gospel. Man's thought is, 'Give us money enough and we will convert the world.' And hundreds of apparently wise people are deluded into upholding such a proposition. How foolish to think that the conversion of the world has been delayed all these centuries for lack of thirty millions of dollars, if we believe that all the gold and silver are the Lord's and the cattle upon a thousand hills!

A comparatively few dollars, which, in God's providence, come into the treasury of the Watch Tower Bible & Tract Society are, under his blessing, accomplishing a considerable work in the enlightening of the saints of God and in the finding of these mainly throughout Christendom, and in the ripening of them for the garner, to which they will be transported shortly by a share in the first resurrection. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Then Satan shall be bound for a thousand years. Then the Messianic kingdom shall control the world. Then the knowledge of the Lord shall fill the whole earth. Then the true light shall shine and the darkness flee away. Then all the blinded eyes of understanding shall be opened. Then every knee shall bow and every tongue confess to the glory of God, and the world, redeemed by the blood of Jesus, shall have fullest opportunity for obtaining the blessings of restitution and an earthly Eden and everlasting joy. And then the wilful rejector and opposer shall be cut off in the second death, from which there will be no resurrection, no recovery—they will be taken and destroyed as brute beasts.—2 Pet. 2:12.

THE LOVE REQUIRED OF THE NEW CREATION

"If we love one another God dwelleth in us, and His love is perfected in us."—1 John 4:12.

There is a great difference between human or animal love, such as the members of a family have for one another, and that love to which this text refers. The love required of members of the body of Christ is a love resulting from mutual relationship to the Lord, and comes from the Spirit of God dwelling in them—a God-like love, which marks them as of his Spirit, having been begotten to his disposition. There should be something about the character of the Lord's people which would demonstrate on all occasions that they possess true love for one another. If this is not the case the lack of love would be a reflection upon them all.

As we learn to love one another the love of God is being perfected in us, the true, benevolent love which the Lord commands. The Lord said that we should love one another as he has loved us—to the extent of being willing to lay down our lives for one another. We are not to love some of the brethren some of the time, and some of the brethren all of the time; but we should love all of the brethren all of the time; and overlook their frailties and imperfections, taking that high standpoint from which God views them, forgiving one another, as God, for Christ's sake, overlooks our blemishes. We ought to forgive those who tres-

pass against us as we hope and trust that God will forgive our trespasses. No one can be of the "elect" class unless this love be perfected in him. He may not gain so full a control of the flesh that he will never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention before he can be accepted as a member of the kingdom.

The Apostle Paul says that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." (Rom. 13:10) The divine law which the Apostle had specially before his mind was the law given to Israel—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might"; and, "Thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18) This law of God fulfilled—filled full, completely met—requires that the heart shall be full of love. All the mind and soul and strength are required to fulfil this Law. "Love worketh no ill to his neighbor." Yet one might work ill through ignorance and superstition and misunderstanding, through imperfection of the flesh, while his heart intentions were good. Saul of Tarsus worked much ill to his neighbors. With good intention, doubtless, some of our Catholic friends and some of our Protestant friends have worked ill to their neighbors. We cannot say that because they worked ill to their neighbors they had no love, but that they did not have it to the degree required by the law; for perfect love would work no ill to his neighbor. Whoever would work ill to his neighbor, with full knowledge, would not have love.

GOES BEYOND THE JEWISH LAW

There is a force in the word therefore in the text, "Love worketh no ill to his neighbor, therefore, love is the fulfilling of the law." The law was given to restrain wrong deeds, wrong words, wrong sentiments toward another. That law was evidently not intended to enumerate all the things that should not be done, for it works no ill. One might, therefore, fulfil the law of the Ten Commandments if he works no ill to his neighbor, but loves him as himself. The word therefore gives us the thought that the Apostle had in mind the Jewish law and not the law of the new creation. Merely abstaining from evil and loving our neighbor as ourselves would not fulfill the law as given to the new creature by the Lord; but it would fill the law of justice given to the Jews.

But our Lord magnified that law and also gave us a new command. The love that would be in his followers, his disciples, was shown in his words, "Love one another as I have loved you." (John 15:12) To do this would be far more than to do no injury to another. It would be laying down our lives for one another. This is far beyond any requirement of the law. Justice could not say, "You must go over and clean the snow from your neighbor's pavement"; but justice would say, "You must not throw any snow upon your neighbor's pavement." But love says more than this. The new law that is given to us is the law of sacrifice. We who are in the body of Christ must love one another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.

He who does not find his heart in harmony with this Law of the new creation—love, mercy, kindness, gentleness, goodness—lacks the evidence, or proof, that he is in any sense accepted of God as a joint-heir with Christ. If we have not love in our heart for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will be only a question of time with such when the power of pride or vainglory holding them in the way of self-sacrifice will snap asunder and selfishness take full control. We are to keep the law in our minds. But while our minds are perfect, we find imperfections of the flesh which hinder us from doing all that we wish to do. Hence, we need the sufficiency that is in Christ. We are trusting that God will accept the good intentions of the heart, of the mind, instead of counting against us the imperfections of our flesh.

AN AGGRESSIVE AS WELL AS DEFENSIVE WARFARE NECESSARY

God would have us watch for evidences of his will and profit by all the experiences which he permits to come to us in our every-day life, humbly accepting any discipline; and having this spirit we shall be led on from grace to grace and from victory unto victory. Merely to stand and battle on the defensive is very wearisome and gains no victory. To gain the victory we must not only put on the whole armor of God, but we must be heroes in the strife and wage an aggressive warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity.

Love—love for the Lord, for the truth and for righteousness—must inspire us or we shall never be victors. Love will keep us faithful even unto death and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is fully submitted to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle Jude says (Jude 21), we must keep ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

We keep ourselves in the love of God by striving to do always those things that are pleasing to him. He can love only perfection; and it is impossible for us to be perfect. He perceives, however, that our weaknesses are not of the will but of the flesh, and he has provided an Advocate for us to whom we may come if we commit trespasses. Thus we keep ourselves in the love of God and walk in the footsteps of Jesus. Where our footsteps may deviate from the way we have the previous blood of Jesus to cleanse us. When we have our new bodies we shall be continually in his love and always pleasing to him, because we shall have no bodily imperfection to mar the perfection of our will.

LET US BEWARE OF SELFISHNESS

Selfishness is the surest cause of separation from the love of God. When we made our consecration to the Lord and he accepted us as new creatures in Christ and begat us with the holy Spirit, it was because we surrended self. If at any time we turn back to walk after the flesh, we are departing from our consecration. This might be manifest in many ways; in slackness instead of zeal; in carelessness instead of carefulness; in a selfish feeling of jealousy of spirit; or in anger, hatred, strife. All these are so much of the old creature—wrong conditions from which we thought we had escaped. In proportion as the old creature triumphs the New creature will fall; and thus we will gradually cease to be in the love of God. These wrong conditions will hinder the keeping of ourselves in the love of God, which signifies the keeping of ourselves in the proper attitude toward God and Jesus. We are to press on and make our sacrifice, if possible, larger every way to the Lord and the brethren.

Daily and hourly we may keep ourselves in the Lord's love by obedience to the principles of righteousness and faithfulness to our covenant and a growing love for these. We are to rejoice in every experience of life—its trials, difficulties, sorrows, disappointments, no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies and a still clearer insight into that perfect law of liberty and love which he has established and to which he requires our full and loyal heart-submission.

In such faithful obedience to the truth and earnest endeavor to conform to its principles, the way and the truth grow more and more precious and our willing feet with joy are led in the paths of righteousness and peace—into life everlasting.

FINDING A LOST BIBLE

JULY 30.—2 Chron. 34:14-33.

"Thy Word have I hid in mine heart that I might not sin against Thee."—Psa. 119:11.

In conjunction with Josiah's reformation and cleansing of the temple, a copy of the book of the Law was found. Presumably this book contained the Pentateuch, or five books of Moses. The long period of idolatry preceding Josiah's work of reformation had placed the Testimonies of the Lord at a discount, so that evidently the king had never seen, perhaps had never heard of the divine law up to this time. If this should seem strange to us for the moment, let us remember that today we have Bibles by the millions, whereas in olden times books were written laboriously with a pen, and were very expensive. A copy was provided for the king as well as one for the temple, but idolatrous kings would have no use for God's Word, and the royal copy was doubtless destroyed long before.

The king caused the manuscript to be read in his hearing. It detailed what blessings would come upon the nation of Israel if obedient to God. It also portrayed the penalties which would be theirs if they neglected the service of the

Almighty and his laws and became idolatrous. Deuteronomy 28 is a very clear statement of what appeared to be the penalty due Josiah's kingdom because of idolatry preceding his day. The king was astonished. Evidently divine judgments were due. Why they waited he knew not. He reflected that possibly something might yet be done to offset the evil. He sent therefore to make inquiry on the subject.

The inquiry came to Huldah, a prophetess of that time, who gave the Lord's answer, saying that all the woes foretold in the Law would surely come to pass because of the idolatrous course followed by the nation. But the message declared that this trouble, this chastisement, would be deferred and not come in King Josiah's day because of his earnest repentance and manifestation of sorrow in connection with the matter as soon as he learned about it.

Nevertheless the king did all in his power to remedy the evil and to bring back the nation into accord with the Almighty. He proclaimed a general meeting at the temple and attended in person with the nobles and representatives of all the people. He caused the book of the Law to be read in the hearing of the people and pointed out their shortcomings and what must be expected. The work of purging from idolatry was still more thoroughly carried out and the work of reformation made yet more deep—all that the king knew how to do.

THE BIBLE LOST TODAY

It may amaze some when we say that to the masses of the people today God's Book is lost. What! do you say, Have we lost over a hundred million Bibles in Christendom, and are we not printing more than a million copies every year? How can you say that the Word of the Lord is lost today?

Alas! Bibles we have, but to the majority of the specially cultured they are Bibles no longer—they are the inspired Word of the Almighty no longer! They are studied, believed and obeyed no longer. It is still fashionable to have Bibles; it is still customary to take texts from them—this is done even by ministers, who privately confess that they have no faith in the Bible—that they have no more faith in the Bible than in Shakespeare. And the number of religious teachers who have thus rejected the Word of God as the divinely inspired Message is much greater than the majority of people surmise. Nearly all ministers graduated during the past twenty years from nearly all of the universities, colleges and seminaries of Christendom, in Great Britain, Germany, the United States and Canada, are really infidels, unbelievers.

How did the Word of the Lord come to be thus lost?

We answer that history shows a long period called the dark ages in which the Word of the Lord was set aside in favor of church councils and decrees. Then came the period of the Reformation. The Bible was translated by the Catholics into the English and styled the Douay Version. It was translated by the Protestants into English and styled the King James Version, and once more the Word of God began to exercise a transforming influence upon humanity.

But alas! the errors, the darkness, the superstition of the dark ages already in the human mind gave to the Word of God peculiar distortions and made it appear, through the colored glasses of sectarianism, to mean things wholly irrational and inconceivable.

With the progress of education thinking was resumed along the lines of religion as well as science. The thinkers, however, regarded the Bible only as they had seen it through their colored glasses; and in proportion as they discarded the superstitions of the darker past they discarded the Bible as a part of those superstitions, and supposedly their basis. As a result, school men, college professors, doctors of divinity, etc., have charged up against the Word of God various doctrines which it does not teach—amongst others purgatory and eternal torment for all except the "very elect."

Now, in due time, the Word of God is being found. The dust of the dark ages is being brushed aside. The Book is being investigated in the light of its own teachings. It is shining with wonderful brilliancy upon the path of the just. We are seeing fulfilled before us God's promise that the path of the just will "shine more and more unto the perfect day." Its bright shining at the present time betokens that the new day, the new era of Messiah's kingdom is nigh.

NO CROSS, NO CROWN

O blessed crown of glory!
O crown of righteousness!
O crown of life immortal,
How can I thee possess?
In answer to my longing
A voice said, soft and clear,
"The crown is yours, beloved,
If you the cross will bear."

"What is the cross?" I questioned.
" 'Tis bearing every day
The trials which the Father
Permits along the way:
'Tis sharing the reproaches
Your Master meekly bore,
While those who claim to love him
Revile you, more and more.

"The world will look upon you
With disapproving eye;
And friends whom you love dearly
Will coldly pass you by.
They'll have no patience with you;
Your good works they'll deride,
And every righteous motive
To you will be denied.

"And all the powers of evil
Will gather to assail;
They know your every weakness
And where they might prevail.
They'll try to overwhelm you
By coming like a flood,
You must with force oppose them,
Resisting unto blood.

"The flesh will strive to win you,
Exerting every power,
'Twill be perpetual warfare
Between you every hour—
A fight that ceases only
When one of you is dead.
It is no easy pathway,
Beloved, that you tread."

And then I answered, "Master,
I've counted all the cost;
And deem it highest honor
To bear with Thee the cross.
And I will bear it gladly,
Till it works out in me
That blessed transformation
Which proves me part of thee.

"And when the cross grows heavy,
By faith, I gaze upon
The crown thou art reserving
For those who overcome—
The crown of great rejoicing,
The crown of righteousness,
The crown of life immortal,
I'm striving to possess."

—SISTER DONEY.

"THE LORD IS MY SHEPHERD"

The prophet David wrote the 23d Psalm concerning himself; but in his words there is still deeper signification, namely, that Jehovah is the Shepherd of the antitypical David—The Christ, of which Jesus is the Head and the church his body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their present environment, in which the great adversary is seeking their destruction, under conditions unfavorable for their spiritual development as the Lord's "sheep." Foxes, wolves, lions and even cattle have means of defense and offense; but the sheep has practically none. It seems to have no judgment; therefore, the sheep is dependent on the shepherd. In other words, it is out of its environment if away from

the shepherd. God provided for man's protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise would not have been man's lot.

Those who are the "sheep" will come back into harmony with the Lord. As represented in our text, the church class comes back in the present time. We all recognize, as the days go by, how necessary is the divine care. As we come to see the divine plan, we see that "all who are of this fold," all those who will come into harmony with God, will have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord's sheep, went astray. All of Adam's posterity are now astray. The Great Shepherd sent his son for the lost sheep. He is seeking them and will ultimately find all who belong to this true flock. He is, therefore, in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down his life for the sheep.

OUR NEW BIBLES

Hereafter, to distinguish our own special edition, from other Bibles, we will refer to them as Berean Bibles. They are becoming more and more indispensable to all readers as they learn how to use them. The translation, of course, is not at all different from that of other Bibles of the Common Version. Our peculiar, distinctive feature is the Berean Helps at the back. These consist of:

(1) Biblical Comments from Genesis to Revelation, with references to the SCRIPTURE STUDIES and other of our publications showing the page where the text is more fully discussed and elaborated. We can scarcely imagine anything more helpful than these for Bible study. It is so easy to turn to the reference and ascertain if the matter has been treated and where and how. It represents four hundred and eighty-one pages of matter.

(2) The Instructor's Guide. This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the Divine Plan of the Ages. Its various topics are arranged under distinct headings and the various texts bearing upon the subject are collated. With this help a novice has at his command, well-furnished, "the Sword of the Spirit." It is in condensed form, very convenient, and consists of eighteen pages solid matter.

(3) The Berean Topical Index, alphabetically arranged, presents a large variety of subjects showing references to the SCRIPTURE STUDIES and other of our publications treating the same. This feature is comprised in twenty-eight pages.

(4) In this specially difficult texts are brought to the attention and references given showing where they are treated in our publications. Following this is a full list of various interpolations and spurious passages of the Scriptures not in the original MSS., as proven by the oldest Greek MSS.—fifteen pages.

These four features, representing five hundred and forty-two pages, are not to be found in any other Bibles on earth and, in our opinion, they are of almost priceless value. One of our interested readers who could not procure another would not sell his copy for a hundred dollars—many of them, surely, would not take thousands for it.

All of our Berean Bibles contain the above, and some of them, the numbers of which end with a nine, contain additionally Bagster's Bible Study Helps, including an alphabetical index of proper names and Bagster's Bible Concordance and Maps—a total of one hundred and eighty-six pages.

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VOL. XXXII BROOKLYN, N. Y., JULY 15, 1911 No. 14

OUR CONVENTION TOUR NO. 1

Having reached Denver on our westward journey, we must give an account of the Lord's blessings and favors and our experiences; for we well know that the prayers and thoughts of many are with us. Although the blessing of the service keeps us busy continually, our thoughts and prayers go out to the Lord's dear flock collectively, and individually in many cases. "We share our mutual woes, our mutual burdens bear, and often for each other flows the sympathizing tear."

Our first stop was at Cleveland, Ohio, where a meeting had been arranged by the Bible Students in the interests of the Jews. The topic was, "Zionism the Hope of the World." We will not even outline the discourse, because the interested will have the report from our San Francisco meeting.

The meeting was successful in one sense of the word, in that the Lord always blesses those who seek to serve and praise him; but it was not a success in respect to the number of Jews present. Two reasons contributed: (1) It was Friday night, the beginning of the Jewish Sabbath, the worst night in the week, as we subsequently learned, for the Orthodox Jews hold the Sabbath very sacred, and many of them would not even ride upon a street car on that day. (2) The prejudice awakened amongst the Jews by one of their journals calling us a "missionary" has not yet worn out. The audience altogether was probably a little over a thousand, and of these less than half, probably only three hundred, were Jews. The dear friends of the Cleveland class felt a little disappointed that their efforts had not brought larger success. We encouraged them, however, with the thought that having done our best the results were entirely in the Lord's hands, and the credit that he would give them would be just as great as though five thousand had heard.

THE INDIANAPOLIS CONVENTION

The night train carried us to Indianapolis, where a convention was already in progress and continued also after our leaving. The attendance was excellent—about six hundred (three or four hundred from the surrounding district). The attendance at the public service to hear

about the "Hereafter" was about a thousand. Excellent attention was given, but how much "wheat" was ripened we, of course, know not. By some oversight this three-days' convention at Indianapolis was not properly announced in THE WATCH TOWER—merely our special services were mentioned. But it was a success and a blessing evidently to many in attendance.

THE ST. LOUIS CONVENTION

A night ride brought us to St. Louis early on Sunday, June 11th, where we were met by the convention party, organized by Brother L. W. Jones, M.D., of Chicago. On the route its number has varied from one hundred and fifty to two hundred, some joining and some leaving at one place and another. It was a very happy company, amongst whom the Spirit of the Lord is quite manifest. The train consists of eight cars, including one for baggage. They are sleeping cars, and are not only comfortable, but economical in that they save hotel expenses and transfers. In the party are five doctors. Chicago is, of course, better represented than any other city. All have the spirit of helpfulness, the spirit of love for the brethren, and a desire to spend and be spent in the Master's service. The presence of so goodly a company in the various conventions of this trip certainly adds, not only to the singing, but also to the general interest of the meetings. The brethren take part in the testimony meetings and symposiums, and in giving addresses. Our own time being fully occupied, except when on the platform, has hindered us from enjoying these and making a report of them.

The Sunday afternoon meeting for the public on the topic of "Hereafter" was well attended, the audience numbering about fifteen hundred. The evening talk on "Zionism the Hope of the World" was not extensively advertised. The audience was estimated at about a thousand. Only a small proportion was Jewish—about one-third. On Monday our afternoon address to the interested and also our evening service (a question meeting) were well attended. The St. Louis Class seem to be in good spiritual condition so far as we can judge, earnestly pressing forward in love and devotion. Here, as elsewhere, we saw good evidence of the zeal of the friends in the circulation of the public announcements, and other necessary and expensive arrangements for the convention services.

THE KANSAS CITY CONVENTION

Tuesday and Wednesday, June 13th and 14th, were devoted to Kansas City. There is quite a good sized class of Bible Students there, and their loving zeal was everywhere manifested. The meetings were all good. Brothers Ritchie, Swingle, Senor, Edgar, Jones and Wise participated in addresses on this occasion. "Convention Hall" had been secured for the public services, the first evening on "Hereafter," the following one on "Zionism the Hope of the World." The attendance was estimated at three thousand and one thousand respectively.

Here again we experienced some disappointment respecting the numbers of Jews interested in hearing a subject of such vital importance to them. Incidentally we learned that the Rabbis are trying to keep the people from hearing. It was ever thus. The teachers take away the key of knowledge, and neither enter in themselves nor permit others to enter, if they can prevent it.

The spirit of Judaism is marked today, as it was in the Master's day, by a subserviency to the elders and traditions—very much the same as with Christians. How much the overseers of the religious world will be obliged to answer for respecting the ignorance of the people and their estrangement from the truth!

Prof. J. T. Read of the Chicago class contributed greatly to the interest at all the meetings by leading the music, and also by singing solos while the audience gathered. At Kansas City Prof. Riggs and wife also assisted, adding much to the pleasure of the services. The total attendance of interested ones was about six hundred.

Following one of these meetings, by request, we had a service for the consecration of children. A number of parents formally presented their children in consecration to the Lord. We made clear to all that there is no Scriptural command governing this matter. The basis of our innovation is the fact that the Jews in general were accustomed to consecrate their male children to the Lord by circumcision, and the parents of Samuel the Prophet made consecration of him to the divine service.

Many Protestants practice infant sprinkling, called baptism, not as a saving ordinance, nor as an induction into the church, but as an act of public consecration to the Lord. We reminded the friends also that when certain parents brought their children to Jesus, he said "Permit little children to come unto me, and forbid them not, for of such like is the kingdom." That is to say, those acceptable to the Lord as joint-heirs of Messiah's kingdom will all be child-like, simple, trustful, obedient children of God.

We suggested to the parents that such a formal offering to the Lord of the fruits of their bodies should, in after days, help them to accept whatever divine providences might come to their children, with more loving submission.

We suggested further that as the children grow to years of discernment, it may be helpful to them to know that their parents had thus devoted them to God and his service of righteousness. We recalled our own experience, that when about seven years of age our mother told us, "Charles, I want you to know that I gave you to the Lord, as Samuel's mother gave him. It is my hope and prayer that in God's providence you may become a minister of the Gospel." We recall the impression made upon us, and our reply at the time: "Ma, I think that when I grow up I shall prefer to be a missionary to the poor heathen. The people here have many preachers, have many churches, while the poor heathen have few."

Our mother made no remark, but as we look at the matter now, her prayer is being fulfilled in our present opportunities for ministering to the "household of faith," and our own proposition to help the heathen will also have realization in the blessed Messianic kingdom. About fifteen children were consecrated, by prayer, laying on of the hand and the invocation of divine blessing. We made clear that none should think of this matter as an obligation, merely as an opportunity for such as desire to avail themselves of it.

ONE DAY AT WICHITA

We had a very enjoyable experience at Wichita. A goodly number had gathered from surrounding places, and with our own party made up an audience of about four hundred for the Thursday afternoon meeting, when we talked to the interested. Of course, we had a good season of spiritual fellowship. The attendance in the evening was estimated at one thousand. We had remarkable attention, and believe that surely some grains of wheat will be found as a result. Here also, following the afternoon discourse to the interested, a number of parents presented their children in consecration to the Lord—about 12.

ONE DAY AT PUEBLO, COLO.

Another night-ride brought us to Pueblo Friday, June 16. We had two good meetings here—one for the interested in the afternoon, at which about three hundred were present, and one for the public in the evening, the attendance being about a thousand. The resident class is a very small one, and the numbers from the outside were comparatively few, but all seemed to have the spirit of the truth. The dear friends who arranged the meeting here manifested great zeal and courage, the Lord greatly blessing their efforts. The public meeting was attended by some very intelligent people, who seemed deeply interested in the things they heard respecting the better Hereafter—the two salvations.

SATURDAY AT COLORADO SPRINGS

We arrived here early and had a good day. In the morning a testimony meeting; in the afternoon a symposium participated in by twelve brethren. Following this, by request, we had the service for the Consecration of children—about twenty participating. The public service in the evening was specially large for Saturday. The audience was estimated at from twelve to fifteen hundred. We had excellent attention. The close attention, the earnest faces and desire for free literature at the close of the service are hopeful indications as respects the truth here.

THE VOICES OF THE THREE SIGNS

[EXODUS 4:1-9.]

[This article was a reprint of that published in issue of September 15, 1907, which please see.]

PROVIDING FOR ONE'S NATURAL HOUSEHOLD

"If any provide not for his own, and especially those of his own house [margin, kindred], he hath denied the faith and is worse than an unbeliever."—1 Tim. 5:8.

This passage may be properly paraphrased thus: He who provides not for those dependent upon him, especially those of his own household, hath denied the faith and is worse than an unbeliever.

This relates primarily to a Christian husband and his duty toward his wife and his children. If the husband should cease to provide for the wife, cease to cherish her and, on the contrary, should desert her, either in heart, in affection, or actually, it would imply that he had seriously departed from the Lord, from the guidance of the Spirit, and from "The wisdom that cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits."

Under these circumstances we could not consider such an one approved of the Lord as an "overcomer," until after reformation. Then, too, every parent owes it to his child to give him more of a start in life than merely the imperfect, dying little body born into the world. Having brought children into the world, it becomes the duty of parents to see to their reasonable establishment in it. This includes not only the dispensing of food and raiment during childhood and youth, but also the provision of intellectual and moral instructions, to which we have more than once referred; and all this means laying up, aside from personal consumption, in the interest of the children.

Seeing the uncertainties of life, it would not be an unreasonable application of the Scriptural injunction for the parent to have something laid up for the necessities of his family in the event of his death before they had reached maturity. It is not our thought that the Apostle meant that parents should seek to lay up fortunes for their children to quarrel over and be injured by. The child fairly well born and who receives a reasonable education and guidance to maturity is well off and has a rich legacy in himself; and the parent who has made such provision for his children has every reason to feel that he has been ruled in the matter by a sound mind, the holy Spirit, the disposition approved by the Lord, even though he leave no property to his family, or not more than a shelter or home. Such a man has discharged his stewardship; and such children will be sure in the end to appreciate his faithfulness.

We should manifest an interest in those related to us by ties of blood more than in mankind in general. If the Spirit of the Lord leads us to be kind and gracious toward humanity in general, it would imply that our sentiments toward our relatives should be specially considered by us and be, to the extent of our opportunities, helpful. Nevertheless, it would not be wise, according to our judgment, nor in harmony with the instructions of the Scriptures, nor in accord with the examples which they set before us of our Lord's conduct and the conduct of the apostles, for us to extend a very special fellowship to our earthly relatives; or to receive them and treat them better than, or even as well as, we would treat the household of faith.

We here make an exception of such close relationships as would have a demand upon us in accord with the Apostle's words, "He that provideth not for his own, . . . hath denied the faith." In general—outside of the exceptions above—we are to apply the Apostle's words, "As we have opportunity let us do good unto all men, especially unto those who are of the household of faith." (Gal. 6:10) Next to the household of faith should come our more distant relatives.

Of course, from the standpoint of the new creation, the new relationship, the members of the body of Christ would be members of our own household, and their temporalities would be in some measure our responsibility. We are, however, living in a time not the same as that in which our Lord lived; now, there are public charities; for this reason this passage would not apply with the same force as when the Apostle spoke these words. One would be making proper provisions, sometimes, when he paid his share of the taxes toward the general weal; and it might, perhaps, be necessary to avail himself of a share in those benefits, either on his own account later, or on account of some of his own friends—members of his family.

BUILDING ONE ANOTHER UP IN THE HOLY FAITH

Christ is the Head of his own household. He does not intend that his people shall be unnecessarily burdensome to each other, but each should feel a responsibility in respect to others and gladly lend a helping hand to strengthen, encourage and bless, "building each other up in the most holy faith." It evidently was the intention of our Lord to draw together his followers as a new family, a new household, the "household of faith." Hence we find the repeated injunction and encouragement for mutual fellowship, mutual helpfulness and regular association, with the promise that where two or three meet in the Lord's name he will be specially present with them to grant a blessing; and that his people should not forget the assembling of themselves together.

Returning to our text, we note that the Apostle says that one neglecting his obligations to his own family would be denying the faith. The faith that we profess is not merely a faith in certain things that we are getting, but it affects also matters of propriety, our character, all of life's affairs in general. We profess to love God more than others love him. We profess to love our neighbor as ourselves. We profess to take this as our standard. If a man's responsibility to his neighbor is that he love him as himself, then this would bear in with double force as to his own family. If one is derelict there, he is misrepresenting the doctrines of Christ which he professes. To live contrary to the doctrines one professes would be to deny his faith. And so one who would live in violation of these recognized standards of life would be living below the world instead of above the world.

As for denying the faith, the thought is that there would be a lack of love, of sympathy, regarding the interests of the ones neglected and, therefore, a denying of the faith to that extent. What a perfect example of unselfishness we have in our Master, who, when in the greatest of trouble and anguish, was thinking sympathetically of others! We notice his provision for the welfare of his mother, whom he consigned to the care of his loving John, thus showing our Lord's approval of the noble characteristics displayed by John in pressing near to his Master in this trying hour!

THE CHURCH'S SHARE IN THE SIN-OFFERING

The merit of Christ consisted in his keeping of the law and in his obedience to the Father in the laying down of his life. That life which he laid down was the price. It was placed in the hands of Justice when he died—"Father, into thy hands I commit my Spirit." All passed into the hands of the Father and it remains in the hands of the Father—a ransom-price. When God raised our Lord from the dead he did not raise him a human being, but a spirit being of the highest order.

As the Scriptures declare of the church, so it is true of the Head of the church, for we follow in his footsteps. Of the church it is written, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." (1 Cor. 15:42-45) Our Lord was raised a quickening, a life-giving spirit. (1 Cor. 15:45; 1 Pet. 3:18) It was a man who forfeited his life; it was a man also who gave himself a price in offset. (1 Cor. 15:21, 22) The sacrifice of our Lord's human nature remained a sacrifice on behalf of the world. Has he given it to the world yet? No. What has he done with it? Merely committed it to the Father. To whose credit is it now? To our Lord's credit. Where? In the hands of divine justice. For what object? That it may be applied. How applied?

First of all, in an imputative sense, in this Gospel age, it is applied to all those who come unto the Father through him. He imputes it to these after they have turned to the Father in faith and have come to the point where they can say, "I present my body a living sacrifice"; "Here, Lord, I give myself away." There the great Advocate, the future Mediator for the world, imputes to them enough of his merit to make their sacrifice good. They of themselves, have nothing to offer that God could accept; for, "There is none righteous; no, not one."—Rom. 3:10.

Here the great Advocate applies, or imputes, a sufficiency of his merit, already in the hands of justice, to make these perfect in the sight of justice. Divine justice can then accept the sacrifice; and the acceptance of the

sacrifice is manifested by the impartation of the holy Spirit, the begetting of the Spirit; and that which is begotten of the Spirit will, in the resurrection, be born of the Spirit, unless in the meantime there be something to paralyze, or vitiate, the condition. If one thus begotten of the Spirit lose the spirit, become dead to spiritual things, then he is indeed "twice dead," as the Apostle says.—Jude 12.

DOES THE CHURCH SHARE IN THE SIN-OFFERING?

But now, in the case of those who are thus accepted of Christ, what have they to do with the sin-offering? We answer that we should not know what they have to do if God did not show us; but God first makes a picture of the matter in the Old Testament. He made, with the Jews, a typical day of atonement, which prefigured what will be done during this Gospel age and during the period of Messiah's reign. What is this? It is the work of reconciliation between God and men. How did the type show this? The day of atonement had various features. It began with the offering of a bullock; and that bullock represented the offering of the Lord Jesus Christ on behalf of the church. The blood of the bullock was sprinkled upon the Mercy Seat for the household of faith. The household of faith was represented in the two goats.

These goats represented you and me and all of God's people who have offered their bodies living sacrifices, holy and acceptable. (Rom. 12:1, 2; Heb. 13:11-13) Only one of these goats became a follower of the bullock and had experiences exactly the same as the experiences of the bullock. This goat represents that class of believers who daily follow in the footsteps of Jesus and who are partakers with him of his sufferings at the present time and will have a share with him in the glory to follow.

The other goat represents the class which does not go voluntarily to sacrifice, but which, without turning to sin, fails to make a willing sacrifice. Therefore this class is treated as the "scapegoat" and dealt with accordingly, being driven into the wilderness condition for tribulation. The Apostle seems to refer to this class when he says that some are thus dealt with "that their spirits may be saved in the day of the Lord Jesus." (1 Cor. 5:5) These are not the bride class, but a servant class.

In the 45th Psalm we have the picture of the heavenly Bridegroom and can see how he introduces his bride to the heavenly Father, the great King. Next follows the picture of the bride, who is described as "all glorious within," and who is to be brought unto the heavenly King in fine needlework and wrought gold. Then we have a third picture, "The virgins, her companions that follow her," and who also shall be brought unto the King. These represent the other class, the "scapegoat" class, who do not voluntarily go into death, into sacrifice, and who, consequently, cannot be counted in as members of the bride.

Because the Scriptures show this sin-offering, therefore, we believe in the sin-offering; and because the Scriptures tell us that we are to be sharers in this matter, therefore we believe it. Where does the Apostle so state? We answer that he says to us, addressing us as the "Lord's goat" class, "Let us go forth unto him without the camp, bearing the reproach with him." He also says that the bodies of those beasts whose blood was brought into the Most Holy to make atonement for sin, were all burned outside the camp. (Heb. 13:11-13) What beasts were those? Only the two. The bullock and the Lord's goat were the only ones. The Apostle urges that we were represented by this goat. "Let us, therefore, go forth unto him without the camp." All that was done with the bullock was done with the goat. Let us, then, if we would walk in his steps, share with him in his sacrifice—"Go to him without the camp, bearing his reproach with him"; for "If we suffer with him we shall also reign with him"; we shall be glorified together.—2 Tim. 2:11, 12.

DOES THE CHURCH ADD TO THE SIN-OFFERING?

The question may be asked, "What does the church add to the sin-offering if the Lord gave the necessary per cent of his merit to each to make his or her sacrifice possible?" We answer that it depends upon what thought is behind the expression "add to the sin-offering." The sin-offering needed no addition. The sinner was a man—Adam. Our Lord left his glory and became a man in order that he might redeem man. When a perfect man's life was given for the other perfect man who sinned, it constituted a sufficiency, or as the Scriptures express it, a ransom-price.

This word "ransom" (1 Tim. 2:6), in the Greek *antilutron*, signifies a price, as an equivalent; a satisfactory price. Consequently there is no addition needed to the ransom which our Lord gave and nothing could be added to it, for we cannot add to that which is already complete. If the price of an article is $1 and you add $25 to it, you are not really adding anything to the price, for the price is only $1, and the other dollars added on neither affect the price nor are necessary, in any sense of the word.

There is another sense, however, in which the church has a share with her Lord; namely, Not only was our Lord himself the ransom-price for the world, but in order that he might be highly exalted and receive the reward of the divine nature, it was necessary that he should die. So, then, the death of Christ effected two things; first, it was the ransom-price for mankind; second, it was the condition upon which he would obtain his glorious reward—the divine nature. If he had not been obedient even unto death, then he would not have been highly exalted.

As the Apostle says, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore [on which account] God also hath highly exalted him and given him a name which is above every name." (Phil. 2:8, 9) He could not, therefore, have been exalted to that high position except by obedience unto death—obedience to his covenant. Had he failed to carry out his covenant of sacrifice, he would have failed to gain his glorious reward, and also failed to be a satisfactory price for mankind. But he did not fail. He attained the prize of the "high calling" to the divine nature.

There is, however, an arrangement in God's plan that takes in the church as well as Jesus, the Head of the body, the Head of the church; and so the Apostle says that God foreknew us also by Jesus. (Rom. 8:28-30; Eph. 1:4, 9-12) Not that he foreknew you and me as individuals, necessarily, but that he foreknew a church, a class; he had foreintended the gathering of such a class, or church, from the beginning. It is just as much a part of the divine plan that the church, the body of Christ, should be called to walk in his steps, to be dead with him, to present their bodies living sacrifices, as it was a part of the divine plan from the beginning that Jesus should do these things. The difference between Jesus and the church is that he was perfect, holy, harmless, undefiled, separate from sinners; and therefore, his death could be in the nature of a ransom-price—all that was necessary. We have no such perfection of our own; and therefore, in order to be permitted to sacrifice at all, we must first have his merit imputed to us, that we might be acceptable sacrifices on the Lord's altar.

Then the question comes up, What is the object of having any of these sacrifices on the altar? Why is the church on the altar with her Lord, as expressed by the Apostle Paul (Romans 12:1), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." Why does God invite us to be living sacrifices with Christ, since Christ is sufficient as a ransom-price for the sins of the whole world? The answer is that the Father invites us to come in and be partakers of the sufferings of Christ in order that we may also be sharers of his glory; for it is only "if we suffer with him that we may reign with him—if we be dead with him, we shall live with him."

As our Lord was called to sacrifice, so the church is also called. If he would be found worthy, if he would have the Father's highest approval, he must leave the glory which we had with the Father and must do all the Father might require of him. And only by so doing would he gain the reward offered. During the Gospel age the church is invited to enter into that covenant with him. We who are by nature sinners, "children of wrath, even as others," are justified through his merit in order to permit us to have a share in his suffering, in his sacrifice.

What is the use of all this? Why should this be done? That is the only way that we could be with him on the spirit plane. If we retain the human nature we can never get to heaven. None can ever go to heaven except those of the sacrificial class. Those not begotten from above will never get a share in the heavenly blessing, but will get an earthly blessing, if they get any. They will keep their earthly nature and will in due time be made perfect. But those who are now invited to become the bride of Christ are invited to join with him in sacrifice. Our Lord sacrificed the earthly nature and its rights. All those who wish to belong to this bride class must sacrifice the flesh, the earthly nature, its rights, etc., that they may be sharers with him in the heavenly, the divine nature.

RETRIBUTIVE DISCIPLINE OF THE MILLENNIUM

So far as divine justice is concerned, God's provision is that all claims against mankind on the part of Justice shall be settled and closed in the end of this Gospel age. This is represented in the typical sin-atonement, the satisfaction for sins. The antitypical Atonement Day witnesses the sacrifices of The Christ and the preparation of those worthy to become members of his body. When Justice shall have accepted that satisfaction, it will clear the books and deliver Adam and all his race from all responsibility accruing from the violation of God's law by the eating of the forbidden fruit. The death of Jesus is the satisfaction for the sins resulting from the original Adamic sin.

But there have been other sins, flagrant wrongs, for which Justice would demand retribution, sins against the holy Spirit, against light. All of these are sins against God, against righteousness. To illustrate, consider the Lord's experience: It may be that the rabble were not responsible for the crucifixion of our Lord; but there were individuals who had sufficiency of light to have done better. So from the days of Abel to the present time some have suffered gross injustice, and the cries of these violations of Justice appeal to God, just as the blood of Abel cried out. The Scriptures show us how satisfaction will be made also for these before the opening of the great day of blessing, before the world is turned over fully into the hands of the Mediator of the kingdom.

The satisfaction for these wilful sins is shown in the picture of the scapegoat. There we see in type how the "great company" will be caused to pass through tribulation, which will have a good effect upon themselves and which will, at the same time, be the means of squaring up accounts for gross violations of Justice outside of Adamic sin. The putting of the hands of the high priest upon the head of the scapegoat pictures the placing of these sins upon the "great company" class and the sending of them into tribulation. These will pass through an experience similar to that which our Lord foretold would come upon the Jewish nation, and which was literally fulfilled. Our Lord states that those horrible sufferings at the end of the Jewish age were to be a squaring up for sins against divine justice—for various misdeeds of previous times. (Luke 11:49-51) This will leave the world at the opening of the Millennium without anything against them on the books of justice.

THE DISCIPLINES ACCORDING TO PREVIOUS CHARACTER-DEVELOPMENT

Then Justice will transfer the whole world of mankind into the hands of Messiah, who will take them just as they are. They will be in various conditions. Some will be more depraved, others less depraved; some will be more seared in their consciences and some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and opportunity in the present time. Those who knew not his will and did it not will receive few stripes; those who knew his will and did it not will receive many stripes, because of previous hardening of character. Everybody will be required, eventually, to come up to the full standard of divine requirements. Those more depraved will have greater difficulty and those less depraved will have less difficulty and receive fewer stripes in the coming up to divine requirements.

In other words, every wrong deed, every wrong principle acted upon, has an evil effect upon character, as all right doing brings blessing. So mankind, in proportion as they have in this life obeyed or disobeyed privilege or knowledge, enjoyed and understood, will be elevated or degraded in character when they enter the next age.

The Apostle says that God is not slack (slow) as men count slackness, but is long-suffering and patient (2 Pet. 3:9); and "He knows how to reserve the ungodly until the day of judgment to be punished." (2 Pet. 2:9) Again we read, "Some men's sins are open, going beforehand to judgment, and others they follow after." (1 Tim. 5:24) That is to say, there are people who do wrong and receive promptly the punishment for their wrong course. Thus they have opportunity of improving upon the past.

There are others who seem to do well, seem to prosper in earthly things; their eyes stand out with fatness; they seem to go unheeded in their wrong course, down to the very tomb. (Psa. 73:3-12) Will these escape? We answer, "No." In the day of judgment they will get their lesson. In that day of trial they will have much more difficulty than will those who have learned lessons from the tribulations of the present life. A man who has practised evil will require severe discipline before he will learn that the customs of the past will not be allowed. Since this new order will be such that nothing will be allowed to hinder it, his course in this life, therefore, will then receive retribution, in the sense that it will be the result of his wrong condition.

We all have noticed that some children have been born with a mark that is very humiliating to them; and many of these, by reason of having the lip of scorn turned toward them, have thereby been made humble-minded and beautiful characters. On the other hand, spoiled children who have had their own way have constituted saws and files in the world and have made trouble for others. These, not having learned lessons of self-control in the present life, will be proportionately disadvantaged in the future, and must then learn these lessons.

The question has been asked, Will the Decalogue be revived in the Messianic kingdom? We see no reason why it should not be made the law of the kingdom. There was no fault to be found with the law, but with the weakness, the inability of those who were under the law. The Ten Commandments were not given to the church, but the spirit of them is comprehended in the word love, which is the law of the new creation. (Rom. 13:8-10) It would be rather incongruous for the Lord to say to the church, Thou shalt not steal, Thou shalt not kill; for they would have passed from every such condition of mind before they could become his.

With the world, at the beginning of the new age, it would be a law quite over their heads to say, You shall love everybody. They would need to have some simple statements such as, Thou shalt have no other gods but me; thou shalt not steal; thou shalt not murder; thou shalt not bear false witness. The Decalogue is the very best law for the world of mankind. We cannot improve on the wisdom of the Law-Giver who gave this law to Moses in the beginning. It will not surprise us, therefore, if the Ten Commandments will be put upon the whole world, just as they were upon the Jews; and that mankind will be shown that the spirit of the law is love; but that they will come gradually to the understanding of this principle; for at the beginning they would not have the proper appreciation of the matter.

PROPHESY SMOOTH THINGS

Jeremiah 26.—AUGUST 6.

"The Lord is my Light and my Salvation; whom shall I fear?"—Psa. 27:1.

Our last study related to the time of King Josiah and his reformation. At about that time the Prophet Jeremiah began to speak in the name of the Lord. Josiah was succeeded by his son, who proved himself another bad son of a good father. And, by the way, we remark here that between the ages of twelve and eighteen would appear to be the time when the majority of boys reach some mental decision respecting the future which has much to do with their after lives. So far as we remember, the majority of notably great men have confessed to the reaching of decision of character during this period. Likewise it is said that the majority of criminals take their start in evil-doing at this early age.

It has been remarked also that the disturbance in Russia leading up to the Douma was largely the work of young people, pupils in the higher schools, male and female. We urge again upon parents and guardians the importance of this period in human life and the wisdom of giving proper care and counsel that the blossoming manhood and womanhood may be directed in proper channels, that they may become a blessing to themselves and all with whom they come in contact.

PROPHECY AGAINST JERUSALEM

Under the evil rule of King Jehoiakim, Jeremiah, under the Lord's guidance, foretold the coming destruction of the city and temple. The effect of such a prophecy should have led the people to self-examination, prayer and fasting, and a full return to loyalty to God. But according to Jeremiah's account it was a time of great moral delinquency. He pictures a terrible condition of the people—a prevalence of dishonesty, of slander, murder, adultery, false swearing and open licentiousness.

The priests led the people in an angry attack upon the Prophet. He was arrested, charged with speaking evil

of his city, in declaring its forthcoming destruction. How foolish! Could merely the Prophet's declaration bring the thing to pass? And if he were the Lord's prophet, could their assault upon him turn aside the divine intention? But the spirit of sin is not the spirit of a sound mind, as is the Spirit of the Lord.

It is noteworthy that it was the priests and the false prophets who, on this occasion, called for the death of a true prophet. And alas! this has not infrequently been the case. Nearly all the persecutions of Jesus and his apostles and his followers throughout the age have come from professed servants of God. What heart searching this should bring to everyone of us lest, peradventure, we should be similarly overtaken in a fault and "be found fighting against God," and should bring upon ourselves severe condemnation. No doubt these religious teachers twisted their reasoning faculties to such an extent that they considered their course a just one—possibly they even thought that it was love on their part for the people; or perhaps they persuaded themselves that they were moved in their persecution, not by hatred, envy, malice, but by love for God. At all events, their course shows what an easy matter self-deception is, and their mistake bids us beware and scrutinize carefully our own conduct.

As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history is probably but a few years off—that it will mean the most terrible anarchy, the only relief from which will be the establishment of Messiah's kingdom in power and great glory. And there are some today so foolish as to think that the trouble can be put off or avoided altogether by silencing those who call attention to the Word of the Lord. (Daniel 12:1) Let us not be found fighting against God. He is mighty and will prevail, and all of his purposes, he assures us, will surely be accomplished.

Jeremiah impressed the jurors—the princes of his people. He reaffirmed every word that he had uttered and declared himself ready to die if need be; but he urged reformation. The princes, more just than the priests and false prophets, acquitted Jeremiah, although his words condemned them. So it has been at various times in the history of the truth. If it had not been for the moderation of the civil power, many a reformer would have been put to death. Note, for instance, Martin Luther's protection by the Landgrave of Hesse.

REFORMER ANTHONY COMSTOCK

So today. For years Mr. Anthony Comstock has been fighting valiantly, almost single-handed, along the lines of social purity. Realizing to what an extent vice is spread by vile pictures and by vile literature, this man has given much of his life to their suppression. How much good he has accomplished no one in this life may ever know; how many boys and girls have been shielded no one may know; but all the same a noble man has fought a noble fight against impurity. Of course, such a man, or any man who stands for truth and righteousness, is sure to have enemies and malicious slanderers who would gladly see him dead. It is said that Mr. Comstock has effected the destruction of many hundred pounds of vile, moral-poisoning literature and many thousand pounds of electro-plate matter prepared to print more.

All cannot be reformers and prophets of righteousness to the same extent as Jeremiah, Luther and Comstock. Every child of God, however, faithful to his consecration, is a servant of righteousness and, proportionately, should be a foe to sin in its every form. Such must be prepared for the finger of scorn and the lip of sarcasm and slander. Such may take to themselves our text and rejoice, saying, "The Lord is my Light and my Salvation; whom shall I fear!"

DESTROYING GOD'S WORD

AUGUST 13.—Jeremiah 36.

"The Word of our God shall stand forever."—Isa. 40:8.

The Prophet Jeremiah was shut up in prison. The disaster upon the kingdom had, to some extent, awakened the people to a slight repentance, in which the king joined, yet it was a repentance from fear rather than heart repentance. The king had enmity against Jeremiah because the divine message came through him. He seems to have hoped to restrain the Prophet from further proclamation of the coming trouble through fear. However, the Lord directed the Prophet to write out all of his prophecies on a scroll, after the ancient style, in columns. Jeremiah dictated and Baruch served him as amanuensis.

By the Lord's dictation this book of Jeremiah was to be read to all the people at the temple on the occasion of a general gathering for worship and repentance. Since the Prophet himself could not go, he directed Baruch, who took the scroll and read it in the hearing of the people. Its prophecies of dire disaster made a deep impression. One of the princes of the people was present and heard the reading and reported to others of the king's counselors. They sent for Baruch and had him read it before them all. They, also, were deeply impressed and concluded that it should be brought before the king. But, meantime, Baruch and Jeremiah were hidden, the probability of the king's displeasure being great.

Hearing of the manuscript, the king was anxious to have it read before him by a scribe. During the reading, as two or three columns of the manuscript were read, the king cut them off with a pen-knife and threw them into the fire, until the entire manuscript was read and destroyed. By the Lord's direction Jeremiah dictated his prophecies afresh, Baruch again acting as amanuensis, and this edition was made still more complete than the former. Amongst other things it included the divine edict that none of Jehoiakim's posterity should ever sit upon the throne of David.

GOD'S WORD INDESTRUCTIBLE

Thomas Paine, Voltaire and Ingersoll imagined that they had made the Word of God to appear so ridiculous that it would never more have influence amongst men. Robert Ingersoll is quoted as having said: "In ten years the Bible will not be read." How little the poor man knew on the subject!

The frontispiece of a well-known Wycliffe Bible pictures Satan and others, religious and irreligious, blowing with all their might to put out a light. In proportion as they exhausted their energy the light burned the more brightly.

The story is told respecting the Tyndale Bible which illustrates the point we are making, namely, the impossibility of extinguishing God's Word. Tyndale, while at the University of Cambridge, England, devoted much of his life energy to the translation of the Bible. He remarked to an opponent: "If God spare my life, ere many years I shall cause a boy that driveth the plow to know more of the Scriptures than thou dost."

Tyndale's project of publishing the Bible in the English language was so seriously opposed in England that he removed to German cities, and in the year 1525 A. D. his translation of the New Testament was issued. Copies of it poured into England. The Bishop of London was so opposed that he collected and burned as many copies as he could at St. Paul's Cross in London. Yet more copies came. He could not destroy them. The Bishop collected monies wherewith to buy up the whole edition. The purchase was entrusted to a merchant named Parkington, who went to Germany and purchased the books.

Addressing Tyndale, he said: "William, I know thou art a poor man and hast an heap of New Testaments and books by thee, and I have now gotten a merchant which with ready money will buy all thou hast." Tyndale inquired, "Who is this merchant?" Mr. Parkington answered, "The Bishop of London." "Oh!" said Tyndale, "that is because he will burn them." "Yes, he will," said Parkington. Tyndale was glad, because thus he could get out of debt, and he said: "The world will cry out against the burning of God's Word." The money from the same enabled Tyndale to get out a new edition with errors corrected and much better than the one that was burned.

BETTER INTERPRETATIONS OPPOSED

Although we have passed the day when any would attempt to destroy the Bible, we have not passed the day of opposition to the truth. Satan would fain have the people of God worship the book rather than study and appreciate its contents. In consequence, not a few are opposing the light that is now shining from the Word of God, disclosing to us the fact that much that came down to us from the dark ages is as contrary to the Bible as to reason. Many of the professed teachers of the church

are heartily opposed to Bible study, although their opposition is advanced as cautiously as possible "for fear of the people"—for "fear of the Jews."

The Scriptures from first to last give us to understand that God's Word is to shine more and more brightly down to the very end of this Gospel age. St. Peter declares it to be the "more sure Word of prophecy to which we do well that we take heed as to a light shining in a dark place until the day dawn."—2 Peter 1:19.

The Bishop of London opposed the Tyndale translation because the practices of the time were not in harmony with the Scriptures. Similarly today there are doctrines, traditions, creeds from the dark ages, still reverenced, and which a better understanding of the Bible would correct and put to shame. Hence the opposition to the better understanding of God's Word. Nevertheless, the Word of God shall stand forever, and the spirit of the truth shall make free indeed all the children of the truth.

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers."

THE PROPRIETY OF FASTING

"When ye fast be not as the hypocrites, of a sad countenance."—Matt. 6:16.

In our text our Lord is not expressing any disapprobation of fasting; quite to the contrary, he is endorsing it as a propriety. Undoubtedly it is better for the health to fast somewhat at times rather than to eat to satisfaction. The Master's comment, according to the context, seems to be based upon the improper conduct of the Pharisees. The fasting was supposed to be good not only for physical health, but also for mental and spiritual health. The Pharisees, professing to be very holy, made manifest their holiness by fasting, subordinating the flesh that they might be spiritually strengthened.

Our Lord does not dispute the propriety of such a course, but it was the wrong spirit that he condemned. For when the Pharisees fasted, many of them did it to be seen of men, in order to seem holy and given over to spiritual things. Hence our Lord's suggestion that when his disciples fast they should not be as the hypocrites, whose fasting and long faces were to show men their piety. In the same connection our Lord proceeds to say that when his disciples fast they should do the very reverse; that they should anoint their heads and be as cheerful as possible.

We can see the philosophy of this course. If their fasting had brought them nearer to the heavenly Father, it should have made them more gracious and luminous. It should have had a happifying effect, which would have shown itself in the countenance. The thing reprimanded, then, was the hypocrisy of the Pharisees, who assumed a sadness of countenance to be seen of men. They delighted to have people say, "What a holy man! He has fasted so much! He is always thinking about holy things and, in order to do this, he is even denying himself the necessities of life. He is a very holy man!"

The followers of the Lord are to practice such fasting as will be seen of the Lord and not of men. The Father, who knows the heart, will appreciate our efforts to draw near to him and will grant our desire. But these things should be hidden to the outside world and known only to God; and the joy of the Lord should be manifest in the countenance.

HOLINESS OF THE HEART NOT A MERE OUTWARD FORM

Our Lord's frequent reference to the Pharisees, no doubt, was in part owing to the fact that the Pharisees were a very large and influential class; and in part because their name signified that they were the holy people. Hence, when our Lord was teaching special obedience to God, the question in the minds of the people would be, "Is he not a Pharisee, and do not the Pharisees teach all these things?"

So it became necessary for our Lord Jesus to show wherein some of these things that the Pharisees practised were not proofs of their special nearness to God, and that they were not leaders to holiness, but that it was very evident that many of the Pharisees were hypocritical. Their holiness had become a mere form; it had degenerated into a custom—as the Scriptures say, a drawing near to the Lord with their lips, while their hearts were far from him, and thinking merely of the general attitude they had toward the world, the people in general.

We remember that there were some very noble Pharisees—Nicodemus, and Joseph of Arimathea, who buried our Lord, and St. Paul, who tells us that he was a Pharisee. But evidently the greater part of them had made broad their phylacteries and were more anxious in respect to what men would think of them than what the Lord would think of them. Perhaps some of the hypocrisies of the Pharisees have been practised since by some in the monastic order, where they wished to show their special separation from the world by the wearing of a peculiar garb, by a special cut of the hair, by seclusion, etc. There is danger along this line in the observance of the Lenten season by some of the Catholics, Episcopalians, Lutherans. But it may not be hypocritical with all.

ABSTEMIOUSNESS SPECIALLY HELPFUL DURING LENT

In many respects it would be a very good thing for all the Lord's people to follow the Lenten custom of fasting, doing so with as little outward demonstration as possible, practising it as unto the Lord, without considering it a thing to be mentioned, without attracting attention, but merely as a privilege. The Lenten season comes at a time when abstemiousness in food seems particularly appropriate. As the cold of winter sharpens the appetite, in order to the resistance of the lower temperature of that season, so, in the spring, less carbon is needed, as there is not so much cold to resist; hence it would seem advantageous to practise fasting, more or less, in the Lenten season.

We have in mind the fact that the Lenten season represents the forty-day period of our Lord's experiences just preceding the crucifixion. We might enter sympathetically into this matter and think of the trying experiences that were upon the Master when he knew that he was drawing near to the time of his death. As we try to think of him it will enable us better to realize what a privilege it is to endure hardship as good soldiers for the sake of his message.

Fasting is specially commendable to the Lord's people at times when they find themselves lacking in spirituality and exposed to severe temptations from the world, the flesh and the devil; for, by impoverishing the physical force and vitality, it may assist the full-blooded and impulsive to self-control in every direction. We may believe that a majority of Christians would be helped by occasional fasting—by a very plain diet, if not total abstinence, for a season. But fastings to be seen and known of men, or to be esteemed in our own minds as marks of piety on our part, would be injurious indeed and would lead to spiritual pride and hypocrisy, which would far outweigh any advantage to us in the way of self-restraint.

GUIDED BY GOD'S EYE

"I will guide thee with mine eye."—Psa. 32:8.

The eye is one of the most important organs of the body with which to give expression to the feelings. Either anger or pleasure are usually expressed by this means. One thought which we may take from the text is that one may be so desirous of doing the divine will that he will be continually on the alert to please, just as a dutiful child, being on the alert to do the will of the parent, would look at the parent's eye, not waiting for the rod. So all of God's dear children of the church should be looking unto Jesus for the expression of the Father's will concerning them. They look to Jesus as the Author of their faith and the one who shall be the Finisher of it. They look to him as the great counselor and guide of life. As we sometimes sing:

"Oh, let no earth-born cloud arise
To hide thee from thy servant's eyes!"

Another thought is that as the eye is the symbol of wisdom, so God guides all things in wisdom. He sees to it that his children receive the necessary counsel, the necessary aid. Since he is the All-Wise One, nothing can escape his attention. Still another thought is that as we recognize the divine purpose, the divine will, the divine outworking of that will, we see that in the present time God is not trying to save the world, but only "the called," "the elect," who are obedient in sacrifice. All who are of the first-borns should seek to follow the same course as God, to be co-workers with him.

One of the most important lessons for the spiritual Israelite to learn is to look to the Lord for leading in all of life's affairs—never to attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. We are marching toward the antitypical Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings—with joyfulness; and this can be expected only on the part of those who have learned the lessons previously given them, and above all, the lesson of faith—confidence in the Lord's power and goodness and faithfulness.

BRITISH VISITS OF BROTHER FRANK DRAPER

Hawick, Scot.....Aug.	8, 9	Belfast, Ire.....Aug.	24, 25
Edinburgh, Scot.. "	9, 10	Dublin, Ire..... "	26, 27
Kirkcaldy, Scot.. "	11	Birkenhead, Eng.. "	29
Dundee, Scot..... "	12, 13	Warrington, Eng. "	30
Perth, Scot..... "	14	Macclesfield, Eng. "	31
Uddingston, Scot. "	15	Altrincham, Eng..Sept.	1
Greenock, Scot... "	16	Manchester, Eng.. "	2, 3
Motherwell, Scot. "	17	Oldham, Eng..... "	4, 5
Rothesay, Scot... "	18	Poulton, Eng.... "	6
Glasgow, Scot.... "	19, 20	Preston, Eng..... "	7
Ayr, Scot..... "	21	Barnoldswick,Eng. "	8
Barrow, Eng..... "	22	Liverpool, Eng... "	9, 10

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VIEWS FROM THE WATCH TOWER

"UNTO THE THIRD AND FOURTH GENERATION"

Exodus 20:5; 34:7; *Numbers* 14:18; *Deuteronomy* 5:9.

RADICAL CHANGE IN THE VIEWS OF SCIENTISTS CAUSED BY MENDEL'S EXPERIMENTS

"Why is it that a man of genius will not infrequently become the father or grandfather of perfect dunces? Why do a fair-haired husband and a fair-haired wife sometimes beget a dark-haired baby? Why are there such differences in size, appearance or intelligence between the children of the same, identical mates?

"If we observe the so-called 'vagaries of Nature' in the plant and the animal world, we observe that the dwarf pea, sprung from tall ancestors, breeds true to dwarfness; that the progeny of a black and a white rabbit are in one case all black and in another all the wild gray color; that two white peas being crossed may give a purple flower; that two hairless plants may revert to the hairy form.

"We used to call such phenomena 'curious reversions.' We believed first that through slow evolution certain characteristics of certain types had either become over-developed or obliterated, like the lizard's third eye, the bat's wings, the tadpole's tail.

"We also believed that acquired characteristics, a love for music, a taste for strong beverages, would be transmitted to all of one's descendants.

"Now come the Mendelian experiments, proving apparently that heredity and evolution are mere dreams, that species are immutable and that Nature's vagaries are merely Nature's logical efforts to extricate the original type from the tangle of cross-breeds due to man's tampering.

"Even should the far-famed 'missing link' show up in the wilds of Oceania, where it is strongly suspected of keeping itself in the strictest incog., we would no longer have to deplore our descent from a simian ancestor.

"The man who gave a concrete form to such theories was an Austrian monk by the name of Mendel, born in 1822. The result of his biological experiments were embodied in a modest paper read before the natural history society of a little Austrian town, Brunn. He also wrote a few letters on the subject to the botanist Naegeli.

"Unfortunately, pamphlet and letters were written at a time when Darwin's theories, as to the origin of species, had become the scientific fad of the day. And what chance had the modest old monk of being even noticed? He died inglorious in 1884.

"Not until a few years ago did R. C. Punnett, an English scientist with an inquisitive turn of mind, look over Mendel's records of experiments. So appalled was he by their importance that he published a book, christening the new theory 'Mendelism.'

"The world lent an indifferent ear to the new leitmotive; but by and by the Englishman dinned Mendelism into the consciousness of the scientific world. At the present day there is a big English magazine devoted to the new science and called 'Mendelism.'

"Let us now turn to Mendel's own account of his experiments on plants and on animals. In one series of experiments he concentrated his attention on the height of certain plants. He first made crosses between giant peas and dwarf peas. It mattered not which was the pollen-producing and which the seed-bearing plant; in all cases tall peas resulted from the cross. For this reason Mendel called the tall pea 'dominant,' and the dwarf 'recessive.'

"The next step was to collect seeds of the new plant and to sow them in the following year. When this was done it was found that both tall and dwarf plants appeared in the offspring. Each individual was either frankly tall or frankly dwarf, and no intermediate appeared, the proportion of tall to dwarf being three to one. The following year seed from the dwarf peas gave only dwarfs; seed from the tall gave a large proportion of tall and a few dwarfs.

"In the following year tall seed brought forth tall plants only, dwarf seed dwarf plants only. The reversion to the prototype was complete. In the process, however, the tall plant, the dominant, appeared three times as frequently as the recessive.

"The experiment was tried with various animals, and it was found, first, that after several generations the individual reverted to the pure type of either the male or female ancestors, and, secondly, that one type was dominant—that is, produced many more individuals than the recessive type.

"**Crossing colored** and white mice produced in the long run pure colored and pure white, with a majority of colored; the Angora fur of some rabbits was found recessive to the normal short fur; the rose comb which occurs in certain breeds of poultry, such as Hamburgs or Wyandottes, behaves as a dominant to the high serrated single comb of the Leghorns.

"Freakish cases in which one of the parents was in a markedly abnormal condition were considered. Japanese waltzing mice were crossed with normal mice. The 'waltzers' are driven to circle round sometimes for hours by a painful malformation of the labyrinth of the ear. After a couple of generations the crosses bred true to either the normal mouse or to the 'waltzer,' the latter being recessive to the former.

"Interesting experiments were made to ascertain whether crossing increased or diminished the resistance to disease.

"Some varieties of wheat are susceptible to the attacks of a fungus that causes 'rust,' some are immune. When 'susceptible' and 'immune' were crossed, every hybrid was susceptible to 'rust.' The following year the hybrid became differentiated, the 'rusty' and 'immune' plants being in the apparently universal ratio of three to one.

"We have, then, the explanation of facts which Darwin refused to consider as very important. He held that 'freakish variations' in the production of species would rapidly become swamped by intercrossing with the normal form. He considered that species had been and were being built up by the process of natural selection. As a matter of fact, no species is being built up, and deviations from the prototype are corrected in the course of three generations.

"Before experiments can be made on human beings the Mendelian discovery can be applied practically to the improvement of animal breeds. We know for sure that in most cases a cross means greatly increased vigor for the progeny. Breeders, however, are very shy in making crosses for fear of breaking up and losing the desirable combination of characters found in the original strains.

"Mendel's discovery may reassure them on this point. In three generations breeders can reproduce the parental types with all the increased vigor resulting from a cross. We must also revise our conception of a 'pure breed.' Until recently we said that the criterion by which we could judge the purity of breed was the pedigree of the individual. Today we know that a plant or an animal can be pure breed, not only owing to its ancestry, but in spite of its ancestry.

"Where the problem becomes fascinating, however, is where it touches the mooted question of heredity, and here again it upsets absolutely our previous notions. Man being the slowest breeding animal, observations are difficult, and only imperfect

statistics can be relied upon at the present day to supply evidence.

"The study of certain diseases, however, in the course of several centuries fortunately enabled scientists to establish heredity tables. One of the most interesting cases observed is that of the transmission of 'brachydactily.' In people affected with this malformation the joints of the fingers and toes are two instead of three, and the whole body presents a stunted appearance.

"It has been shown that this condition is unfortunately dominant to the normal state, which means that 'brachydactily' in one of the parents will affect the progeny in the proportion of three abnormal to one normal descendant. The normal descendants will, however, breed true to normal, while the abnormal children will give birth to both abnormal and normal children in the proportion of three to one.

"Another interesting case is that of the eye color. All colored eyes have pigment at the back of the iris. In addition to this there is frequently some yellow-brownish pigment on the front of the iris. Where it is absent the color of the eyes is blue, gray or violet. Highly pigmented eyes are dominant to those in which pigment is absent. When one of the mates has dark eyes and the other blue eyes, the proportion of dark-eyed and blue-eyed descendants will be three to one, the dark-eyed hybrid begetting only dark-eyed, the blue-eyed hybrid begetting three 'dark-eyed' to one 'blue-eyed.'

"While Mendel's theories throw no light upon the origin of species, at least they seem to prove against Darwin the immutability and the lasting individuality of species. We may have to believe in a distinct act of creation for each and every species, but we can no longer assume that the difference between species arose from the accumulation of minute and almost imperceptible differences. Neither can we believe that a drop of tainted blood will taint the family blood for generations. We know who will bear the taint and who will not." —*N. Y. Times.*

THE BIBLE PROVED TRUE

The heading to this article with the references are ours. The Monk Mendel and those who are now exploiting his findings and theories of course never thought of the Bible supporting their teaching. But let us put the matter the other way about and say that these scientific gentlemen are supporting the Bible and proving it true. Their experiments, they tell us, show that special peculiarities, virus in the blood, etc., will work itself out in the third generation; the Bible says the third or the fourth. We shall stick to the Bible.

Let those who prefer take Darwin and boast of their monkey parentage of gradual development. We prefer the Bible statement, that by nature we were children of God, created in his image and likeness, from which we fell through disobedience and to which the willing and obedient will be privileged to return "in due time" through the merit of the redemption-sacrifice finished at Calvary. Let us rejoice in the special invitation now ours of becoming members of the body of the great Messiah, who provides both the redemption and the restitution of Adam and his race, and who will destroy in the second death all who shall wilfully and intelligently spurn divine favor.

INSANITY THREATENS RACE, SAYS DR. WILEY

Alienists the country over are sounding a solemn note of warning to the American people over the alarming rush in which we live. According to Dr. Harvey W. Wiley, federal pure food and drugs expert, nearly every man and woman at some time in their lives border on insanity. That view is also indorsed by the famous Dr. William A. White, head of the United States government hospital for the insane, who backs up the stand taken recently by Dr. Owen Copp, new head of the Pennsylvania Hospital for the Insane. They also commend Dr. Copp's view that extremely few families survive three or four generations without the outcropping of insanity.

Surprise was expressed by Dr. Wiley that more people do not become completely insane. Because of the terrible ravages of drink and drugs, particularly in the United States, thousands of people are rendered so extremely nervous that they are always on the verge of going crazy, he says. The rush and worry of modern life, the chase after money and pleasure, he gives as the causes for threatened insanity. "Yes, it is certainly true that there are very few people who have not been on the verge of going crazy," he stated. "Many have to be sent to asylums, but thousands of others save themselves in time. There are moments in practically every person's life when he feels that one more worry will snap the strings of his mental balance."—*Woman's National Daily.*

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Not only are we today living under a greater strain than anything known by our forefathers, but additionally the majority of mankind lack the necessary help in bearing the strain. At the very time when help divine is a four-fold need, faith in God and in his divine supervision of human affairs is being lost. In the smaller worries of a less busy time there usually was at least one in a family who had respect for religion and for God, and who would speak a word of comfort to the others. But now in humanity's time of greatest stress, verging on insanity, many families are without God and without hope. Faith has been broken down from two great causes:—

(1) The so-called higher critics have destroyed the faith of the learned in the Bible as the Word of God and have substituted a theory of evolution. The learned, in turn, although they have not ventured to give their unbelief unstintedly to the lower classes, have nevertheless left them without the consolation of the Scriptures and its guidance. They have taught evolution and other things contrary to the Bible. As a consequence, few today think of going to the Word of God for the assistance which they can gain from no other quarter.

(2) The other difficulty contributing to this unbelief is the horrible nightmare of error handed down to us from the "dark ages" through all of our church creeds. Those monstrosities are too horrible for sensible people to believe and have caused a revulsion of feeling—they have driven thinking people away from the Bible, as well as away from the creeds. They have prepared them for the inoculation of unbelief, as expressed by the higher critics, evolution theories, etc. The people have discarded the Bible also, believing that its teachings were fairly reflected in the creeds which they can no longer accept.

The remedy for all this is to get the only proper view of the Bible consistent with itself. This necessitates a study of the Bible along new and independent lines, wholly free from the bias and coloring of the creeds of the past. The Bible must be allowed to interpret itself. It must be recognized as being partly literal and partly symbolical in its statements. Above all we must recognize that the understanding of it and interpretation of it to others is not committed to any special cult nor by any peculiar laying on of hands. It can be understood only by those who are in full harmony with God and guided by his Spirit—"The secret of the Lord is with them that reverence him, and he will show them his covenant."

WE'RE A NATION OF WRECKS, SAYS UNIVERSITY HEAD

The restless, moving life we lead will drive us all to neurasthenia. Leading the pace that kills, not so much as regards vice, but the desire to be always on the move, has ruined our schools and colleges and has attacked the mental and moral fiber of the American brain.

These are some of the signals of danger set up in the roadway of American life by the Rev. John Cavanaugh, president of Notre Dame University, in an attack on modern living as compared with ancient customs and development, in which the latter in no way suffer. Three passions, he says, amazingly developed in the American people, are tearing at the foundations of our characters and home lives. These are the passion for travel from place to place, the passion for public spectacles, whether they be good or bad, and the passion for gregariousness as against home life.

Father Cavanaugh said: "It is often disputed upon good grounds whether there has been any real progress of the human race within the time of recorded history. In my mind the old poems are the best poems; the old philosophy the best philosophy; the old sculpture, paintings and architecture are still the models. Demosthenes and Cicero still hold their prominence. In every important phase of expression modern life has made no development.

"Within my lifetime I have seen three passions developed in the American people—the passion for travel from place to place; the passion for public spectacles and entertainment, and the passion for gregariousness as against home life. In the poorest parts of the country, in the hardest times, among the people least favorably conditioned financially, I find the railroad trains and the street cars crowded with all sorts of people darting here and there on errands of pleasure. The theaters are crowded, the dance hall and the public garden are more frequented than ever, and a new and horrible form of popular entertainment has been found in the 5-cent theater.

FAMILY HEARTH IS OBSOLETE

"Steam heat and the modern methods of living have driven out the old family hearth in the literal sense; and the passion for living in crowds or among strangers has killed off the old family hearth in the poetic and social sense as well. An evening that a young woman spends with her family alone

is dull, flat and unprofitable; a night that a young man spends with his mother and father at home is a lost night. In a cartoon a doting father is pictured as trying to catch a glimpse of his pet boy home from college for the Christmas holidays. The time the old man has darting in and out around the home is amusing in the picture, but not in life. That college boy is legion.

"Obviously, what the country needs is chloroform or locomotor ataxia. The effect of this restless, moving, unreposeful life will be national neurasthenia. Its effect on the mentality of the people is already seen in the thin, pale courses of our high schools, and in the fact that our colleges are deep in social things and shallow in intellectual things.

MODERN FICTION A NARCOTIC

"I know an eminent neurologist who is treating a dipsomaniac at the present time, and one of the prescriptions he has laid down with most earnestness is that the patient shall abstain from reading popular fiction and from frequentation of the play. The old tragedies scourged the moral power into action; so did the old books. Modern fiction and modern drama are narcotics to the will. They are developing a tribe of maudlin weaklings.

"But in scoring the modern life for negative developments surely something may be said for science, however, and very much may be said for the things that make for comfort and convenience in life. To some of us the railroad train, the steamship and the automobile appeal as conveniences, but to the greater number of Americans such inventions and fruits of the few great brains are merely instruments of their desire to lead the pace that kills."—*St. Louis Post-Dispatch.*

OPPOSITION TO THE ZIONIST MOVEMENT

The *Missionary Review* reports that "the Zionist movement has suffered a setback through opposition recently expressed in the Turkish parliament. The Grand Vizier in particular has spoken with contempt of Zionism and its expectation."—*The Outlook.*

FOR THE STUDY OF SPIRITUALISM

A brother of the late Senator Stanford, of California, has given $50,000 to Stanford University to found a department for the investigation of occult phenomena, chiefly the manifestations of spiritualism, in which Mr. Stanford has for years been a believer.—*The Outlook.*

DENVER TO PORTLAND AND HOMEWARD CONVENTIONS

God's blessing has surely been richly with us on this second division of our convention tour. The Bible Students in the various stopping places had been working hard for success, and they were full of enthusiasm. The touring party, nearly two hundred in number, are full of fervor, adding to the spirit of the various occasions. We rejoiced together as we rehearsed divine providences, blessings, favors, and united in praise and testimony, and in public presentations of the Truth. The profit and interest of the conventions were augmented by occasional symposiums, participated in by nearly all of the brethren of the party. Some of these had been accustomed to public speaking and some had not, but all were quite conversant with the truth. These impromptu addresses seemed to encourage the speakers and their audiences.

Sunday, June 18, at 3 o'clock, we gave a public discourse on the "Hereafter" in the Auditorium at Denver. The attendance was estimated at four thousand, of which about four hundred (men) were on the platform. We had excellent attention, and feel sure that many left the place with very changed conceptions of the "Hereafter" and of our Heavenly Father and his great plan of the ages.

The evening subject, "Zionism, the Hope of the World," had not been so widely advertised, and, as was expected, the audience was considerably less—less than one-half. A considerable number of Jews attended. We had closest attention, and at the close many expressions of appreciation were made.

The following day we took an excursion into the mountain wilds, where we had very enjoyable services, in the nature of praise, prayer and testimony. The evening meeting was held in the auditorium of the Woman's Club, where an excellent address was given by Brother Barton.

The following day was spent in the mountains of Colorado and Utah, journeying to Salt Lake City over the Denver and Rio Grande Railway. The scenery was very beautiful, picturesque and interesting. The convulsions of nature which threw up those great mountain ranges spoke to us of a power divine, while beautiful mountain flowers told of the same divine power exercised in a more pacific manner. It was a day of rest from oral preaching, affording us an opportunity for preparing sermons for future use. Our faithful stenographer, Brother Rutherford, Jr., materially assisted in the work.

SALT LAKE CITY, UTAH

Our one-day stop here, Wednesday, June 21, was an interesting and profitable one. The city is very beautiful and prosperous looking. Our morning services (a rally and testimony meeting) adjourned in time for us to attend the organ recital in the Mormon Tabernacle, an immense structure with a seating capacity of five thousand. The organ and recital interested us greatly; the music was very fine.

Our afternoon meeting was a symposium on the fruits and graces of the holy Spirit. Several participated, our own part being the conclusion. The evening meeting at Salt Lake Theater was crowded, nearly two thousand being present. The interest was great. Close attention was given by the mixed audience of all denominations. It is our opinion that Mormons are as honest as others—more honest than many. We understand that their institution, while financially strong, is theologically weakened; that is to say, the original doctrine of Mormonism is being called in question by newer elements, differently educated than their fathers. We trust that some good fruitage may result from the meetings. The class of Bible Students there is quite small.

AT LOS ANGELES, CAL.

Here the class of truth friends number about one hundred and twenty-five. It is a zealous class in many respects. They had all worked hard for the convention, and the divine blessing made it a great success. Those in attendance at the meetings of the interested numbered nearly six hundred, and included friends from nearby places as well as our touring party. The forenoon was given to testimonies, our own being the concluding one of about half an hour. In the afternoon, by request, we had a meeting for the consecration of children; about thirty-five children were presented. A question meeting followed. The questions were good and were answered to the best of our ability.

The evening meeting for the public was in the Auditorium, our topic being "The Great Hereafter." About three thousand people were present, including those on the platform. An overflow meeting was held in another room in the same building. It was addressed by Brother Sexton. At the conclusion of our discourse in the main auditorium, we gave a further half-hour talk to the overflow meeting, the conclusion of the service being at nearly 11 o'clock. Here again the people heard with great earnestness, as though they were hungry. Again we had proof of the Word of the Lord to the effect that there is a famine in the land; not a famine for bread nor for water, but a famine for the hearing of the Word of the Lord.

SANTA CRUZ, CAL.

About sixty Los Angeles friends journeyed with us to Santa Cruz, and the following day to San Francisco; some even accompanied us as far as Sacramento, contributing to our pleasure and to the success of the meetings.

Our train was delayed in reaching Santa Cruz, where there is but a small class of Bible Students. We had a very enjoyable time, however. Our afternoon meeting was held in the Casino Theater, at the beach, where the friends rested meanwhile. At the hour appointed for the public service, we discussed "The Hereafter" to a very intelligent audience, numbering about a thousand. Close attention was given for two hours, and we hope the interest will prove abiding. Following the service, the speaker was escorted by some local friends in an automobile to a park of big trees, where some pictures were taken and a bountiful supper enjoyed. A delightful ride returned us to Santa Cruz, where we had a meeting for the interested, which concluded the day.

SAN FRANCISCO, CAL.

Sunday, June 25, was an interesting day for the truth friends at San Francisco. The Bible Students here are very energetic and surely worked hard for the attainment of the good results achieved. The afternoon service for the public at 3 o'clock was splendidly attended by about four thousand, our topic being "Hereafter." We had close attention. The evening service on "Zionism, the Hope of the World," was less advertised, but there was a good attendance also, about one-half that of the afternoon service. Those present in the afternoon (kept late and filled full) had little time or inclination to hear further the same day.

At the evening meeting it was estimated that about five hundred Jews were present. They heard very coldly and cautiously until we were about half through, when their interest seemed to grow. When they heard things respecting their nation and its history, and the outworking of prophetic promises, they were apparently greatly interested. We feel here like reminding our readers afresh that we are not to expect any considerable number of Jews to manifest interest in present truth now. We hope for them that the message they are now hearing will direct their hearts and minds and prayers toward God and the Holy Scriptures, and thus prepare them for further glorious experiences in the midst of troubles in the near future. We remind you afresh that it is our expectation that the interest of the Jews will really come in the midst of the time of trouble, and that the great company will have the opportunity and honor of leading them to a fuller appreciation of the divine program, with the Messianic seed of Abraham on the spirit plane, and the Jews in conjunction with Abraham, Isaac and Jacob and the prophets on the earthly plane, to bless the world of mankind.

AT OAKLAND, CAL.

Monday was given to Oakland, which lies just across the bay from San Francisco. In many respects, the two classes are one—their interests at least co-operated happily with our program for the day. Our first meeting was with the elders and deacons of the two classes, numbering about thirty. It was a pleasant experience and lasted for nearly two hours. We talked of the local interests of the work and the best methods of promoting them. At 10 o'clock there was a general rally and testimony meeting which we could not attend. The First Baptist church was at our disposal for the entire day. Its capacity is estimated at fifteen hundred.

At 2 p. m. we gave a talk on the propriety of parents consecrating their children to the Lord. We reminded our hearers of how the Jewish parents had a custom of consecrating their male children to the Lord by a circumcision ceremony. We reminded them that many Christian denominations practice infant sprinkling with really the significance of consecration. We pointed out the unscripturalness of infant sprinkling, because it is understood to mean baptism and to be performed instead of it, baptism being prescribed in the Bible only for the consecrated believers. We reminded our hearers of how the parents of Samuel had specially presented him to the Lord for service. We called their attention to how Jewish mothers brought their children to our Lord, desiring them to be blessed.

We explained that there is nothing in the nature of a command in connection with such consecration of children—at very most it is a privilege, an opportunity to such as may desire to avail themselves of it without the slightest reflection against those who might think and act differently. We recommended that it be considered applicable only to children who have not reached maturity of judgment so as to have a will of their own in such a matter. We suggested that, later in life, children coming to know that they have been devoted to the Lord in infancy might to some extent gain a measure of blessing in this connection. We suggested to the parents that we hoped that the consecration of their children formally to the Lord would help to impress upon them their responsibility toward their children and toward the Lord—furthermore, from this standpoint they might be helped to a fuller acknowledgment of the divine will in respect to the child—for sickness or health, for life or death, for interests great and small. Approximately forty-two participated in the consecration and its prayer for divine blessing.

Next came a discourse on Baptism, which was followed by the symbolical immersion of forty-three. We learned afterward that three Baptist ministers were in the audience and that one of them in particular was very angry because we had intimated that water baptism was the door into the Baptist church, so that none were permitted to partake of the Lord's Supper or be classed as members of the church of Christ unless immersed in water. Thus we intimated also that their theory is that all others, not immersed, not being members of the church of Christ, cannot be partakers of his blessings—one of which is the heavenly estate, and that all unimmersed, therefore, are lost, by which Baptists in general must mean that Episcopalians, Congregationalists, Methodists, Lutherans and others, not immersed, will spend eternity in torment. We certainly had no unkind intentions, but on the contrary endeavored to choose such words as would express the truth in the least offensive form. One member of the church thanked us, rejoicing that her daughter had been led by the discourse to give her heart to the Lord.

The church was crowded for the night service, and approximately two hundred of the friends of the truth gave place to strangers and constituted an overflow meeting, which was held in a Disciple church nearby.

AT SACRAMENTO, CAL.

Tuesday, June 27, found our party at Sacramento, where the class of Bible Students numbers about twenty. The first session of the morning was a Testimony Meeting. This was followed by a talk on Baptism by Brother Swingle, three being immersed later in the day. In the afternoon we had a symposium, participated in by twelve brethren, our own talk in conclusion being based upon a colloquy between Moses and the Lord: "If thou go not up with us send us not up hence"; and the Lord's reply: "My presence shall go with you, and I will give you peace." The evening meeting, topic "Hereafter," was held in Clunie Theater. A splendid audience of about a thousand was present, and the closeness of the attention could scarcely be exceeded. We will hope for some good results and some encouraging reports. At all events the dear friends at Sacramento, ourself and touring party may well rest contented that, having done what we could, the matter is in the Lord's hands, for His over-ruling according to His own will.

We are writing this report on the day following the Sacramento meetings, as we are en route for Portland. Mt. Shasta has been in sight for several hours, its snowy peak rising fourteen thousand four hundred feet above the sea level. Our train stopped for a few minutes at Shasta Springs, allowing us to drink of the effervescent waters. We anticipated the pleasure of meeting a company of friends assembled on the railway platform at Ashland, Oregon, but our special arrived nearly two hours ahead of schedule, so we missed all but two. One dear brother met us at another station. He had ridden nearly seven miles on a bicycle. We would have had but a few minutes with them, but would have been glad to greet them and to receive their greetings in return. We spelled our disappointment with an h instead of a d. How wonderful the Spirit of the Lord, in his people of every nation, kindred, tongue and place—manifesting love for the Lord, the truth and the brethren!

PORTLAND AND HOMEWARD CONVENTIONS

We had a fine time at Portland. All along the Pacific coast the weather was cool and bracing. The attendance at the meetings for the interested in Portland averaged about four hundred, while the public service at the Auditorium on Thursday night had about fifteen hundred in attendance. Friday night was a question meeting with an attendance of about seven hundred. Their questions were unusually good, and the entire audience seemed deeply interested in the answers. The meeting lasted for two hours, some remaining with other questions. Brother Bohnet was to follow us the following Sunday. We feel sure that the work in Portland is making considerable progress.

TACOMA, WASH.

Saturday, July 1, was devoted to Tacoma. Nowhere have we had more interesting meetings. The Tacoma Theatre was crowded, a remarkable thing for a religious meeting on Saturday night. About two thousand were present. The meetings for the interested were precious ones, and attended by about three hundred and fifty. The city seemed to have been greatly stirred.

SEATTLE, WASH.

We were warmly welcomed here, also. About five hundred attended the meetings for the interested. Some of these came with our party from Portland and Tacoma. Others came to meet us from Victoria and Vancouver. We had a splendid season of spiritual fellowship and refreshment, which concluded Monday night with a love feast, although the convention was carried over a day after our leaving. Two of our party remained to give addresses. About twenty-five children were presented in consecration to the Lord, and eighteen adults were immersed. Here again Brother Morton Edgar gave a discourse on the Pyramid. Brother Swingle preached the baptism sermon, and Brother Ritchie gave the address preceding the love feast.

The Sunday service consisted of a rally and testimony meeting, participated in by many. Then followed our Sunday morning discourse, which already has been published in the newspapers, topic, "The Two Babylons." The afternoon meeting for the public drew a crowded house, estimated at twenty-two hundred. We had excellent attention for two hours. The evening service in the same place was for questions, about a thousand being present. Questions were good, the interest was excellent, many hearing for the first time some of the things of the Word of the Lord explained.

VICTORIA, B. C., CAN.

Wednesday morning, July 4, we proceeded by steamer to Victoria. The ride was a very enjoyable one, cool and brac-

ing, and our hearts were full of love for the Lord and for each other, and with a strong, sympathetic love for neighbors and enemies. We were thus prepared to enjoy all the experiences which came to us in the Lord's providence.

Our arrival at Victoria was in time to enjoy an afternoon service with the interested, and to give an evening address to the public, on "Hereafter." Our topic to the interested was, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) We pointed out that a true loyalty to God includes a love for all those whom He has recognized by the begetting of the holy Spirit, and is a part of our loyalty to him and to the Captain of our Salvation. We pointed out, also, that the brethren are not always lovable, so that the loving of them all implies a considerable growth in grace. We noticed that such a growth in grace implies frequent polishings and much instruction in the school of Christ, and in the fruits and graces of the holy Spirit. We noticed that it is more difficult, sometimes, to exercise meekness, gentleness, patience, long-suffering, brotherly kindness, the fruits and graces of the holy Spirit, toward the brethren than toward others. We found from our text that such a development of character, in the heart, at least in the will, is essential, and that without it we lack a strong proof of our acceptance of the Lord as new creatures in Christ.

Meetings for the interested numbered about two hundred and thirty-five. The address to the public was heard with deep interest by about seven hundred and fifty.

VANCOUVER, B. C., CAN.

A night's ride on the boat brought us to our next convention stop. Here, also, we were warmly and cordially greeted by the friends. The class here numbers about seventy; about a hundred were in attendance from outlying districts, besides about one hundred and seventy of our excursion party, making a total of about three hundred and fifty. We had a blessed season of fellowship together, very interesting testimony meetings, etc.

The service for the public in the evening had been thoroughly advertised, and was held in the city's largest auditorium. The numbers present were estimated at between three thousand and four thousand. The interest was good, notwithstanding the slight interruption by a socialist, who wanted his good things right away instead of waiting for the Lord's "times of restitution." His disregard for the rights of others brought upon him the police, who arrested him. We declined, however, to give any information against him, so that probably he lost his liberty for the one night only. The audience in general manifested deep interest in the "Hereafter," as presented. We trust that much studying of the Bible and prayer will be the result.

ONE DAY AT CALGARY, ALTA., CAN.

This is one of the new, booming cities of the Northwest. Although nearly everybody there is overcharged with a love for money and a desire to make it quickly, in real estate, we had an excellent meeting with about a thousand in attendance —an excellent showing, under all circumstances. We had a very attentive hearing, and we trust that good was accomplished. The class here numbers about twenty. We had a very interesting, and we trust profitable fellowship with the interested.

UNEXPECTEDLY AT REGINA, SASK., CAN.

Our train made an unexpected stop at Regina, the capital of the Province of Saskatchewan. We arrived at 3 p. m. and left at 8:30. The brethren of our party were equal to the emergency, and we had a public meeting, beginning at 6:45. They engaged the City Hall, had bills printed and circulated them far and wide. The result was a splendid audience for the little city, and under the circumstances. About four hundred and fifty were in attendance. The editor of one of the local papers introduced us and we had a splendid hearing, from which we trust some fruitage will result. The entire matter seemed to be of divine providence. A local minister of the Presbyterian church was with us on the platform and expressed himself as deeply interested; said that he was reading the sermons in the newspapers, and that he had read four volumes of STUDIES IN THE SCRIPTURES. He expressed great satisfaction with what he heard. One of our audience came to the platform to shake hands, after the service. To our surprise it was the pastor of one of the principal Baptist churches of London, England, located near the London Tabernacle. It seems remarkable that we should meet as we did five thousand miles distant from where we both sat on the platform at the Guild Hall meeting, held by the Lord Mayor of London for the endorsement of President Taft's suggestion of the peace pact between the United States and Great Britain.

WINNIPEG, MAN., CAN.

We visited Winnipeg a year and a half ago, and were pleased to re-visit it. The class there has grown considerably, notwithstanding it has lost numerous of its members by removal. It now numbers about thirty-five. Meetings for the interested were attended by about four hundred, and we believe they were very profitable. About thirty were baptized and about twenty-five children presented in consecration. The evening meeting for the public was a success every way. A good theater had been obtained; thorough advertising had been done; a large audience of about two thousand was present, and we had closest attention to our discourse on "Hereafter." In the evening we had a question meeting which had not been previously announced. A thousand were in attendance. The questions were excellent. At ten o'clock we left it to the audience to express themselves by raising the hand whether or not they desired the service to be continued. About six hundred hands went up, and we continued the service until about twenty minutes to eleven, we trust with good results.

AT DULUTH, MINNESOTA

Tuesday, July 11, was spent in Duluth. We were hospitably entertained, as usual. The class here numbers about twenty; about sixty were present from various parts. We missed our trainload of helpers who stopped, instead, at Minneapolis, and went from thence to the conclusion of their journey, Chicago. At Duluth we had a baptism service at which eighteen were immersed. Our subject for the occasion was: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."—Col. 3:1.

The meeting for the public was a success. The advertising had been well and thoroughly done. The audience numbered about seven hundred, which for a week night, in the summer time, was certainly extraordinary.

PORT HURON, MICHIGAN

This stop was not scheduled, but we found that we could make it and still be able to keep our appointment at Toronto—reaching there on Sunday morning. Although the friends at Port Huron had but a brief notice of our coming, we received a warm welcome.

A good crowd was in attendance, some coming from Detroit. We had an interesting session in the afternoon with the interested, considering the text, "If ye, then, be risen with Christ seek those things which are above." In the evening the public was fairly well represented—about three hundred being present. We considered this excellent for a Saturday night meeting that had an unfavorable announcement.

FINALE AT TORONTO

Our last stop was at Toronto. The convention had already been in session a day before we arrived. The attendance was nearly six hundred, from all parts of Canada. Some said it was the very best convention of their lives. The Sunday afternoon session for the public had been thoroughly advertised, and the largest auditorium in the city had been secured—Massey Hall. It was jammed with about four thousand people, and they said that nearly two thousand were turned from the doors. Unfortunately, the acoustics of the building are not the best, and some, unable to hear satisfactorily, in going out disturbed others. Nevertheless the meeting, we believe, was a grand success. Some testimonies which reached our ears implied that the truth had struck home in some instances. The newspapers gave good reports also.

By special invitation we addressed some Jews at their synagogue, where the birth of Dr. Herzl was commemorated with Zionist speeches. We addressed them briefly along the lines of their meeting.

The evening meeting was largely Jewish, and the attendance was estimated at nearly two thousand. We had excellent attention to our subject, "Zionism, the Hope of the World." Some brethren, circulating among the interested ones, took subscriptions for THE WATCH TOWER, and orders for STUDIES IN THE SCRIPTURES from some who had heard for the first time.

Monday forenoon we gave an address on "Baptism, and the New Life." Sixty-three symbolized their consecration to the Lord, even unto death.

We arrived home early July 18. We met the Bethel family at noon. Some special flowers had been arranged, and as we entered the room all arose and joined in singing, "Blest be the tie that binds our hearts in Christian love." We gave thanks to the Lord, related briefly our experiences, and proceeded with dinner. We expressed ourselves as pleased with the trip and also pleased to be back again at the Central Depot of the Harvest Work.

THE CHURCH NOT A PART OF THE RANSOM

In the Scriptures the word ransom is used in two different senses. The one is illustrated in the statement, "The man Christ Jesus, who gave himself a ransom for all" (1 Tim. 2:6); the other in the text which says, "I will ransom them from the power of the grave." (Hosea 13:14) The church is not a part of the ransom-price, and is not referred to in 1 Tim. 2:6. The ransom-price is one man, our Lord Jesus, who laid down that price during the three and a half years between his consecration at Jordan and his death at Calvary. After he had ascended on high, he did not apply the ransom-price for the whole world, nor has he yet so applied it. Later, however, he will apply it for the whole world.

But he is now imputing this merit to a little class, so that his class may be made acceptable to the Father, to participate in the sufferings of Christ and to have fellowship with him also, in his glory, in his great office as Mediator between God and men. Thus the church becomes a part of the sin-offering. This does not imply, however, that she has a share in the ransom; for one man—not many men—was the ransom-price. The church's share, therefore, as part of the sin-offering, is not to be confounded with our Lord's ransom-price. Even in the sin-offering, the church does not offer (sacrifice) the sin-offering. In the typical picture the high priest offered (sacrificed) both the bullock and the goat. It is not that the high priest offered the bullock and the underpriests offered the goat—as though we offer ourselves. The utmost that we can do is to consecrate ourselves to be willing sacrifices. It then remains for the High Priest to come forth and impute a sufficiency of his merit to make an acceptable sacrifice of this class represented by the goat.

Thus it is seen that we do not share in the sin-offering in the same sense as did our Lord. His offering was of two parts, the bullock and the goat—representing his own person and the persons of his followers. Where, then, does the church appear? We answer that, not the church, but the human beings which have offered (presented) themselves are represented in the goat. When our sacrifice takes place, the personal offering of the High Priest having been accepted, we are counted in as a part of his sacrifice, and are accepted as his members and his under-priests. From that time on, as his members, we have participation with him in everything, sacrificially and otherwise. But we have no personal identity in the Holy. The new creature that is in the Holy is a member of the body of the High Priest, under his robe, under his merit, in the divine arrangement.

OUR LORD'S WORK AND THAT OF THE CHURCH

Nowhere in the Scriptures is the thought presented that we, the church, will follow our Lord into the Most Holy, as under-priests, and there sprinkle our blood in the Most Holy, as the typical high priest sprinkled the blood of the bullock. On the contrary, the high priest alone sprinkled, first, the blood of the bullock and, later, the blood of the goat. Consequently, we, as individuals, have nothing to do with the antitypical sprinkling of the blood. Our individuality, as human beings, is lost as we become members of the great High Priest and take his Name. But we do not mean to say that we shall have no individuality beyond the veil; for the Scriptures assure us that we shall be like him. (1 John 3:2) The thought is that we shall have no individuality in respect to the glorious office. There is but the one Melchizedek Priest. All others are lost sight of. There will be not only a priestly, but also a kingly office, both of which we shall share in our relationship to him. But any association that we have in the work of sin-offering, from the divine standpoint, is all accredited to Christ and included in the work of Christ; and we are members of him. It is to be remembered that the participation of the church in the sin-offering is not, in any sense of the word, a necessity for the satisfaction of justice, but because the divine plan has been so arranged as to permit us to share with Christ his glorious, higher nature and work. The participation in the suffering is purely a favor to the church and is entirely unnecessary. It is, therefore, a wonderful favor bestowed upon us, that we might be privileged to be associated with Christ. His death and his alone was necessary for the satisfaction of divine justice.

It is important that we have clearly in mind the difference between the work of presenting our bodies as living sacrifices, and our Lord's work, as the great High Priest, in offering us sacrificially. The two acts seem to be distinctly separate, as shown in the type. There the goat was brought and presented at the door of the Tabernacle and tied, picturing the covenant of sacrifice which we make. (Psa. 50:5; 118:27) But the goat had not yet been offered, and no one but the high priest was qualified to make the offering. The work of the high priest in killing the goat was the only offering, in the Scriptural sense of the word.

Even after we have presented ourselves acceptably to the Father, and after we have become new creatures, living members of Christ's body and members of the royal priesthood, there is a continuous work going on—the presenting of ourselves daily. So the Lord Jesus has continued the offering all through the Gospel age. At the end of this age, He will finally complete the offering, which will all be considered as one; and the new creatures will all be admitted to the Most Holy as members of his body. It is important that we keep in mind that the sacrifice which God has accepted must continue to be presented. If ever our Lord, through our unfaithfulness, should abandon the sacrifice and let go of us, we would fail utterly. The sacrifice would be incomplete.

THE WORK OF THE SCAPEGOAT CLASS

If it be true that the church has no merit and that the church's sacrifice does not enter meritoriously into the matter of the satisfaction of justice, that it is merely the merit of Christ that does so, and that we disappear, as individuals, after consecrating ourselves, what shall we say in respect to the great company and the fact that the iniquities and trespasses of the people were laid upon the scapegoat, which typifies that class? Is there more efficacy and merit in the scapegoat than in the Lord's goat?

We answer, The atonement for sin was accomplished by the sacrifices of the Day of Atonement, and these sacrifices were only the two—the bullock and the Lord's goat. With the blood of these two animals atonement was made for the sins of the priests and the Levites and all the people.

When the two sin-offerings were accepted, the atonement for sin was finished. In the antitype, this will mean that the life of the man Adam and his race is purchased back from condemnation. The "great company" class had neither part nor lot in the sin-offering. They had the opportunity, but they failed to go on until the sacrifice was completed; therefore, they failed to be of the priesthood. Those sins of the people that were not atoned for by the high priest, with the blood of the bullock and of the goat, were not Adamic sin. The question, then, is, What sins were they? We answer that the sin not atoned for was conduct that was reprehensible, sins that had been committed with more or less intelligence or responsibility, as, for instance, the killing of the prophets and the crucifixion of our Lord. Although there was a certain amount of ignorance, nevertheless the Jews and their leaders were largely responsible for the death of the prophets and of our Lord. So there have been many similar instances of violence against the Lord's saints, down through this Gospel age; and in proportion to the intelligence of the guilty, the world has been more or less responsible for all these violations of justice. Thus no one is released from responsibility who does anything against any of these "little ones," as the Lord calls them.

In the Lord's arrangement these sins of the world, the sins outside of sins of ignorance, sins against the Lord's people, must be settled for and cancelled in the "great time of trouble" upon the world. The Lord's arrangement is that the "great company" class shall have a special trial and testing and shall be forced forward in the time of trouble, inasmuch as they did not carry out their covenant of sacrifice willingly. Hence the divine provision that their flesh must be destroyed in this manner. Apparently the Lord would say, "We will allow this 'great company' class to participate in this time of trouble and suffering upon the world, so that the world will have that much less to suffer later." This principle would apply to the "great company" class all down through the age. All must have had their flesh destroyed by suffering. But we know that they have been few in number in the past as compared with the number in the end of this age.

We must remember that the types of the Law Covenant were arranged to represent matters as they would be seen by us in the conclusion of the antitypical Day of Atonement, and not to represent the things as they would be seen while they were in progress. In the type, first, the Levites were chosen, and afterward some were selected to be priests. Just so with us. Today we might be of the priestly class; and later we might lose our standing and become merely Levites, of the servant class. We might, for a time, be of "the Lord's goat" class, and through carelessness in performing our sacrifices, lose our place in the sacrificial class. Some one might take our crown and we might be thus relegated to the "great company." So these things represent the results as they will be in the end of this age. There will be a "great company" class, which will bear certain iniquities.

WE DO NOT ENTER THE "HOLY" AS INDIVIDUALS

In the type the under priests were representatives of the high priest in that they were his sons, his family, his body. When he had finished his sacrifice of the bullock,

he went into the "Most Holy," typically representing the ascension of our Lord and the Father's manifested acceptance of the church sacrificed at Pentecost and since. When the sacrifice of those who are of the consecrated class is accepted of the Lord, then it is true of this class, "Ye are dead." The life of the antitypical goat is ended. "Your [new] life is hid in Christ by God."—Col. 3:3.

We have not entered the Holy as individuals. The privileges and blessings which we enjoy are ours as members of the body of Christ. Whenever the Scripture speaks of the Priest, it refers to but one Priest. The others were privileged to assist, but neither to go into the Tabernacle, individually, on the Day of Atonement, nor to sprinkle the blood nor to offer the sin-offering.

LET US NOT JUDGE ONE ANOTHER

We have seen that those who are of the "little flock," the royal priesthood, might, through failure to live up to the terms of their consecration, be rejected from the priesthood and become merely of the servant class, ordinary Levites. The question might arise, Could these, after being relegated to the "great company" class, be reinstated and accepted to the priestly class again? Our answer is, No. This picture of the Atonement Day shows the matter as it will be in the conclusion of the antitypical Day of Atonement. God, who knows the heart, never relegates any one to the "servant" class until that person shows that he has not the proper spirit to be a true "overcomer." The decision being once given, the divine wisdom, foreknowing and foreseeing, would not reverse it. He could not err in his judgment that the person would not be fit for a place in the bride class.

Those who are of the sacrificing class should know that they are sacrificing and what is their relationship to the Lord. While they cannot be so positive about others, yet they ought to know about themselves. Concerning those who will be of the "great company" class they may not be able to judge. It would seem, however, that there would be certain evidences by which we might have some measure of judgment on the subject; as, for instance, in Revelation 19, it is shown that there are those who are disposed to remain in Babylon after having heard the call to "come out of her." We may infer that any brother or sister in Babylon who understands the call of God should obey. It is the duty of all those who appreciate the light of present truth to do this. Any of these who, under these circumstances, should continue in Babylon indefinitely, would be there probably because of their failure to have sufficient courage to be sacrificed, because desiring the approval of men, or family, or whatever. These things would stand in their way and hinder them from attaining the glory, honor and immortality with their Lord. Such will not be permitted to enter into the kingdom glory, for they have not a sufficiency of the spirit of overcomers. They have some of this spirit, but not sufficient; they are lukewarm.

It is very improper, however, for the Lord's people to give time and attention to specially judging people. If we know of a dear brother or sister in the nominal church, we could wish that he or she would come out. But we are to remember that we are not sufficiently able to judge to say that he or she is of the "great company" class. Some persons who have been quite awhile under just such conditions have stepped out suddenly and shown wonderful courage thereafter.

BLESSED ARE THE PERSECUTED

Jeremiah 37.—AUGUST 20.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."—Matt. 5:11.

Persecution implies that the person or thing persecuted possessed some qualities or powers that are feared. When the persecution is for religion it proves that the persecutor realizes his own weakness to meet the arguments in a more rational way. It implies either that the persecutors are weak, or that the arguments of the persecuted are strong.

There have been persecutions from the earliest dawn of history. Cain persecuted his brother Abel to the death because the latter was right and the persecutor was wrong. It is safe to say that the persecutors are always wrong, even if we cannot say that the persecuted are always right. The principle of persecution is a wrong one. Whoever, therefore, finds himself disposed to persecute another, either with physical torture or by harassings of slander and epithets should immediately inquire respecting his own heart condition, for there is surely something wrong. Whoever witnesses persecution, either physical or slanderous, should immediately decide that the persecutor is in error and should give his sympathy to the persecuted if he be able to do no more. He will thus be cultivating in his own mind a principle of justice—righteousness—which will make for his own character-development.

FAITHFUL JEREMIAH PERSECUTED

Today's study draws our attention to the persecutions endured by one of the Lord's faithful Prophets. He was a patriot in the highest sense of the word, namely, in that he looked for the highest good of his nation along the lines of divine wisdom. His principle was "God First," and he knew that only this procedure could bring divine blessings to his nation. He was, of course, misunderstood by the king and his counsellors. They did not like him because he told the truth, and that fearlessly—they preferred prophets who would tell them of their own wisdom, greatness and the success of their policies.

At the time of this study Zedekiah was on the throne. He was a vassal to Nebuchadnezzar, king of the Chaldeans, whose seat of empire was to the north. Hoping for assistance from Egypt on the south, Judah revolted, contrary to the warning of the Lord through Jeremiah. The Chaldeans laid siege, and the Egyptian army started for their deliverance.

The siege was temporarily raised and the hopes of Judah rose. Nevertheless, Jeremiah persisted in declaring as at first that the end of the kingdom was near, that they would be swallowed up in Babylon.

Self-willed, the king and his princes esteemed Jeremiah as a traitor to the nation, and their opponent. Alas! they should have realized that the nation was God's and that Jeremiah alone was standing faithfully with the great King.

When the Chaldean army had withdrawn from the siege, Jeremiah concluded to cast in his lot with some of the nation living outside the city walls—in the portion of the tribe of Benjamin. Attempting to carry out this program, he was arrested on the charge of disloyalty, that he had given himself over to co-work with the Chaldeans against the interests of his own land. Although he denied the charge, he was put into prison.

Jerusalem was honeycombed with underground cisterns and vaults, arched overhead, and these were called "cabins." They were designed to be reservoirs for water in time of drouth or in time of siege. The bottoms of these "cabins," or cisterns, after the removal of the water, were frequently deep with mud and slime. The next chapter tells of the terrible condition of the dungeon into which Jeremiah was put. We read, "They let down Jeremiah with cords, and in the dungeon there was no water but mire; so Jeremiah sank in the mire." When finally they drew him out, we read they took "old cast-off clouts and rotten rags and let them down by cords into the dungeon to Jeremiah," who put them under his arms and was drawn up. In this dungeon the Prophet remained "many days."

FEAR OF SUFFERING DID NOT DETER THE PROPHET

Not from sympathy, not from righteousness, but from a desire to inquire of the Prophet respecting the future, the king had him taken out of the dungeon. However much the king despised Jeremiah and refused to recognize his words, he, nevertheless, in his heart, realized that he was a servant of Jehovah, and he feared that his message was true.

The Prophet's courage in answering the king's question is very praiseworthy. He altered not a word of what he had previously told. In a kind way he urged the king not to heed the contrary prophecies, stating that his own dire statements must be true because they were the Word of the Lord.

At his entreaty he was no longer put down into the mud bottom of the cistern, but was allowed to remain a prisoner in the court of the prison, and was granted daily a loaf of bread for his sustenance.

When thinking of prisons and of their forms of persecution, physical and mental, it is well that we remember

that the mental attitude of the one persecuted has much to do with the amount of the sufferings. As, for instance, Jeremiah in his dungeon, with all those unhappy surroundings, had a mind at peace with God, whereas the very king who caused him to be put in prison, a little later, captured by the Chaldeans, had his sight destroyed and was put into a dungeon. Poor man! Disappointed in everything, with no human sympathy and no fellowship with the Almighty, his must have been a terrible dungeon experience.

THE GRACE OF GOD GIVES POWER

We are reminded of others who were put into prison for righteousness' sake—Saints Peter and John, Saints Paul and Silas. The world can never understand the power which, operating in these men, enabled them to rejoice in persecutions. With their backs bleeding from the whips of torture and hands and feet fast in the stocks, most uncomfortable, they were yet able to sing praise to God for the privilege they enjoyed of suffering with Christ, suffering for righteousness' sake, and thus filling up a share of the sufferings of Christ. Such characters we are to emulate. We are to understand that such joy and peace in the midst of sorrow and persecution can come only from the Lord.

The Master's words in our text apply yesterday, today and tomorrow—so long as the reign of evil is permitted—"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake." But to be worthy of this blessing, and to receive it means to develop and possess a character which the enemies of righteousness would deem worthy of persecution. The Scriptures declare that persecution will be the portion of the faithful people of God throughout this age—until the establishment of the kingdom of Messiah. Under the new regime suffering for righteousness will not be possible. Mark the Apostle's words, "Whosoever will live godly in this present time shall suffer persecution." To live godly means, not merely to abstain from vicious and overt sin, but to be a hero in the strife, a defender of the right and an opposer of the wrong—a servant of righteousness, a soldier of the cross.

DARK PROPHECIES FULFILLED

Jeremiah 39.—AUGUST 27.

"Be sure your sin will find you out."—Num. 32:23.

The dark prophecies which the Lord sent through Jeremiah the Prophet finally reached fulfillment. The besieging army of the Chaldeans, after a year and a half of siege, finally, with battering rams, succeeded in making a breach in the wall through which an entrance was effected and the city forced to capitulate. King Zedekiah and his small army escaped toward the south, going in the direction of the Jordan, but they were soon overtaken by the Chaldeans. Nebuchadnezzar, in person, was some miles distant from Jerusalem, at Riblah, and thither Zedekiah, the royal prisoner, was taken for sentence—to be punished for having violated the contract with Nebuchadnezzar, who really placed him upon the throne.

The punishment was after the manner of the time, illustrated on some of the victory tablets which still remain. The king's eyes were put out and, a blind prisoner, he was taken to Babylon. Thus were fulfilled two very striking prophecies, which, until fulfilled, seemed quite contradictory. In this we get a lesson of how carefully we should study divine prophecy, and how faithfully we should trust its every detail if we would receive light instead of darkness.

One of these prophecies respecting Zedekiah is found in Ezekiel 12:10-13. The other is found in Jeremiah 32:3-5. Ezekiel declared that King Zedekiah would be taken to Babylon a captive, and that there he would live and there die, and yet again declared that he would never see the city, apparently a contradiction. Jeremiah predicted the downfall of Jerusalem, declaring that Zedekiah would speak with Nebuchadnezzar mouth to mouth and see his eyes. This seemed to contradict Ezekiel's statement, for if he would speak with the king mouth to mouth and see him eye to eye, how would it be possible that he would not see the city of Babylon?

The fulfilment met all the requirements. King Zedekiah saw Nebuchadnezzar, and spoke to him at Riblah in Palestine. His sight was there taken from him and he was taken a prisoner to Babylon. He lived and died in Babylon, but saw it not.

"With repentance his only companion he lay,
And a dismal companion was he."

CRUELTIES OF THE PAST

"In the bas reliefs representing the capture of Lachish by Sennacherib, the prisoners are represented, some pegged down to the ground to be flayed alive—others having their eyes put out. In one of the sculptures at Khossabad, Sargon represents himself in person holding a prisoner by a thong attached to a ring passed through his under lip. The victim kneels before him, while with a spear he pierces his eyes. Others are chained and, with hooks through their lips, are held awaiting their turn. In other cases the king slays the prisoner with his own spear. In another an executioner flays a captive chained to a wall. It was especially in Persia that the cruel practice of blinding prisoners prevailed, and it is mentioned by most Greek historians. In Turkey it was formerly the custom for a Sultan on his accession either to slaughter or blind his half brothers that he might have no rivals or dangerous ones near his throne. In modern Persia the Shahs have invariably, even up to the present century, put out the eyes of all their brothers who did not escape in time to distant provinces." —*Canon Tristran.*

Our forefathers were once savage and presumably as cruel and as heartless as those described by the Canon. Thank God for a civilization which to a large extent has lifted "Christendom" to a higher plane of civilization—to greater moderation in dealing with foes—to a greater degree of human sympathy! Thank God that the prisons of today are reformatories instead of dungeons! Thank God that we are gradually realizing that as a race we were born in sin and shapen in iniquity! (Psa. 51:5) The realization of this is helping to make us sympathetic to the depraved and degraded—not to the extent of approving their wrong, but to the extent of attempting to intelligently assist them to better mental views and to better self-control.

TO WHAT SHOULD THE CREDIT BE GIVEN?

To what, therefore, shall we give the credit of our progress and civilization? We cannot give the credit to any church, sect or party. We must honestly acknowledge that every sect, in its turn, has displayed more or less of bitterness, bigotry, superstition and persecution—contrary even to its own standards. In the last analysis we must admit that the great influence which has moulded the civilization of our day has come to us from the words and example of "the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:6) The great truths which he uttered have come echoing down the centuries, speaking righteousness, peace and love, even for our enemies. Everywhere his "wonderful words of life" have made an impression, and here and there have affected the transformation of character.

We should more and more feel our obligation to the great truths which come to us from the Bible, and less and less obligation to the sects and parties which have quarrelled and battled over those words of life.

Thus, gradually, we will come to discern the truth of the Bible declaration, namely, that there is but one Lord, one faith, one baptism, one God and Father of all, and one church of the living God, the church of the first-borns, whose names are written in heaven. These, found scattered in all the denominations and outside of all, constitute the saintly few who have the promise of the first resurrection, as joint-heirs with the Messiah in his glorious kingdom which will soon be established in the earth and enforce righteousness.

MIRACLE WHEAT IN DEMAND

The notice in THE WATCH TOWER of June 15 that Brother Bohnet has "miracle wheat" in abundance now, and that he will sell it at $1 per pound and donate the entire proceeds to our Tract Fund, has brought in many orders. These will be filled between August 15 and September 1. No limit as to supply has been noted. Sent by Express, prepaid, the price will be twenty-two pounds for $20; fifty-five pounds for $50; larger quantities at the latter rate. The merits of this wheat over the common variety have been mentioned in previous issues of THE WATCH TOWER.

"OVERTURNED UNTIL HE COME"

Ezekiel 21:25-27—SEPTEMBER 3.

"Depart from evil and do good; seek peace and pursue it."—Psalm 34:14.

At the giving of the law God plainly told the nation of Israel the terms and conditions upon which they were received as his people. If they would be obedient to the divine requirements all things would work well with them. They would be rich, prosperous, the blessed nation of the Lord. But if, on the contrary, they should neglect the divine statutes and become idolatrous, the Lord would oppose them and would deliver them into the hand of their enemies for chastisement, and "seven times" would pass over them. —Lev. 26:18, 21, 24, 28.

God of course knew the end from the beginning. Nevertheless, divine patience was manifested throughout the experiences of the nation leading up to the overthrow of Zedekiah's government—he being the last king of the line of David to sit on the throne. We have seen how evil followed good, in the kings and in the practices of the nation; and how divine providence chastened the people, yet repeatedly brought them back from idolatry. Now had come the time for the complete overthrow of the national polity, for a period of "seven times," or seven years, as foretold by Moses. In this case, however, the years must have been symbolic, because frequently they had captivities of more than seven years. Accepting, then, as a fact, that these seven years or "times" were symbolic years, how long a period would they indicate?

It is an accepted fact that in Bible symbolism each day represents a year; and the Jewish year had twelve months of thirty days each. Thus each year represented, symbolically, three hundred and sixty years; and the seven years of chastisement represented 7 x 360=2,520 years.

When, therefore, we read that the kingdom would be "overturned, overturned," until Messiah should come, we are to understand that the period of the overturned condition, as a whole, would be 2,520 years, beginning with the time the crown was taken from Zedekiah—in 606 B. C. (70 years prior to the proclamation of Cyrus permitting the people to return—536 B. C.).

A LOOK AT THE FACTS

It is always interesting and profitable to the students of the Bible to note the fulfilment of divine predictions. It establishes faith, it makes all of God's promises more real; it assures us of divine supervision in respect to Israel's affairs, and thus gives ground for confidence also in the supervision of the affairs of spiritual Israel—the church.

As we look back along the aisles of history we see the fulfilment of the declaration that the nation of Israel would be overturned and overturned. After its restoration by Cyrus, B. C. 536, it continued to have a sort of national existence for 600 years; yet in all that time it had not a king of the line of David, the line of divine promise, and it was ruled over by the various adjoining nations; as it is written, "Jerusalem shall be trodden down of the Gentiles until the times (years) of the Gentiles be filled full." Some may point to the Maccabean kings. We answer that they were not divinely appointed nor of the royal family. Does some one else remind us of the reign of Herod at the time of Jesus, at the beginning of Anno Domini? We reply that the Herods were not of the line of David—they were Edomites, or of the Esau branch, who ruled over the children of Israel as the representatives of the great Roman empire.

THE TIMES OF THE GENTILES

When God removed the typical kingdom of Israel and his typical throne in the world, as represented by David's family, he gave over the earthly dominion to the Gentiles; and this lease of power, as represented in Daniel's prophecy, was to continue for "seven times"—2,520 years. In other words, during the same period that Israel would be having "seven times" of tribulation and subjection, the Gentiles would be having "seven times" of prosperity, and both will terminate at the same time—in 2,520 years from B. C. 606—October, A. D. 1914, the close of the Gentile Times. If any be disposed to dispute the exactness of these figures we need have no quarrel, but simply say that any difference in the calculation must of necessity be but small —possibly one year, possibly twenty years—but in so long a period how trifling would be such a variation.

What we are specially interested in is the facts of the case, and what will occur when this long period terminates.

(1) The facts are as already noted in Israel's case, a national subserviency for nearly seven hundred years, and a national destruction for more than 1,800 years; and so far as the Gentiles are concerned, a prosperity for 2,520 years, as follows:—for (a) Babylon, the first universal empire; (b) Medo-Persia, the second universal empire; (c) Grecia, the third universal empire, and (d) Rome, the fourth universal empire. According to the Scriptural view of the matter this fourth universal empire is still represented in the Papacy and the various so-called Christian governments of the world. These have practiced and prospered during this long period of Israel's subjection and the overturned condition of God's typical kingdom.

(2) The next thing in order, following the expiration of the "seven times" (2,520 years, to 1915 A. D.), will be the establishment of Messiah's kingdom and its recognition by the children of Israel, and the blessing of all the families of the earth.

The date, October, 1914, and the setting up of Christ's kingdom, let us remember, have nothing whatever to do with the burning of the world, as some surmise. On the contrary they have to do with the blessing of the world; they mark the beginning of what St. Peter styles "The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-23.

INTERESTING QUESTIONS

ANCIENT WORTHIES NOT REPRESENTED IN COURT

Question.—Were the ancient worthies in the condition represented by the Court of the Tabernacle?

Answer.—In their day the antitypical Priest had not come and the antitypical Tabernacle and Court had not been established; hence, they could not be in it. But according to their hearts, as expressed in their conduct, they must have been members of the household of faith. It is our understanding that, ultimately, they may be granted a place with, and as a part of, the great company, the antitypical Levites of the antitypical Court condition.

"OFFERING" USED IN TWO DIFFERENT SENSES

Question.—"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." (Heb. 13:11) Would this show that the sin-offering is made in the antitypical Most Holy?

Answer.—In general those who have translated anything in the Bible respecting the Tabernacle have seemingly been very careless in the use of the terms Holy, Most Holy, Holy place, etc. They did not discern that these terms were used in different senses by the Jews, in connection with different portions of the Tabernacle. Correctly translated, our text reads: "The bodies of those beasts, whose blood is taken into the Most Holy as an offering for sin, are burned without the camp." We must remember that the word "offering" is Scripturally used in two different senses. In one sense of the word, our Lord offered himself at baptism, when he gave himself to do the Father's will. That was his offering of himself, his gift, when he presented himself at Jordan. He finished the offering of his gift when he laid down his life on Calvary; and that life, laid down on Calvary, is an appropriate sin-offering. But it remained for the High Priest to ascend up on high, there to appear in the presence of God for us, to make application of the sin-offering. The sprinkling of the blood on the Mercy Seat was done in the Most Holy. But the presentation of that sin-offering was made at Jordan—or, in the type, when the bullock was slain.

THE TWO ALTARS CONTRASTED

Question.—"We have an altar whereof they have no right to eat which serve the Tabernacle." (Heb. 13:10) What is meant by this passage?

Answer.—In this passage the Apostle is contrasting the Levitical priesthood, their services in the Tabernacle, and the table in the Holy at which they ate the shew bread, with the antitypical Tabernacle and its better table. In this connection he points out that, so far as the priesthood of Aaron was concerned, not only could the church not be priests, but our Lord Jesus could not be; for this priesthood sprang from Levi, and Jesus was from another tribe, Judah. Therefore, if Jesus was on earth he could not be a priest. But now God had intended another order of priests, namely, the Melchizedek order, saying to David, "The Lord hath sworn and will not repent: Thou art a priest forever after the order of Melchizedek." (Psa. 110:4; Heb. 5:6) It is evident, then, that if Christ was to be a priest after the order of Melchizedek, he would not be a priest after the order of Aaron.

When the Apostle has proved that we, as priests, have

no right to intrude into the typical Holy or Most Holy, he then shows that they, of the house of Aaron, have no right to our place. They have no right to come into this antitypical Holy, which we enter. If they become members of the royal priesthood, they may enter; but their standing as members of the Aaronic priesthood does not give them the privilege. Thus he shows a discrimination between these two priesthoods, the Aaronic and the Melchizedek. We have the "better sacrifices"; we have the better services. We have, on the higher plane, everything that they had, typically, on the lower plane.

INCENSE ABODE IN THE MOST HOLY

Question.—Was it necessary that the incense should precede the high priest into the Most Holy when he went in to offer the blood of the goat?

Answer.—The offering of the incense originally on the day of atonement by the high priest gained for him recognition by the Almighty, and manifested his worthiness to appear in the presence of God. Therefore, there was no need of his offering any other sacrifice than this. All the work of atonement was divided into two parts. If the type had shown the under-priests as going into the Most Holy, then it would seem to have been necessary for each to stop and offer incense before entering.

We are represented, not individually, but as members of the body of Christ. So it would not be necessary for the incense to be offered more than the one time. It would seem, however, that the incense abode in the Holy and Most Holy. The sacrifice is still appreciated by the heavenly Father, and always will be.

BOTH HAD TO DO WITH JUSTICE

Question.—In the type, was the incense that which satisfied divine justice? If not, how is the satisfaction of Justice accomplished, and why was incense burned?

Answer.—Both the incense and the blood had to do with the satisfaction of justice. We read that the incense must cover the Mercy-Seat. (Lev. 16:13) In other words, unless the incense had gone forth the high priest would not have lived. This shows that unless our Lord had rendered up his human life satisfactorily he would have forfeited his right to life. In consecration he had agreed to this and had surrendered his earthly life-rights. If he proved faithful to his engagement, he would receive a higher life beyond the veil. So the satisfaction of justice, represented in type by the incense preceding the high priest beyond the veil, would be a satisfaction for himself and would testify that he had faithfully fulfilled the required conditions.

But as for the satisfaction of the sins of the church and of the world, this is accomplished subsequently, not by the incense, but by the blood.

BRITISH VISITS OF BROTHER FRANK DRAPER

Liverpool, Eng...	Sept. 9, 10	Llanelly, Wales..	Sept. 14
Birmingham, Eng.	Sept. 11	Swansea, Wales..	Sept. 15
Gloucester, Eng...	Sept. 12	Cardiff, Wales...	Sept. 16, 17
Cheltenham, Eng..	Sept. 13	Bristol, Eng.....	Sept. 18

VOL. XXXII BROOKLYN, N. Y., AUGUST 15, 1911 No. 16

THE DIVINE PLAN OF THE AGES

STUDIES IN THE SCRIPTURES—Volume I

VOL. XXXII BROOKLYN, N. Y., SEPTEMBER 1, 1911 No. 17

HOW THE NEW CREATURE FULFILS THE LAW

In his letter to the Romans St. Paul goes very far back in his reasoning and brings the subject of sin atonement down in logical order to the Christian's standpoint. In the first and second chapters he shows how sin entered into the world and why some are more blemished than others. Yet the greater degradation of some does not prove that man originated with the monkey, but that some of the race went down more rapidly in their evil ways than did others. Then the Apostle goes on, "Art thou a Jew and makest thou a boast of the law?" God gave this law to the Jews and not to the Gentiles; therefore, only the Jew could get its blessing or its curse. But the Jew thought that the Law was the thing by which he could be justified. In this way he stumbled. The Apostle wished the Jew to know that by the deeds of the law no flesh could be justified in God's sight. The Jews were seeking for eternal life. The Law Covenant proffered them that eternal life if they wou'd obey it. But they found that they were unable to obey the divine law; and that, therefore, the Law Covenant was unprofitable to them; for it gave them death instead of life. No imperfect man can keep God's law.

In the fifth chapter St. Paul proceeds to show how the redemption was provided. Then he continues, saying, Before the law, sin was in the world. But where there was no law there could be no transgression of the law. Before the law was given the Jew had his share with the rest of the world in a hope of deliverance and blessing; but as soon as the law came, which he was unable to keep, he was cut off entirely, so far as hope of justification was concerned; consequently, Jews have had two condemnations upon them—the Adamic condemnation and that of the law—"Cursed by the law and bruised by the fall." We see that the Law Covenant could not grant the divine blessing of life to the Jew because he was unable to live up to its requirements.

THE JEWS UNDER A SECOND CONDEMNATION

In connection with this argument showing the difference between the attitude of the Jewish people toward God and that of the other nations, St. Paul says, "Sin is not imputed where there is no law." God had made a special covenant with the Jews, of which Moses was the Mediator. By obedience to this covenant they were to have eternal life. The Apostle wished them to see that they did not get eternal life and that the difficulty was that they did not keep the law. He wished them to see that in this very law the Jew was condemned. He wished them to see that they were in disfavor. He wished them to see that in covenanting to keep the law and failing they brought an additional condemnation upon themselves. Sentence had been passed upon father Adam. He died; and all of his children were born in a dying condition, and legally dead. Thus the Jews were doubly sentenced as compared with the rest of the world, who were all condemned through heredity on account of the one trangression. The Apostle was showing the Jews that there was only one door of hope and that, while all mankind needed a Savior, the Jews needed one more than did any other people in the world. The Jew had enjoyed much advantage and he, therefore, had the more condemnation.

The Jews thought that the Gentiles were worse in God's sight than were themselves. They said, Now think of the rest of the world, eating their mackerel and swine and hares, and doing things that we would not do! Now, says the Apostle, "Sin is not imputed where there is no law." God has not charged infraction of this law to any of the nations. You have violated God's law many times, for if you have broken even one commandment, you have broken the law as a whole. The arrangement was not that you should have eternal life for keeping certain commandments, but for keeping them all.

The Apostle goes on to say that death reigned from Adam to Moses, even over those who did not know the law and who did not sin according to Adam's transgression. In Adam all died. The world is under the general condemnation to death, not for sins of their own, but for Adam's transgression. God transferred us Jews from this condition to the Law Covenant arrangement. But we have failed in this second trial and are in more condemnation than are the Gentiles.

Thus the Apostle proved to them that not only the Gentiles needed a Savior, but the Jews also; not only the world outside of Israel, but Israel also; and that because Israel was under a special arrangement with God there needed to be some special work done for their recovery.

Then the Apostle proceeds further to show that Christ, who knew no sin, was made a curse for the Jew; and that thus there is a special provision made by God to release the Jew from condemnation. The special sense in which Christ was made a curse for the Jew the Apostle has stipulated. (Gal. 3:13, 14) This was to hang upon a tree—the extreme penalty of the law. (Deut. 21:23) Christ was made a curse in that He died on the cross. (1 Peter 2:24) Such a death

would not have been necessary for the salvation of the rest of mankind, but it was necessary for that of the Jew.

"WHO SHALL DELIVER ME?"

Taking the standpoint of a Jew under the law, St. Paul, in chapter 7, describes the condition of Israel, saying that the Jew had undertaken to keep the law, but had come under bondage to that law; because of the weakness of his body he could not attain life. Then St. Paul cries, "O wretched man that I am! who shall deliver me from this body of death?" He was under the law which says, Serve God, not only with your mind, but perfectly. This he could not do because of weakness of the flesh. Who would deliver him from this dead body which caused the trouble? His mind was in harmony with righteousness, but he was imperfect. Then he tells us how he got rid of the condemnation of the dead body, that deliverance came through Jesus Christ.

How have we this relief? All who have made consecration and by faith come into Christ are reckoned dead to the flesh and alive as new creatures. So St. Paul was glorying, neither in the flesh, nor in the law, but in Christ, who delivered him from this condemnation of the flesh as it would belong to the Jew or to any of Adam's posterity.

In verse 18 the Apostle says, "In my flesh there dwelleth no good thing"—that is, no perfection. It has imperfection from the sole of the foot to the crown of the head. Although the Israelites sought to keep the law the reason why they did not do so was that the flesh was weak. So we are to admit that the flesh is imperfect, while the new creature strives to keep the body under. We are to realize that from the standpoint of divine justice we are walking after righteousness—no longer walking after sin. The thought of "walking after" is that we do not catch up, that we are not living up to perfect righteousness, but striving thereto. The new creature is handicapped by the flesh. And what was true of the Apostle must be true of all the Lord's people. If at any time we have thought we were living up to God's standard of righteousness we have not had the proper conception. If we see what the Lord read into the Ten Commandments, it is this: Thou shalt love the Lord thy God [not with part of the mind, but] with all of thy mind, with all of thy strength; and thy neighbor as thyself. This is the real spirit of the law and its requirement; and this would be possible only to a being that is perfect. On account of his imperfections man cannot keep the law; therefore, God has provided redemption and forgiveness of sins through his Son. The world in general will have the opportunity of restitution, of having their minds restored gradually. But for the church there is a different provision. We present our bodies a living sacrifice, after we recognize the "high calling." Then our High Priest sacrifices us and God accepts it as a part of our Lord's own sacrifice. And eventually we shall secure a spirit body, and not a human body such as Adam had and such as is promised to the world.

DELIVERANCE THROUGH CHRIST

In chapter 8 the Apostle shows that a way of escape from the condemnation of the Law Covenant was provided for those Jews who come into Christ. Of the church class he says, "Ye are not in the flesh but in the Spirit, if so be that the Spirit of Christ dwell in you." The church are said to be new creatures in Christ Jesus. To these "old things have passed away and all things have become new." (2 Cor. 5:17) "The righteousness of the law is fulfilled in us who are walking, not after the flesh, but after the Spirit."

The Apostle intimates to us that if we are in Christ we are keeping God's law in a way that is impossible to others. But the new creature is to remember that he has not yet received his new body, which will be perfect and which he will receive in the first resurrection. In the meantime he has only the body of flesh in which to operate. At death, "It is sown an animal body; it is raised a spirit body." (1 Cor. 15:44) The old body was not strong enough to keep God's law; even with the assistance of the new creature the body is still weak. Why? Because we are born in sin and shapen in iniquity. Sin has reigned for over six thousand years. The weakness, etc., are all the more intense by reason of the long centuries of sin.

In the statement, "In that it [the Law Covenant] was weak through the flesh" (vs. 3, 4), the Apostle does not wish us to understand that the law was weak, for it was perfect. The law was capable, but the Law Covenant was weak. There was some fault to be found with the Law Covenant, which was weak in that it had an insufficient mediator who could not give a ransom to God for mankind. The same Law Covenant, under a better Mediator, Christ Jesus, will be strong in this particular in which formerly it was weak.

Any of the Jews who could have kept the Law Covenant would have had eternal life, for this was the divine promise: "The man which doeth these things shall live by them." (Lev. 18:5; Rom. 10:5) Those who will be willing and able to keep the divine law, eventually, are to have eternal life. All who will not do so are not to have eternal life.

The Apostle says that if righteousness could have come by the law it would have come thus—instead of by the cross. Father Adam had been condemned. His whole race was condemned in him because of his disobedience. They were unable to keep the law, hence, by God's arrangement, as by one man sin entered into the world and death as the result of sin, by one man also comes reconciliation, freedom from sin.—1 Cor. 15:21, 22.

THE RIGHTEOUSNESS OF THE LAW IS FULFILLED IN US

What comfort and consolation are in this assurance! These are wonderful words of life, indeed! They inspire us with hope. If God will accept perfect heart-intentions, instead of the absolute perfection of the flesh, then, indeed, we have hope of attaining to the standard which he has marked for us—the standard of perfection. We can walk after, or according to the Spirit. So far as our mortal bodies are concerned we cannot walk up to the Spirit's requirements; but our minds can walk according to the Spirit; our intentions can be perfect; and what our Heavenly Father seeks in us is perfection of intention and as perfect control of our flesh as possible.

The statement that our Lord condemned sin in the flesh means that he sentenced sin and made possible the overthrow of sin. Sin in the flesh had already been condemned that the world through our Lord might be saved. He demonstrated that a perfect man need not sin, and thus magnified the divine law. The question may arise as to whether he did more than magnify the Law. Yes. He made an arrangement whereby the kingdom of righteousness shall overthrow sin and bring in everlasting righteousness.

The spirit of the law that was given to the Jew is upon the new creature, but not the Law Covenant. We are received of the Lord aside from the Law Covenant. God's Law is not to be ignored. Justice has but one law and that was given to the Jew as the basis of their covenant. St. Paul goes on to show that as the Israelites did not get eternal life by their endeavors to keep that Law, neither could anyone else get life in that way. But God has made an arrangement through Christ by which this curse of the law through human weakness will be set aside by the satisfaction of Justice. (Rom. 8:14) The church is also under the new commandment of sacrificial love.

"Gather my saints together unto me, those that have made a covenant with me by sacrifice." (Psa. 50:5) Those who have accepted this new arrangement give up all earthly interests to become new creatures. And the spirit of the Law is fulfilled in these, for they are walking not after the flesh but after the Spirit of the law, seeking to attain, through Christ, the blessed portion to which they are invited —joint-heirship in the kingdom. Their work with Christ at the present time is to share in the sacrifice, the blood of which, in the end of this age, will be used in sealing with Israel the New Covenant. When the New Covenant shall be opened to Israel and all the world, it will signify to them an opportunity for eternal life, through the better Mediator, the Anointed Head and body.

BEREAN STUDY QUESTIONS

We now have prepared pamphlets giving questions on TABERNACLE SHADOWS and on STUDIES IN THE SCRIPTURES, Vol. I and Vol. V. Questions on the other volumes are in preparation and will be announced later. These little pamphlets are priced at five cents each—fifty cents per dozen, any kind, any assortment. Indeed all our paper-bound pamphlets, previously sold at ten cents, will hereafter be supplied at the uniform price of five cents each, fifty cents per dozen, including postage. This lower price, averaged up in the pamphlets, will about cover the cost.

The Class-Extension has already started many new Berean Classes. All such new Classes, desiring to take up the study of Vol. I, STUDIES IN THE SCRIPTURES, are offered one copy each person of the question pamphlet free—a donation from the Society. This offer stands good until Oct. 1. We made donations of this character to about a dozen new Classes started in the vicinity of Brooklyn and, wishing to be impartial, we throw the opportunity open to all. Order only for the present number of the classes, please.

KEEPING OUR GARMENTS WHITE

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels."—Rev. 3:5.

Although there were persecutions of individuals, such as recorded in Acts, the early church as a whole was not subjected to the severest of trials at first. But when the truth began to spread and had the enmity, not only of the Jews, but also of the Greeks, emperors and governors found favor with the masses by persecuting the followers of Jesus. And for aught we know so it will be in the not far distant future. For a long time the pure truth has been hidden from men, and worldliness, with a form of godliness, has had the upper hand in influential circles; but doubtless, as the troublous times which the Scriptures predict for the end of this age draw closer, those who will stand firm for the word of the Lord's testimony may expect to be made the scapegoats, under various pretexts.

We shall not be surprised if a considerable amount of persecution develop within the next few years against all the "children of light" who will walk up to that light. John, the beloved disciple, in some measure or degree illustrated or represented the last, living members of the "little flock." Doubtless this was the meaning of our Lord's statement, "If I will that he tarry till I come, what is that to thee?" (John 21:22, 23) John did not tarry, but a class whom he in some respects illustrated has tarried—a class who see with the eyes of their understanding the visions and revelations which John saw in symbols, in a trance.

There are many reasons for concluding that, while the various messages in the second and third chapters of Revelation were given to the seven churches specified and were applicable to them, they should properly have a wider application to the whole church of Christ, the number seven representing completeness, and the order representing different epochs in the history of the church. Thus the church at Ephesus would represent the condition of the church in the Apostle's day, at the time of the writing of the messages, while the Laodicean church would represent the church in our day, in the end of this Gospel age. The other churches would correspondingly represent different epochs intermediate, between the beginning and now.

To think otherwise would be to attach more importance to those seven comparatively small churches of Asia Minor than would seem to have been appropriate, and would imply an ignoring of other churches larger and more influential than they, as, for instance, the churches at Jerusalem, Antioch, Corinth, Colosse, Philippi, Thessalonica, etc. Furthermore, the details of the message given to these seven churches apply to and fit historically the experiences of the one church of the Living God, over every member and branch of which the Lord has a care. This thought that the number seven signified completeness, we find emphasized in the other symbolic representations—in the seven golden candlesticks, and seven stars, etc.

The first three chapters of Revelation contain particular specifications and general admonitions, not only for the local churches therein mentioned, but for all "overcomers." They apply not only to the different epochs in the history of the church as a whole, but to different classes in any one epoch in the history of the church.

IMPORTANCE OF KEEPING OUR GARMENTS UNDEFILED

The words in our text, addressed to the church at Sardis, or to that epoch of the general church symbolized by Sardis, are explained by the context. In this church there was a wrong condition of things, a defilement. Trespasses committed had not been repented of and forgiveness sought from the Lord.

In the context it is stated that the majority of the Sardis church had not kept their garments undefiled. But "thou hast a few names even in Sardis which have not defiled their garments." By these words our Lord seems to emphasize the thought that no one will gain the prize of the "high calling" if he does not keep his garments undefiled from the flesh. Whoever fails to do so will not be of the overcoming class to whom will be given this choice blessing, is the argument. He that would be an "overcomer" must be clothed in white raiment. Any who do not persevere in keeping their garments clean will have their names blotted out. In this connection we remember the words of this same Apostle John, that the blood of Christ washes us, not only from the sins that are past, but also from all stains upon the robe. He says, "The blood of Jesus Christ . . cleanseth us from all sin." (1 John 1:7) It cleanses us from all unintentional blemishes, spots upon our garments. Whoever does not thus keep himself cleansed will not be an "overcomer." It is only such as observe this cleansing whose names will not be blotted out.

As to our ability to discern whether or not we are keeping our garments clean, only the individual himself can know to what extent he has watched his conduct and kept up his communication with the Lord and daily scrutinized life's affairs, the incidents of the day, and asked forgiveness for shortcomings and trespasses. Others might surmise, but they could not know. We all have sense enough to know what things are right and what are wrong. If the wrong thing seems not very wrong, it would indicate that we are growing careless in regard to our robe. As a result we would have less interest in the truth, less interest in keeping our robes clean, less interest in prayer meetings, etc. Between such and the Lord there would be a cloud, and a condition of leanness would be sure to follow.

The faithful "overcomers" watch and keep their garments clean. "They have not defiled their garments," they have kept them "unspotted from the world." They have not been willing to have sin contaminate them and to separate them from the Lord, but have quickly applied for and obtained the precious blood to remove every stain. They are so heartily opposed to sin and so earnest about keeping their garments unspotted that the adversary gets no hold upon them—"that wicked one toucheth them not." All this indicates a full submission of their wills to the will of Christ. They are "dead with him" and hence could not willingly practise sin.

THE PRECIOUS BLOOD ALONE CAN CLEANSE

Evidently, the majority of the people of Sardis were of the great company class and needed to "be zealous and repent"; for they were not in a condition to receive the greatest blessing possible for them. The principle is applicable, evidently, not only to the church in Sardis, but to the church in general. The things to be overcome are the difficulties in the "narrow way." These difficulties make the way narrow—all the opposition of our flesh to the things of God, the oppositions of the world in general, and the snares which the adversary may place for us. The love of self, of popularity, of worldly prosperity, must be overcome, as well as love for man-made creeds and theories.

How gracious is the provision of our God in thus presenting us with the robe which covers all the repented-of blemishes of the past as well as the unintentional and unwitting imperfections of the present! Under this arrangement it is possible for the Lord's people to walk so carefully, so circumspectly (looking all around at every step), as to keep their garments unspotted from the world. But, alas, how few, if any, there be who have always lived up, in all the past of their Christian lives, to this high standard which alone will insure the keeping of their garments white!

Seeing that any deflection from absolute purity of heart would constitute a stain, a spot upon the robe, we might inquire with great concern, Is there any possibility of having such spots or stains removed and of getting my robe white again? Thank God, yes; there is a way by which the spots and wrinkles may be removed from our robes and leave them once more as white and clean as at first. The stain-remover is the precious blood. As the Apostle says, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

LET US JUDGE OURSELVES

While all our efforts could not remove a single stain, which the "precious blood" alone can remove, yet it is well for us that while realizing our Lord's forgiveness and the cleansing of our robe, we should promptly seek to discipline ourselves in repentance, otherwise we may expect that while our Lord cleanses our robes in answer to our earnest prayers, he will, nevertheless, put upon us certain chastisements for our correction in righteousness and for the strengthening of our characters along the points of weakness. The Apostle teaches this when he says, "If we would judge [correct, chastise] ourselves, then we should not be judged [corrected, chastised] of the Lord; but when we are judged of the Lord we are chastened that we might not be condemned with the world."—1 Cor. 11:31, 32.

God's grace cannot admit to heavenly perfection those who have not robes of spotless righteousness; hence, we are shown that those who have not cared for their garments and kept them white must be put through severe experiences before they can in any sense of the word be sharers of heavenly favors. These severe experiences are shown in the symbol as washing their robes in a great tribulation. But to show that not penance nor sufferings would cleanse the robes, it is particularly stated that the efficacy for the cleansing is the "blood of the Lamb." Many will be thus

purified, purged; and their garments, now soiled by contact with the world, will be cleansed of every guilty stain when they, realizing the folly of their course, shall repentantly appeal to the Lord and use his help.

We rejoice that these will ultimately sing praises to the Lord and be glad in his wondrous grace. But we note that even after their robes shall have been washed white in the blood of the Lamb, during the time of trouble, they will wear no crowns; but, having finally overcome, they will be granted "palms" as emblems of their victory through Christ; and although they can never be of the living temple of which Christ is the Head, we are told that they shall be servants in that temple; and although they shall never sit in the throne, they will be highly privileged to serve "before the throne." Grand and glorious privileges will be theirs; but they will lose the great "prize," having sold it for the mess of pottage of present seeming advantage, which proves unsatisfying and brings bitter results. What exhortation to holiness, to complete consecration to his will could be stronger!

THE CHRISTIAN'S ATTITUDE IN THE DUTIES OF LIFE

"Not slothful in business; fervent in spirit, serving the Lord."—Rom. 12:11.

The word business has a very broad signification. Whatever we do we are to do all unto the Lord; or rather, whatsoever we do we should do altogether unto the Lord. With the Christian, the chief business of life is to glorify God, to serve him and, incidentally, as directed by the Lord, to serve the brethren, to serve the truth, to serve righteousness, to serve all men as he has opportunity, "doing good unto all, especially to the household of faith." In our text the word business seems to include any occupation, of any kind, that would be approved of the Lord. It would not do for us to say, Be not slothful in the liquor business or the tobacco business, for we are to give our attention only to those occupations which we believe have the Lord's approval.

The expression, "not slothful," is equivalent to the expression, not lazy, not indolent. The Apostle's thought seems to be that any matter proper to be done should have the intelligent and active attention of him whose duty or privilege it is. Whatever is worth doing is worth doing zealously, well. The Apostle's thought is that we are, first of all, to see that our business is a worthy one; and secondly, to prosecute it faithfully. If it is to provide money for either our personal needs or the Lord's work, we should prosecute that business with energy, with alacrity and with appreciation of the privilege, as done to him. We should not be slothful or careless in any way.

A certain amount of provision for our temporal need is necessary. How much time is to be given thus is a thing for each to determine for himself. After we have made a consecration to the Lord, to give our lives in his service, there is very little we can give at best. We should see that we "redeem the time," buy it back from the affairs of this life, as far as reasonably possible, in order to secure the more of it for the special service of promulgating the truth. This does not mean that we should leave our families dependent upon others. We should care for our proper interests. We should not be overcharged, but should have a proper care for those dependent upon us. As for our own requirement, having food and raiment, we should be content and not wish to accumulate for a long period of life.

The word fervent signifies very hot, to boil. The thought that the Apostle gives is that whatsover we do we should do heartily, with our might, as unto the Lord. The one who takes the course of doing whatever he does in a careless manner forms a slothful habit, which is a drag on him all through life. Whatever we do we should do fervently. We are the Lord's and whatever business we have is his. The Lord is pleased that we should be energetic in our affairs. If any one is in a business where he is violating conscience, he should get out of it into one in which he could do some good in the world.

SHOULD NOT BE BURDENED WITH ANXIOUS CARE

The Lord's people should not worry or take anxious thought respecting tomorrow. The Scriptures imply, however, that we should be provident and careful, laying by in store, that we may be prepared to do something for neighbors and friends who may need. Dollars laid by merely represent so many days of labor saved. We should not use all of our resources upon the immediate present, but exercise self-control, to the end that we may have good results in the future. This rule will apply to food and clothing also. If our store is small, we should not wonder where the next suit of clothes will come from. If we had the next suit it might be stolen. Neither should we wonder, If I accept the truth, what shall I do if my neighbors and friends turn against me? What if I should get into great disrepute on account of the truth? We should leave all such things to the Lord. If we need persecutions, we hope that he will let them come to us. If in that way he chooses to make the truth worth something to us, we should be glad. "All that live godly in Christ Jesus shall suffer persecutions."—2 Tim. 3:12.

On the other hand, the Lord does not intend us to go through life in a careless manner, happy-go-lucky, so to speak. We are to have a proper thought for the day. What are the responsibilities of today? What are the cares? As the Scriptures enjoin, be "not slothful in business; fervent in spirit, serving the Lord." We are to have a great deal of zeal. We are not to worry over things that may happen tomorrow, but have faith that God will be with us tomorrow, and give grace sufficient for us when it shall come. If the Lord's people are living faithfully they will have a great deal to think about every day. They will not need to go out in advance to worry about tomorrow. We shall have plenty to do if we give attention to the present difficulties, and go to the throne of grace that we may obtain grace and strength to help today.

Our Lord assures us that if the main thought of our hearts is concerning his service and the promotion of righteousness and the attainment of the kingdom which God has promised to them that love him, then we need carry no anxious cares respecting the future. As his disciples we shall have trials and tribulations enough day by day, and shall need daily to lean upon the Bridegroom's arm as we seek to walk the "narrow way." Sufficient for each day will be the evil of itself; and thanks be to God, we have also his promise that daily his grace shall be sufficient for us.

To those who are the Lord's consecrated people it is the greatest privilege imaginable to serve the Lord. The Lord is looking to see to what extent we are willing to sacrifice earthly things, earthly approval, that we may have his approval and hear his "Well done!"

Let all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or many talents under a weight of worldly cares and encumbrances which might be avoided or set aside; if we bury them under worldly ambitions for either self or family—whether this be by wasting consecrated time upon science, philosophy, music, or art, or upon business, politics, or pleasures, or in pampering pride and appetite—then, as unfaithful servants, we shall sooner or later go into "outer darkness."

HOW TO LOCATE OURSELVES

Admitting that we might not be able to locate others in relationship to the divine plan, should we not be able to locate ourselves? If so, how?

We should be able to locate ourselves in respect to God's grace. If we know the various steps to be taken and corners to be turned, we should know just how many of these we have taken and just where we are. Perhaps the following notation of the steps of a righteous man called of God to joint-heirship with his Son will help us:—

(1) A longing for righteousness, truth, purity, implies a drawing from the Lord along the lines of the less depraved parts of our fallen nature. Our first response to this drawing is to seek righteousness and seek meekness. To such the Lord says, "Draw near unto me and I will draw near unto you." Numerous steps may be taken after the first one of turning our back upon wilful sin. Each step will bring us a little nearer to the Lord and to righteousness, and should show us more clearly than before that "in our flesh dwelleth no perfection," that we cannot live up to even our own estimate and interpretation of the divine law—that we

need grace and help from on high. This entire course is one of justification in the sense that it tends to harmony with God and his righteous requirements.

The soul that thus has reached the place where it cries out to the loving God by this time sees clearly the need of the Savior and that Jesus is the Redeemer. It hears the message, "No man cometh unto the Father but by me." It responds, "Lord, gladly will I go to the Father through you."

(2) The reply of Jesus as to what are the terms of discipleship point out the next step in the way to God and, accepted, brings the blessing. Our Lord's words are, "If any man will be my disciple, let him deny himself and take up his cross and follow me." The Master does not urge haste in decision. The haste is left to the suppliant, whose love of righteousness and desire for fellowship with God will be measured by his haste in accepting the terms of discipleship. To one and all the Master says, "Sit down first and count the cost." Do not put your hand to the plow and then draw back. Those who take years to count the cost will very rarely win the prize, we may feel sure. The reasonable course is to weigh the proposition—the giving up of self with earthly hopes, aims, prospects, joys, entirely into the Father's hands as living sacrifices, with the prospect of suffering, trials, testing, proving in the present life, and, if faithful, glory, honor and immortality on the heavenly plane. It should not require long for a mature person of loyal heart to realize that the Lord's service is a desirable one and that the price, our little all, is insignificant. The zealous and faithful will speedily say, "Here, Lord, I give myself away; it is all that I can do."

Then comes the Redeemer's part. In harmony with the Father's plan he now stands as Advocate for all such as have come unto the Father through him. He advocates their cause as their representative in the heavenly court, approving of them and of their consecration, having, additionally, by the imputation of the merit of his own sacrifice, made up for their deficiencies, that they may be made the righteousness of God through him. We see that the Advocate thus presents our name and covers our blemishes, and our sacrifices are accepted of the Father—up to the time when the last member shall have been received—up to the time when the door to this high calling shall have been closed, when the last of the wise virgins shall have entered beyond the veil.

The Father's acceptance of us is indicated by our adoption and begetting of the holy Spirit and the commencement of the sealing—the impressing upon us, as new creatures, of the divine likeness, disposition or spirit. We should all know very positively whether or not we have taken these two steps. If we have not, it is useless for us to look further.

EVIDENCES OF OUR ACCEPTANCE BY THE FATHER

(3) The begetting of the holy Spirit in the early church was indicated by certain miraculous gifts, but this was for a special purpose in connection with the establishment of the church. As Paul pointed out those gifts were intended to pass away. (1 Cor. 13:8) They were given by the "laying on of the hands of the Apostles." (Acts 8:18) Hence after the death of the Apostles these gifts were not bestowed upon any. And when those who had received the gifts died, the gifts themselves ceased—thus passed away. But instead of the gifts came the fruits of the Spirit as evidences or proofs of acceptance by the Lord and induction as members or branches of the Vine. The fruit buds are small at first. They need and have the Husbandman's care. He prunes us—he cuts away the earthly things to which we are prone to cling. He leaves us without much earthly support except that which is connected directly with the Root, the Vine. Thus cut off from earthly ambition in harmony with our consecration unto death the Spirit of the Lord comes into us more and more, producing fruits of the Spirit, even as the juices of the vine go to the branches and its clusters. Such prunings are an evidence of our membership in the Vine and our fellowship in the sufferings of Christ; for the heavenly Husbandman thus treats all true branches of the true Vine. We should begin to see fruits and graces. Our energy should be manifested in a variety of ways towards the Lord, towards his brethren and toward all mankind, in proportion as we have contact with them.

Amongst other indications of divine favor would be fellowship with the Lord in prayer and through his Word—a love of the divine plan, a delight in everything that is righteous, just, true, noble—a desire to promote all such interests to the extent of our opportunities. Another evidence of faithfulness would be our being accounted worthy to suffer reproaches and persecutions for the Lord's sake and the truth's sake—and our acceptance of these as of divine providence.

A further indication of our harmony with the Lord would be in our increased appreciation of his Word, a deeper insight into its precious teachings and an increasing pleasure in serving it out to others—not for vainglory, not that they might think something of us, but for the Lord's glory and for the good of those who desire to know his will.

EVIDENCES OF BACKWARD LEANINGS

But some may fail to attain to these depths and heights and lengths and breadths of blessing, of privilege. They may content themselves with little of the Lord's truth and grace, little of the fellowship of the brethren, and, proportionately, more of the world's. These are failing to perform their covenant and obligations of zealous sacrifice. They may be good and honorable and kind. They may be loyal to the Lord to the degree of not wishing to do anything contrary to his will; but they are failing of the extreme of loyalty, namely, of the anxiety to know and to do. These are in danger of being counted unworthy to be in the bride class and of being consigned to the larger company of the loyal but less faithful. Even to attain this honor and position they will need to be put through trials, sufferings, difficulties, the destruction of their flesh. But they will not have the high reward because of failure to run the race with zeal. Some may even have attained to all the glorious privileges of consecration, service, knowledge, etc., and then become cold, careless, overcharged with the cares of this life, and thus bring forth less fruit and not be counted worthy of membership in the bride class. Nevertheless the Lord will deal with them, if they are truly his, to chasten them and, if possible, to prepare them for the "great company" class, even though this may necessitate great tribulations.

Evidences in our day of a condition of unfitness for the "little flock" and danger of missing it would be a worldly spirit, a careless spirit, a love of the world, a slackness of zeal for God, for righteousness, for the brethren, and a failure to use opportunities and to seek for others for the furtherance of the praises of "him who has called us out of darkness into his marvelous light"—a failure to go on to a greater development in the fruits and graces of the Spirit. A loss of love and zeal for God and his cause and the brethren follows and an increasing dimness of the divine plan already seen and recognized. The extreme of this condition is "outer darkness"—a blindness to heavenly things of the divine plan such as covers the world of mankind in general—without the illumination of the Lord's Word and Spirit.

As for those who commit "the sin unto death": It is scarcely necessary to discuss these, because persons who reach this hopeless condition rarely, we believe, realize it or are able to comprehend their own situation. So long as there is a fear of the second death and a desire for eternal life and a desire for harmony with God, there is hope. Two classes are described as being "twice dead, plucked up by the roots." One is a class which, after having received the holy things of God as new creatures, turn back to the world, to its aims, its pleasures, its desires, its ambitions, its sins. These, completely repudiating the covenant of sacrifice, are in a hopeless condition as respects the future life. But we may perhaps say, fortunately, they do not realize their position, but rather feel the contentment of the dead world; or, perhaps, worse than the world, they are acrimonious and bitter against the members of The Christ and against the truth, which they once appreciated but have left. Another class who go into the second death are pointed out as guilty of doctrinal deflection—the renouncing of the Redeemer, the loss of appreciation of the merit of his sacrifice and of the opportunities which that sacrifice secured to us in the way of sacrificing.

We are also asked respecting our Lord's statement, There shall arise false prophets and false messiahs who shall show great signs and wonders, in so much that, if it were possible, they shall deceive the very elect. We are asked whether these very elect refer to the "little flock" or include the "great company." We reply that evidently "the very elect" means the faithful. All of the Spirit-begotten ones are counted in as of the elect, for, so long as they are faithful, they are the very elect. It would appear that these words of our Lord did not refer to something specially of our day, but rather to something that has applied for centuries, just as wars and tumults have progressed for centuries. One entire chapter in STUDIES IN THE SCRIPTURES, Vol. IV., is devoted to the examination of this great prophecy and we refer our readers to a fresh study. The false teachers and false Messiahs who have deceived many are represented today, we believe, by some very large and very prosperous denominations which are deceiving themselves and millions

of others into supposing that they are the true church, the true Messiah, the true Vine of the heavenly Father's right-hand planting. On the contrary, branches of the true Vine may be in these different denominations, but the earthly institutions themselves belong to what the Scriptures designate "the vine of the earth," the fruitage of which will soon be gathered into the wine-press of the wrath of God. (Rev. 14:19) God's saintly ones down through the age have been more or less in contact with these great systems, anti-Christ systems, received and deceiving systems. But "the very elect," the saintly, as members of the true body of Christ, will not be allowed to mistake these systems for the true church. The Lord guides them that they are not ensnared.—Psa. 25:9; 91:11, 12.

THE WISDOM FROM ABOVE

Daniel 1:8-20.—SEPTEMBER 10.

"It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth."—Romans 14:21.

We have noted the cruelty of the kings of olden times. It is appropriate, therefore, that we note also certain instances in which they manifested great breadth of generosity and wisdom. Today's study illustrates this. Amongst the earlier captives brought by Nebuchadnezzar from Jerusalem some twenty years before its destruction were four young men of evidently noble birth and religious training. Daniel, Hananiah, Mishael and Azariah. These captives were not maltreated, nor enslaved in the ordinary sense of the term. Their intellectual qualities were discerned and they were put into a superior school that they with others might be fitted to constitute a board of wise men, counselors of the king. So different is all this from the nepotism, "graft" and "pool" of our day that it seems almost incomprehensible.

At the same time the instance was an overruling of divine providence by which not merely rebels against God in Israel were suffered to be captured and deported, but some also who were most loyal of heart to the principles of the divine law. We may here learn a lesson of how God is able to make even the disasters of life work out blessings for those who are truly loyal to him even as Daniel and his companions were blessed and prospered in the enemy's land, and advanced to positions far higher than they would ever have attained in their own land.

ADVANTAGES OF ABSTEMIOUSNESS

The young Hebrews were attached to the king's household, and were provided with extraordinary delicacies, including spirituous liquors. The policy of the king in providing sumptuously for all the students, who were from various lands, was that, being well nourished, they might be in their best physical and mental condition. This lesson shows that it is a mistake to suppose that high living is specially conducive to intellectuality—not to mention spirituality.

From the very beginning, under God's providence, the deportment of Daniel brought him into special favor with the prince of the eunuchs who had in charge the temporalities of these students. There is something in a meek and quiet spirit that is impressive; and as a rule such a spirit comes only from a proper, religious training. To this eunuch Daniel, and his associates througn him, appealed, requesting that instead of the fine food and liquors provided they might have a plain, vegetable diet.

The eunuch replied that he would be very glad to comply with the request, only he feared that when examination time should come, these four Hebrews, fed upon the plainer fare, would appear to a disadvantage and cause a reflection upon himself and possibly cost the loss of his position, if not indeed the loss of his life. Daniel, however, appealed for a trial of the matter for ten days, agreeing to abide by the results. At the end of this short time, comparison showed that the four young men who practiced abstemiousness were fairer and fatter in flesh than were those who shared the king's bounty; so their request was granted.

Of them we read, "Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the end of the period of their preparation, the king communed with the students, "and among them all was found none like Daniel, Hananiah, Mishael and Azariah . . . and in every matter of wisdom and understanding concerning which the king inquired of them he found them ten times better than all the magicians and enchanters that were in his realm."

What was the secret of this wisdom and understanding? Did not the secret lie in the blessing of God and in the fact that these young men sought to devote their lives to the doing of the divine will—to the doing of righteousness? Thus we see that our hearts and minds can be free from selfish motives, free from superstition, free from fears, free to do the will of God at any cost. Such minds anywhere, at any time, are scarce. Such minds always develop wisdom. On the other hand, sensuality, selfishness, the grinding of personal axes, always becloud the judgment. What we need today in every walk of life is consecrated men of the stamp of Daniel and his companions—whole hearted men—who will give their best for the service of their fellow men in whatever sphere their lives may be cast. The world has grown wiser (?) since those days. Today a Daniel would not get into such a position of influence; or if, perchance, he did get there, it would be a miracle if he were not removed—such a miracle as has kept Judge Lindsay of Colorado in office for several years in spite of every pressure of high-handed politics which has sought to crush him because of his faithfulness to the principles of righteousness.

Although Babylon has passed away, although few of us can be Daniels or have his high position and wonderful opportunity, nevertheless the thing that is really needed is the Daniel spirit, and that is a possibility with every man and with every woman—young or old. "Dare to be a Daniel." Alas! how few appreciate the privilege, how few are emulating the Daniel spirit.

Christians throughout this age are in a condition very similar to that of Daniel. The great King of Glory has them in the school of Christ. He wishes to select a few to be joint heirs in the Messianic kingdom when it shall be established. The test of examination will come in the end of this age. Those who will then be found worthy will be such as have had the Daniel spirit of devotion to God and to the principles of righteousness—willing to lay down their lives in the service of the truth—followers in the footsteps of Jesus. Of these the Lord speaks, saying, "They shall be mine, saith the Lord, in that day, when I make up my jewels."—Mal. 3:17.

"WHEREBY THY BROTHER STUMBLETH"

Our text gives the thought that in addition to our consideration of what is best for ourselves in the way of food and drink, to enable us to best serve the Lord, we should also have a mind as to the effect of our influence on our neighbors. The more noble our characters, the greater will be our influence upon those who are naturally weaker. And that influence should always be used for the good of others, for the lifting up of the highest possible standards of thought, word and deed. Whatever will assist us in this direction should be considered, and should be to us as a command from God, who has said, "Do good unto all men as we have opportunity, especially to the household of faith."

THE FIERY FURNACE

Daniel 3.—SEPTEMBER 17.

"The Lord is my Helper, and I will not fear what man shall do unto me."—Heb. 13:6.

Years passed after the narrative of our last study. King Nebuchadnezzar had advanced the four Hebrew captives to positions of honor and trust. Just where Daniel was at this time we do not know, but his three companions, given new names, were governors of Babylonian provinces.

Nebuchadnezzar had conquered the world. He was the first to grasp the thought of the wisdom of having a universal government which would make wars to cease to the ends of the earth. He conquered the world and treated their rulers who were obedient with a measure of wisdom and justice and cruelly destroyed the others as a lesson illustrative of his indomitable power. His kingdom, composed of various nations worshipping various gods, he wished to cement into one harmonious whole. He instituted a

great peace celebration and brought his representatives from different parts of the then civilized world to Babylon; and with them came representatives of all nations. These were to be duly impressed with the greatness and magnificence of the Babylonian power and of the futility of resisting it. They were to be given an illustration of the benefactions to result from having one government and having the entire world at peace.

Thus seen it was benevolence as well as wisdom which was at the foundation of Nebuchadnezzar's scheme. He had doubtless heard that the Israelites from of old were inspired by a certain promise from their God that at a future time their nation should be made the dominant one for the ruling and the blessing of all nations, kindreds, peoples and tongues. Nebuchadnezzar considered this theory of the Jews a wise one, and himself the opportune person to be the blesser of the world in the name of his god, Bel-Merodach. Had not his god given him victories? he reasoned. Were not he, therefore, and his nation, the properly qualified ones for the great work of blessing the world? He would at least make the endeavor, no matter what the cost.

GOLDEN IMAGE OF BEL-MERODACH

Nebuchadnezzar would honor the god whom he believed had given him his victories. He would make him the god of nations. The people from every part of his domain should be committed to the worship of this one god, that the having of one religion might help to cement the various incongruous elements of which his kingdom was composed. As a preparation for the great peace festival, a broad plain for maneuvers of the troops and gathering of the princes and nobles and visitors was selected. In the midst of the plain a golden image of Bel-Merodach was erected—ninety feet high. It is not necessary to assume that the image was of solid gold, although Herodotus mentions a statue at Babylon of smaller size which was of solid gold, weighing forty-three thousand pounds.

When the great day of celebration came, with the governors, princes, captains and provincial rulers, the judges, treasurers, counselors and lawyers in their various robes of office and surrounded and interspersed with the delegates from various nations, the banners flying and the musical instruments playing, it must have been an impressive sight. We may sympathize with the victorious Nebuchadnezzar in a certain measure of pride in the achievements of that hour and the peace program which it was to celebrate. Thus far his rule had been one of conquest; thenceforth, everything conquered, the world was to have a great time of peace, prosperity, jubilation.

At the appropriate time the religious unity of the empire was to be demonstrated by a general worship of the golden image of Bel-Merodach. Proclamation was made that soon the bands would begin to play and that then all would be expected to fall down and worship and reverence the image which represented Nebuchadnezzar, in that it represented his god.

DISLOYALTY! INGRATITUDE! TREASON!

Everything seemed to go well until it was reported to the king that three governors whom he had set over provinces had rebelled against his decree and refused to worship the image of Bel-Merodach—had defied the king's power—for like all mandates of olden times, the penalty for disobedience was so severe as to leave no room for opposition in a sane mind. Who were these three disturbers of Babylon's peace, spoilers of the great peace festival? They were the three young Hebrews whom the king had so graciously treated at the time of their captivity, who apparently owed so much to him. He had not only given them schooling, but he had exalted them to high positions in his empire. How ungrateful to their benefactor, how traitorous they were!

This, undoubtedly, was Nebuchadnezzar's view of the affair. Of all the governors he would be most sorry to lose these three who were so reliable, but on such an occasion he could never permit insubordination to his regulations, nor could he think it possible that these three men, now about thirty-five years of age, would challenge his authority and power knowing, as they must, his autocracy. The king, in further leniency, would give these headstrong governors further chance for their lives—for their all. The trumpets would again sound, and if they still persisted, the decree of death must be executed against them. The fiery furnace was ready.

The courage of these three Hebrews stands out on the pages of history as sublime. The king reminded them that none of the gods had been able to deliver any people out of his hand; their own city, Jerusalem, had been overthrown. They could hope for no succor, no rescue from the death that was before them if they persisted in defying the king of the whole earth. Their answer was that their God, Jehovah, they were sure was quite able to deliver them from the fiery furnace, or from anything he might choose, and would do so. But if not—if he did not deliver them—and if they were certain of it in advance—nevertheless, they would be his faithful servants and worship him alone. How sublime their faith and their courage! Such faith and such courage we may be sure is pleasing to the Lord. We must not expect that in every case God will thus deliver those who trust in him; rather, as these Hebrews intimated, we are not able to know the wise plans of our God, nor what may be his will respecting what little remains of our lives. But of his power and love we are confident. We can trust him where we cannot trace him.

THE FURNACE SUPER-HEATED

When we read that King Nebuchadnezzar became furious, we should sympathetically remember the circumstances. He had conquered the world, and would he now be defied by three men whom he had made what they were? He was giving a great lesson to all nations on the very subject of the necessity of obedience to his government. Could he allow some of his own representatives to defy that government? On the other hand, his appreciation of the men he was about to slay had been evidenced by the exaltation he had given them. Can we wonder that under all these conditions he felt furious? He was seriously disappointed at the only inharmony that had occurred in connection with his great project which he felt sure was to work such blessings to all the earth, and such honor to himself. In his fury he commanded that the furnace should be made seven times hotter—evidently forgetting that thereby the sufferings of anything cast therein would be diminished.

Recent explorations show that in that vicinity there were naphtha wells; for all we know this may have been the fuel used in the great, open furnace. The three Hebrews were bound in their clothing, and some of the strongest men of the king's guard were commanded to throw them into the furnace. As the bound men were thrown in, the flames came forth and enveloped those who had thrown them in, and destroyed them. A Jewish legend tells that the fire streamed out seventy-five feet, perhaps driven by a gust of wind, or perhaps occasioned by the simultaneous throwing in of additional fuel, especially if that fuel was naphtha. The king already had had some evidence of the power of Jehovah God, and intently watched the furnace. But surely the young Hebrews who had such faith in him were foolish. Yet as the king looked toward the furnace, to his utter astonishment he beheld four persons walking in the midst of the fire, unharmed. He went as close as safety would permit, saying to his counselors, "We cast three men into the furnace, but behold, I now see four, free, walking in the fire, and the fourth has an appearance like a son of the gods!"

What had he done? What should he now do? He called to the three, "Ye servants of the Most High God, come forth and come hither." They came, unharmed, and not even the smell of scorching was upon their clothing. Nebuchadnezzar acknowledged the miracle and praised the God who had thus by his angel of power delivered his servants that trusted in him and who defied the king's mandates and yielded their bodies that they might not serve nor worship any god except their own God. "Blessed are all they that put their trust in him."

IN A DEN OF LIONS

Daniel 6.—SEPTEMBER 24.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. 34:7.

At the time of this study Daniel was an old man. He had been long in service, wise and faithful in his administration of the government entrusted to him. He had seen the Babylonian dynasty perish. In its place came the empire of the Medes and Persians. By these also Daniel's grand character was recognized—his loyalty to principle, his faithfulness as a public servant, his obedience to God and the principles of righteousness. The new universal empire was divided into one hundred and twenty provinces with one hundred and twenty governors. Over these were three presidents. Over these presidents was

King Darius, above whom, as chief emperor, was Cyrus. Daniel was one of the three presidents, made such because of his recognized integrity and ability.

What a compliment was thus paid to this noble, consecrated Jew, and how the recognition of his ability marks the breadth of mind of some of the rulers of the past! Their desire to have such a man in high repute and authority seems to evidence their good intentions in respect to the governing of the world. Indeed, we believe that this is true also of many noble minded, modern monarchs—that they give to their subjects the best government of which they are capable, according to their own imperfect judgments.

That which will specially mark Messiah's kingdom will be that it will not only have perfect ideals in respect to human government, but that it will be backed by divine power, before which every knee shall bow and every tongue shall eventually confess.—Phil. 2:10, 11.

ENVIOUS OF DANIEL

From all that we know of the governments of the Orient, present and past, they have been full of dishonesty, of what in our day is designated "graft." As an illustration: it is said that in the China-Japan war, contracts for cannon and other war materials were given to manufacturers closely allied to government officials, and that the most shame-faced dishonesty was practiced—for instance, that wooden cannon were delivered and mounted upon fortifications, while the contract money, which was paid for the genuine article, went to the thieves. A man like Daniel, in so important a place as that which he occupied as one of the three presidents or supervisors of a great empire, was sure to be in the way of grafters—a hinderer of their schemes. Realizing that he could not be deposed, the first step was to find some fault with him which would secure his removal; but the man's integrity and uprightness in general gave no hope in this direction.

Finally a scheme was concerted. They knew that Daniel's religion lay at the foundation of his entire course in life. They must involve him along the line of his devotion to his God or not at all. King Darius, like every other man, was approachable through flattery. It was a custom of the East to closely associate the king with religion. He was supposedly a favorite with his god, else he would not enjoy so high a station.

Working upon this theory, the conspirators, high in office, approached the king with a project which they assured him would help to make strong and united the various parts of his empire. It was this: that the king should be recognized for a month as the only channel of mediation or access between his subjects and their god or gods. The claim was that such a recognition would elevate the dignity of the throne in the minds of the people. King Darius of course felt flattered and at once agreed to the arrangement and issued an order to that effect—never for a moment thinking of what might be the result in the case of Daniel; and never for a moment suspecting that his counselors were seeking to entrap him and to legally accomplish the death of his most trusted officer.

PRAYED THREE TIMES DAILY

Daniel heard of the decree, but altered not his usual custom of praying three times every day before a window of his house which looked out toward Jerusalem. Morning, noon and night he remembered his God and remembered his vows of faithfulness to him and called to mind the gracious promises respecting the Holy Land, that it would yet be the center of the whole earth and of God's holy people; that eventually, through these, divine blessings would be extended to every nation, people, kindred and tongue.

Some one has remarked that, as the sharpening of scythes in harvest time does not mean lost time or energy, so also time spent in prayer is not lost as respects the affairs of life. Unquestionably the best men and women in the world are those who pray, and pray regularly, who bow the knee, as did Daniel. Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings upon the worshiper and all with which he has to do. Unquestionably it is impossible to live a consecrated life in neglect of prayer. What would Daniel have been without his praying time! How would his faith in God have persisted in that heathen land? How would his loyalty to principle have maintained itself in the midst of corruption had it not been for his communion with his Maker? To the Christian this privilege is still further enhanced by a realization that "We have an Advocate with the Father, Jesus Christ, the Righteous," in whose all-prevailing Name we may approach with courage the throne of heavenly grace, and obtain mercy and find grace to help in every time of need.—Heb. 4:16.

JEHOVAH SENT HIS ANGEL

The conspirators were on the lookout for Daniel. They had witnesses ready to testify, not that they had seen Daniel do anything wrong, but that he had violated the edict which the king had been entrapped into making and signing. The matter was laid before the king and he was reminded that it was one of the principles of the empire that even the king himself could not change or alter an edict once sent forth. King Darius felt himself bound hand and foot and enshared—trapped. All day he sought means whereby he could avert the consequences of his royal mandate, but he found none. He explained the matter to Daniel, assuring him that he believed that his God was able to deliver him. What a beautiful testimony to the uprightness of Daniel's life!

Daniel was cast into the lion's den and the stone for a door was secured with thongs, the knots of which were sealed with the king's signet, a safeguard against its being tampered with. That night, we are told, was one of great distress to the king. He could think only of his faithful officer, the noble man so unrighteously treated. He was ashamed of the part which he felt compelled to take in the matter. He was abroad early in the morning, after a sleepless night, to call to Daniel, to learn whether or not he were still alive. His joy of heart was great when he learned that he was still safe, that his God had sent his angel to stop the lions' mouths. Daniel was soon lifted from the pit! Daniel was vindicated! His God was vindicated! And the king now made another decree—that those counselors who had thus sought the life of a faithful man should themselves be put to the test by being cast into the same den of lions; and this in their case meant destruction, as the result proved.

Oh, that every Christian could and would live as high above the world's standards as did Daniel, so that their enemies might see clearly that they have no ground for charges except those to their credit; that their God whom they serve is indeed the true God.

WHO WERE TYPIFIED BY THE LEVITES?

The Levites typified the "church of the first-born, whose names are written in heaven." This statement—their "names are written in heaven"—implies that they are recognized as a spiritual class—have come into divine favor.

We are given the history of the Levites as a typical tribe specially representing the first-born; and this history of the first-born refers us back to the time when the first-born of the tribe of Israel were spared on the night of the passover. That night symbolizes this Gospel age, the time of darkness on the earth, when the Lord is taking out his jewel class. This "church of the first-born" have passed from death unto life—all of these first-born, representing the entire "church of the first-born," are represented in the tribe of Levi. Out from amongst these Levites were selected the priestly few, typifying our Lord and those who are faithfully walking in His steps. So the entire "church of the first-born" will include a great multitude—more than the body of Christ. The virgins who follow her (Psa. 45:14), all belong to this "church of the first-born, whose names are written in heaven." The work of the Levites in connection with the Tabernacle service is, undoubtedly, a symbolical one.

The high priest "went alone once every year"—on the day of atonement—into the Most Holy. Apparently the under-priests did not go into the Most Holy on this day (Heb. 9:6, 7), but into the first Holy, where were the candlestick and the table of shewbread and the golden altar of incense. They, doubtless, typified those who are seated with Christ in the heavenly (Eph. 2:6), and are thus much in advance of the general household of faith. The under-priests were the sons of Aaron, and, being of the priestly family, or household, occupied a higher position and had greater rights and privileges than were enjoyed by the remainder of the Levites. The picture of the under-priests going into the Holy seems to correspond to our experiences of the present time and not to our experiences of the future, when we expect to enter into the Most Holy through the rent veil.

The experiences of the antitypical Levites at the present time are different from what they will be in the future. At the present time they are in the Court condition, because only the members of the body are privileged to go into the Holy and to know "the deep things of God." But when the articles of the Holy had been wrapped up, the typical Levites bore the precious things—were allowed to carry them. They could feel that they had a right to touch them in a general way, but not

in the same way as the priests. This would seem to imply that none except those who are walking in the footsteps of Jesus could have a deep, full appreciation of the divine plan. Others might understand these things in a comparative degree, but not in their fulness.

We are to consider, then, that as the Levites performed a service in connection with the Atonement Day sacrifices, so they will have a special service after the day of atonement. On the day of atonement, when the people were waiting for the priest to come out and bless them, was not the particular time for the Levites in general to teach the people or for them to learn their important lesson; but, after this day of atonement, the Levites were the general teachers of all the people, explaining the Law to them. And so we see that this will be a part of the work of the antitypical Levites in the future. They will have no inheritance in the land and its blessings. They will be associated in the kingdom work and in the instruction of the people. But just how this will be done we may not now definitely know.

We might also understand that the Levites in the Court very fittingly represent all those who desire to turn from sin and approach God and who are making progress toward complete justification. They are in a justified attitude from the moment they turn from sin and come into the Court. This implies faith and obedience. And so all who are in harmony with God in any sense of the word are, tentatively, Levites; but as to whether they will become actual Levites depends on whether they make entire consecration. If they do not make this consecration they will not receive the special blessings which would entitle them to the spirit plane. We all were in this sense of the word Levites—in the sense of approaching justification, desiring justification, desiring harmony with God and seeking it, putting away the filth of the flesh, etc.—but we did not reach that justification until we presented our bodies living sacrifices and were begotten of the holy Spirit and the new life was begun by which we passed from death unto life, by which we became the "church of the first-born" and had our names written in heaven. Any who turn back before presenting their bodies living sacrifices fail to reach the fulness of justification, fail to have the justification to life—they fail in degree of faithfulness to right principle and in degree of harmony with God.

While the Court condition seems to represent at the present time all those who are approaching God and loving righteousness and desiring harmony with Him, it appears as though, with the closing of this age, there will be an adjustment of matters by which all those who have not come to the point of full consecration and to the point of Spirit-begetting, who would not belong to the household of faith and to the "church of the first-born," in the absolute sense, will go out and cease to be recognized as in the Court. Meantime, the class who have already made consecration, "presented their bodies living sacrifices," and received the begetting of the Spirit and enjoyed for a time the privileges of being members of the body of Christ—these, failing to maintain their standing, are represented as separate from the "little flock" class, at the end of this age. Their condition apparently is represented by the Court condition thereafter.

COVETOUS CONVERSATION

"Let your conversation be without covetousness, and be content with such things as ye have."—Heb. 13:5.

The Authorized Version of the Bible uses the word conversation in the broad sense of conduct, including, not only the words, but the looks and the acts of life. The force of the text, therefore, is, Let your conduct be without covetousness. How could a covetous thought affect our conduct? As some see others possessed of larger wealth or larger opportunities in the service of the Lord, of better conveniences than they possess, or who are better looking than themselves, etc., they have a spirit, or disposition, of covetousness, dissatisfaction with what divine providence has shaped for them.

When we say, "what divine providence has shaped for them," we do not mean that one should make no endeavor for advancement. If a person is happy, he should still strive to attain to something more than he possesses. A certain amount of ambition is laudable. The ambition against which the Apostle is speaking is that of a dissatisfied heart, mind, overlooking the blessings already possessed and desiring the things that he has not. Rather, such a one should say, God could grant greater blessings to me if he chose. I am his child and what, therefore, he grants me in the way of reward for my endeavors must be all right. I shall not envy others their possessions; but I shall wait for the Lord and believe that what he gives me is best for me, and much better than anything I could carve out for myself.

Covetousness is a desire to have, keep, enjoy—especially applied to something that belongs to another and which we do not possess. The principle of covetousness is a principle of selfish desire. It may manifest itself in two ways: First, when it extends to another man's goods; and, second, when it pertains to things already in our possession. This is specially true of Christians, who have given themselves and all they have to the Lord. From the moment of such consecration all the powers possessed or to be possessed belong to the Lord; and to seek to use these for one's self and to refuse to use them in the service of the Lord would be holding back what belongs to the Lord according to our own arrangement with him. What distribution should be made of whatever one may have, as the Lord's steward, is to be left to the individual himself. Under some very special conditions another might give counsel, in the way of helping a brother to do a service which he was apparently overlooking, or respecting an element of character which the brother was evidently cultivating, contrary to the spirit of his covenant of sacrifice.

Some of the Lord's dear children fail to realize their privileges of (1) sacrifice, and (2) the cultivation of the spirit of contentment and generosity. There are some who, after being well fed on spiritual manna, permit a selfish craving or a covetous spirit to interrupt their fellowship with the Lord to some extent, hankering for earthly, fleshly, good things, forgetting the wisdom of their Leader, the Lord, and that his love, which has thus far delivered them and fed and led them, is still with them, the same as ever. Sometimes the covetousness is a repining against their lot in life, a desire for more ease and comfort and wealth and social influence than are within reach. Sometimes it is a protest against their share of the aches and pains of the groaning creation and their inability to get rid of these. Sometimes it is a protest against the illness and death of a loved one.

How unwise! Should not those who have been fed on the spiritual manna realize that all of spiritual Israel's affairs are under the Lord's special supervision? Should they not remember that "He doth not afflict willingly nor grieve the children of men," but for their good? (Lam. 3:33; Heb. 12:10.) Ah! some have found that the prayers of murmurers, even when answered, have brought unexpected drawbacks.

Covetous (selfish) prayers are too expensive. Some have gained wealth and lost the truth and its service. Some have gained health only to find that with it they gained trials no less severe. Some have had their dear ones restored to them from the very jaws of death, only to wish afterwards that God had not answered their prayers, or more correctly, to wish that they had accepted the Lord's wisdom and providences trustfully, contentedly, uncomplainingly. Spiritual Israel should use wisely such things as are within their reach, accepting all as God's gifts with thanksgiving. Their petitions should be for spiritual gifts, including patient endurance and heart contentment, accompanied with heartfelt thanks for blessings already received.

INTERESTING QUESTIONS

SIGNIFICANCE OF THE BULLOCK'S BLOOD

Question.—What did the blood of the bullock represent?

Answer.—The blood presented in the Most Holy represented the life, or life-rights of the one sacrificed; but the blood itself was a symbol of death. When blood is in the veins it is a symbol of life. The blood of the bullock and, subsequently, the blood of the goat, in the hands of the priest, symbolically said, This animal is dead, and here is a proof of it. So the presentation of the blood meant the presentation of this sacrificed life with all the rights appertaining thereto.

Our Lord had certain life-rights when he died. The expression life-rights may properly be used also in connection with an individual who does not have life in the full sense, but who has made a full consecration and has been accepted by the Lord. Such a one is reckoned as having passed from death unto life. In the moment of his having righteousness imputed to him, he passes from death unto life. The Advo-

cate has imputed to that one a sufficiency of his merit to compensate for any deficiency; he is thus rendered acceptable and is then in a reckonedly complete condition. He then has life-rights; and it is those life-rights that are said to be sacrificed, or presented to God. In this manner the person may be said to become a member of the great High Priest's body. Christ imputes to him a sufficiency of merit to compensate for his demerit; and having been made acceptable to the Father by this imputation, he becomes a member of the body of the great High Priest.

There is a difference between offering our sacrifice and presenting ourselves. Not we, but the High Priest, does the sacrificing. Before the High Priest accepts one as a member of his body, he imputes to that one a sufficiency of his merit to give him life-rights. By virtue of being reckoned perfect, one has life-rights, a condition which permits him to be a sacrifice.

All those life-rights which our Lord possessed when he died were symbolically represented in the blood of the bullock; and with that blood the sprinkling was done in the Most Holy.

There was just one moment when the knife in the hand of the high priest smote and slew the bullock. That moment represented the moment when our Lord, at Jordan, became dead as a man and alive as a new creature, when "He, through the eternal Spirit, offered up himself without spot to God." But it was not as a new creature that he offered up himself, but as the man Christ Jesus. His spotless humanity was what he there offered. This he did through the eternal Spirit of Sonship and loyalty to God; and this was the opportune moment, the moment foretold in prophecy. Then he was acknowledged a Priest. If Christ were on earth, on the earthly plane, He could not be a priest according to the flesh, not being of the family of Aaron. The only order of priesthood, therefore, to which he belonged was a spiritual order, the one mentioned in the Scripture which says: "Thou art a priest forever after the order of Melchizedek." (Psa. 110:4.) He was not a priest according to the flesh, but as a new creature.

The High Priest came into his office by virtue of his work of sacrifice. The bringing of the bullock into the Court meant its presentation for sacrificial purposes. So with Jesus. When he came to John at Jordan, he made a surrender of himself. This the Father acknowledged. The disciples of the Lord presented themselves, but they were neither accepted as sacrifices nor begotten of the Spirit, until Pentecost. On that day, while they were waiting, God accepted the sacrifice, and made them priests at that moment.

THE IMPUTATION OF RIGHTEOUSNESS

Question.—Does Christ impute His righteousness to the members of his body?

Answer.—When we say that our Lord imputes his righteousness, we are not to think that he gives his own righteousness as the High Priest, but that he imputes the merit of his human sacrifice on our behalf. When, as the Man Christ Jesus, he laid down his life, without being under sentence of death in any degree, there was a merit in that sacrifice. The earthly life-rights, which the Lord laid down, were to his credit, giving him the power of restitution for the world of mankind, the power for their regeneration. But before the merit of that sacrifice is given to the world, it is made the basis of our justification, for the covering of our imperfections. It could have been used for us in restitution, but such was not God's plan during this age. Hence, Jesus' merit is imputed to believers who consecrate, and also covers the blemishes and unwitting trespasses of their imperfect earthen vessels to the end of their course.

RIGHTEOUSNESS AND MERIT

Question.—What distinction would you make between the righteousness of our Lord and His merit?

Answer.—The righteousness of our Lord was His right-doing, his right conduct, his perfect character while he was the man, while he was on trial. The merit is the divine appreciation, the divine estimation of that character, of that right-doing. Since he ceased to be a man, our Lord has, of course, no righteousness as a human being. That righteousness which was his before his consecration and which he maintained, constitutes a merit in the divine sight, which is imputed to the church now, and which is to be utilized by him in the blotting out of the sins of the whole world, shortly. It is a sufficiency of merit; for one man was sentenced to death and, later, another man was passed upon as worthy of life. This merit, therefore, this value of laying down a life not worthy of death, is at his disposal in the divine arrangement.

SHOULD BE APPLIED ANTITYPICALLY

Question.—Have we any Scripture to show that the Aaronic priesthood will exercise their priestly office in the Millennial age?

Answer.—One Scripture that might be understood so to teach is found in the book of Malachi, which says that when the Lord shall come into his temple, "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. 3:3.

Some might apply this Scripture to the sons of Levi in a literal way. But we think that it is antitypical, that the church constitutes the Levitical system and that these are the spiritual Levites whom the Purifier will make ready, that they may offer unto God an acceptable sacrifice, as antitypical Levites and a royal priesthood.

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VIEWS FROM THE WATCH TOWER

"SPEAKING-WITH-TONGUES" DELUSION

We have heretofore referred to some earnest people who are evidently ensnared by the adversary into believing that they are enjoying a restoration of the gifts whereby God blessed and established the Christian church in the first century. Their strong delusions continue to increase under a spirit power which, we believe, is not from God nor from the dead, but from the fallen spirits, the fallen angels. In addition to the speaking with tongues and the miraculous healing of the sick and the seeing of visions, they now have spirit manifestations. Their latest claims, reported in their religious journals, are that the Lord Jesus, on several occasions, has appeared in their midst at their meetings, has been seen with the natural eye, etc.

That these people are earnest and evidently honest only increases our sorrow for them. (For dishonest people we have comparatively little sympathy.) We fear that a later development will be spirit manifestations of a still more pronounced type. The fallen angels are evidently desirous of deluding the whole world. They have certainly had great success, so far as many of the false doctrines are concerned. And as we read the Scriptures, we believe they will for a time have a still greater influence in human affairs shortly. Those of our readers who have contact with any of these deluded people should point out to them the Apostle's words, "Believe not every spirit," and should remind them that the fallen angels are "lying spirits," and that the entire confidence of God's people should be in the teachings of the Scriptures.

The Scriptures clearly testify that those who possessed the gifts of the Spirit in the early church received them from the Apostles by the laying on of hands, so that when the Apostles were dead and also those upon whom they had laid their hands and communicated the gifts, it ended those "gifts" in the church. And the next step of progress was the manifestation of the fruits of the Spirit, as St. Paul most clearly points out.—1 Cor. 13:8.

UNREST IN CHINA—BRITISH UNFAITHFUL

Bishop W. B. Lewis, of the Methodist Episcopal church of Foo Chow, China, discussing recent trouble and present unrest in the Canton Province, says:—

"The real root of the trouble is because the Chinese government has suppressed the growing of poppy. In 1906 England and China entered into a treaty to suppress the opium traffic. The terms of the treaty were that England was to decrease the importation of opium one-tenth each year and China agreed to suppress the growing of poppy in the same ratio.

"China has lived up to the terms of the treaty and England has not. In consequence of this the price of opium in China has increased fourfold and the result is that millions of dollars are flowing out of the country and nothing is coming in. All the time England is profiting by the condition as it now is. The residents of a large part of Southern China do not understand the treaty and hence the rebellion was brought about. However, the present condition will not continue much longer, as the British government cannot face the world because of failure to abide by the terms of the treaty. I believe the English are coming to the realization that this condition cannot go forward, and I believe developments will occur in the near future. The final outcome will be that England will

have to abide by the terms of the treaty and then the opium traffic will cease. The Chinese government will effectively suppress the growing of poppy."

THE MATTER WITH THE CHURCHES

"What's the matter with the churches?" says the *Toledo News-Bee*: "It is only those who will not see who are sanguine enough to maintain that there is nothing the matter with them. For it is blazoned in actual fact, so that he who runs may read, that the churches, judged merely by what they have done outside of the spiritual realm, in the way of civic and social betterment, have failed thus far to show adequate results for the enormous sums they have invested in buildings, and for the preaching of the gospel at home and abroad.

"Dr. Thomas E. Green, writing in Hampton's on 'What Is to Become of the Preacher?' says:—

" 'That of the 90,000,000 people in this country, 32,936,446 are church members (census report of 1906).

" 'That of the 1,440,000,000 people in the world, a billion, one thousand million, are not Christians.

" 'That church attendance is falling off. It needs neither figures nor argument to establish the fact that church attendance and church worship are in a condition of decline. The experience of any community is ample proof.

" 'That since 1905 the collections in London churches have fallen off 35 per cent.

" 'That not five per cent of the workingmen of England and America attend church.

" 'That the supply of ministers is rapidly falling off.'

"So much for that part of it. Now for the other: The average American minister earns less than half the wages of the average American bricklayer.

"Americans give more liberally for missions than for home work, but for every dollar put in the 'foreign field' for actual mission work, more than another dollar is spent in administration. Of the ten million dollars contributed in this country for missions last year, less than five million dollars got to the 'heathen.'

"Taking a certain Wisconsin town of 2,700 inhabitants as representative, we are shown 13 church organizations, the largest numbering 225 communicants, the smallest 25, keeping up 11 church buildings at an aggregate cost of $10,400 per year. 'There are in the United States 14 kinds of Baptists, 24 kinds of Lutherans, 15 kinds of Methodists and 12 kinds of Presbyterians,' says Dr. Green.

"To cap the climax with a final absurdity, he cites the fact that there is a lone southern Methodist church on the Manitoba border and an equally lonesome northern Presbyterian church languishing in the beach of the gulf of Mexico."

* * *

The *Toledo News-Bee* concludes its editorial above by saying, "It seems clear as daylight that the salvation of the sects lies in Christian co-operation."

Just so. The disease is apparent, but the real cause and the proper remedy are not discerned. Why should we plan for the salvation of the sects? Should we not rather strive for the salvation of the people who for so long have been confused and misled in various directions by the sects and the creeds of the "dark ages"? If everybody agrees that our Lord and the Apostles recognized only the true church, "the church of the living God whose names are written in heaven," and if all the division of God's people into sects and parties with contradictory creeds has been wrong, why should any of us seek to uphold or to save the sects from destruction? Surely all true Christians should unite in abolishing sectarianism, each by destroying his own creed fences, which separate God's professed people into various more or less antagonistic little companies.

The proposition of church federation is merely a method of sect salvation, preservation, the very thing which no true Christians should desire. We are told that federation would ignore doctrines altogether and merely make of the different sects a social and working combination along lines upon which all could agree. But is this the divine order? Would not this be substituting the commandments of men, the federation, for the doctrines of Christ? Should we not, therefore, rather remember the Apostle's words which assure us, not only that there is but one church of the living God, but also that there is but one Lord, one faith and one baptism, one God and Father over all and one Lord and Savior Jesus Christ?—Eph. 4:5, 6.

Manifestly it is our duty to abandon all of our various creeds formulated after the death of the apostles and to go back to the words of Jesus, the apostles and prophets and to accept and believe these as divine revelation of the divine will and purposes. Some may incline to say:—

YOU ARE A CATHOLIC!

In the sense that the word catholic signifies general instead of sectarian, the charge would be correct; but we are not Roman Catholic any more than Anglican Catholic. Nor were Jesus and the Apostles Roman, Greek or Anglican Catholics. They were catholics in a broader sense. And we strive to take a similar position, ignoring national as well as sectarian boundaries and lines and authority. The broad term Christian, without any limitations, includes the catholic or general thought and is quite sufficient for us and, we believe, should be sufficient for all of the followers of Jesus.

But someone will ask, When you speak of the one true church, do you not necessarily mean the Roman Catholic church? Oh, no, my friend; there were plain Christians before there were Roman Catholic Christians or Christians of any of the other various branches. We refer to the one church which Jesus and the apostles established on the foundation of their teachings as found in the Holy Scriptures. It did not ignore doctrines, but admonished that we should contend earnestly for the "faith once delivered to the saints" (Jude 3), which would be sufficient for the man of God.—2 Tim. 3:17.

The one church of Christ, inspired by the true faith, the true doctrines of the Bible, will be bound together by the cords of love, fellowship, brotherhood, "that they all may be one as thou, Father, and I are one." (John 17:11) As our heavenly Father and our Lord Jesus do not need to be bound together by fear or threats, so likewise the true members of the true church will need no such bondage to make them one in spirit or in doctrines, for, as the Master said, "Ye shall know the truth and the truth shall make you free." The secret of this true union is that each member of the true church is fully consecrated to God and his service and is a saint striving for perfect mastery over his flesh and is begotten of the holy Spirit and its holy desires for righteousness and truth, taught and providentially overruled and guided to a knowledge of his will and an understanding of his Word. Thus "they shall all be taught of God." This is the holy catholic church. All of its members will be taught of God.

Ah, you say, such a church of saints would not number four hundred millions as we now boast!

No, we reply; it would be as the Master declares, a "little flock" in comparison to the masses of humanity and the masses of Christianity. But that "little flock" would be burning and shining lights in the world, as the Master declares. The human organizations for benevolent, educational, charitable and other good works there might still be, but, disillusioned, they would no longer style themselves churches, but would know that there is but the one church.

When we learn to look from the Bible standpoint we see that inside and outside of all the different sects and parties and creeds of Christendom there is just such a "little flock" of saintly footstep followers of Jesus. These are the true church as God sees it. The human institutions called churches, while containing some of these members of the true church, are merely social clubs and not churches. There is but one, and it is scattered everywhere, and yet, "The Lord knoweth them that are his."—2 Tim. 2:19.

THE CHURCH'S WORK FOR THE WORLD

Ah! but, says one, where would come in the church's work for the world? We reply: God's work for the world will be accomplished through the church after the church shall have been completed, changed, glorified, in the kingdom. God's work in the present time is not the salvation of the world, but the salvation of the church; the world's salvation will follow by and by during the reign of Messiah for a thousand years, when Satan shall be bound; then every evil influence will be restrained and every good influence let loose.

Now the church is to make herself ready as the bride of Christ. (Rev. 19:7) Now the individual Christians are called upon to make their calling and election sure. Only incidentally, and not as their chief work, are they to let their light shine before men. Now the Lord's blessing through apostles, prophets, evangelists, teachers, is exclusively for the edifying of the saints for the work of the ministry, until we all come to the full stature of the Man—the Christ, the Anointed, of which Jesus will be the Head and the church the members in glory. (Eph. 4:12-14) God is not now dealing by force to compel every knee to bow and every tongue to confess. That will be by and by. Now the still, small voice is calling the saintly

class to separation from the world, to fellowship with God, to joint-heirship with Jesus in the kingdom soon to be established "under the whole heavens."

What the world has so much been calling for will soon be realized, namely, a church triumphant, a church in glory and perfection, a church empowered of God to put down sin, to correct and chasten the sinners and to lead as many as possible of them into ways of righteousness unto everlasting life.

Reverting, then, to the question at the head of this article, "What is the matter with the churches," our reply is that the difficulty is due to the formation and perpetuation of various human systems, each trying to palm itself off as the one true church of Christ. Some time after the formation the self-deception gave way before the saner thought that none of them surely could make such a claim. The next step amongst the Protestant sects was to say, If you will recognize me, I will recognize you, and we will claim that Christ has many churches and ignore his statement that there is but one. This policy has been successful for quite a while. And it would even now be successful were it not that the eyes of human understanding are opening and the inconsistencies of all the various creeds of Christendom are recognized. Now it begins to be manifest that for centuries there has been something radically wrong with the faith, the hope, the baptism and the names of all the different sects; now true Christians of all denominations are perplexed and groping after truth, and so perplexed that they scarcely realize that, to find it, they should go back to the fountain head, Jesus and the apostles and their teachings.

Meantime, also, the masses of Christendom are becoming awakened—they are going into modern infidelity called Higher Criticism, New Thought, Theology, Theosophy, Evolution, Christian Science, etc. Thus, between the perplexity of the saints looking for truth and the nominal masses looking for the truth in other directions, no wonder the sectarian systems are uninteresting except to the comparatively few who, as ministers, officers, etc., "feel it their duty" to attend meeting and to profess creeds which they do not believe.

The real duty of every Christian is to take his stand for the truth and against sectarianism and its base misrepresentation of the divine character. With the creed fences down these, the saintly few, would soon come together under the attractions of the green pastures and still waters of the divine Word. The charities of the world would progress very much as now because the poor, the Master said, we would have always with us until his kingdom would be established, which will destroy poverty, as well as overthrow sin and death.

THE OUTLOOK IN GERMANY

There is not a serious political mind in Germany today that does not consider the internal conditions as very grave, however different the political views may be. The leaders of the People's party at the decisive debates on the suffrage bill, one after another declared with greatest emphasis that they viewed the situation as very serious; that we are approaching very serious times; this conviction was also shared by the Social Democrats. In fact, the view has already been expressed that we are in an era of revolutionary legislation, of immense and inconceivable political, social and ethical transition. We merely mention this in support of our conviction that the internal conditions of Germany are in reality very serious, and we regard it not as a refutation, but as a confirmation that the sentiment prevailing in Germany is to some extent nervously hysterical and may be characterized partly by that expression which stamped the period preceding the French revolution—*apres nous le deluge* (after us the deluge.)—*Rheinish-Westphalian News.*

PERSECUTION OF JEWS CONTINUES

In Russia the tale of Jewish persecution continues to unfold itself. The recent political crisis was hailed by the Russian Jews as promising some relief, for it was thought that whatever resulted, the condition of affairs could not grow worse and no regime could exceed in cruelty that of M. Stolypin. In the result, M. Stolypin has remained in office and his myrmidons in different parts of the empire continue their foul work. The order has apparently gone forth that the conscience of Europe is no more to be shocked by massacres, but the same object is to be attained more thoroughly and without any scandal by means of relentless persecution.

Odessa is in particular the center of Jewish persecution of the most heartless description. The anti-Semitic governor of that city has already succeeded in creating a mass of Jewish pauperism, estimated to number 80,000, and at the same time, by seizing the management and the funds of the local Jewish charities, the means of coping with this appalling misery have been destroyed. The Universities of Russia have long been practically closed to Jewish students, but there has been no hindrance of their studying as external students.

Almost the last act of the government previous to the recent crisis was, however, the exclusion of the Jews from the ranks of external students, and nothing that has since happened has served to alter this decree. Thus, the Russian government has now succeeeded in depriving 6,000,000 of the most enlightened of the inhabitants of the empire of all means of obtaining higher education. It seems as if the policy of Pobedonostcheff still holds good—the solution of the Jewish question by the destruction of one-third of the Jewish population, the conversion of a second third, and the migration of the rest.—Exchange.

INCIPIENT AGNOSTICS

The *Methodist Recorder* notes the lament of Rev. Thomas Payne, D.D., respecting the mischief wrought by the theory of evolution, especially among the young, and of the teaching of other false doctrines in Sunday schools and Bible classes and from many pulpits, as well as by professors in schools and colleges:—

"He asserts that owing to this many young men have given up their reading of the Bible and other books of a religious nature, and gives instances in which young people from Christian families have come home from schools and colleges of this description incipient agnostics. His avowed object is to help such by leading them back to faith in God and confidence in his Word. He charges the theory of evolution with being the chief cause of most of the erroneous teaching of the time; and to its unquestioned acceptance and hasty application he traces the mischief that he laments."

THE JUDGMENT OF THE ANGELS

The Apostle Paul asked of the Corinthian church, "Know ye not that we [the saints] shall judge angels?" We have been frequently asked as to how the saints shall judge angels?

We have given the suggestion that it would not be appropriate for the saints to judge the holy angels, for evidently the holy angels do not need any judgment. In the past there was one judgment of the angels; this is mentioned by St. Peter (2 Pet. 2:4, 5) He says that in the time before the flood the angels had their trial; and that those angels who did not maintain their condition of loyalty to God were cast down to *tartarus*—that is, to our earth's atmosphere, there "restrained in chains of darkness until the judgment of the great day." (See also Jude 6) This "judgment of the great day," to our understanding, means that in that great day another trial will come to those angels.

The question might arise as to what will be the character of and when will be that "great day"? We answer that the great day is the seventh day. God divided the history of man, apparently, into seven great epochs of 1,000 years each. Six days (1,000-year days) of this great week are in the past; the seventh day is the last day (1,000 years long, as are the other six). So this last day is the great day of Messiah—of the kingdom of Messiah—in which he will rule and reign in the world for its judgment, uplifting and blessing. That will be the great day, in comparison with other days; the Sabbath day, as compared with the six days of trouble and unrest that the world has experienced. In that day peace and rest will come to the world, for Christ who takes the kingdom will bring everything into subjection. To him "Every knee shall bow and every tongue confess."—Phil. 2:10, 11.

So in connection with that great day, humanity is to have a judgment—"He (Jehovah) hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained." (Acts 17:31) The great "Man" God has ordained is Jesus the Head and the church his body, of which the Apostle says some are Jews and some are Gentiles—"to make of the twain (Jews and Gentiles) one New Man"—the Mediator, the Peace Maker between God and mankind.—Eph. 2:13-17.

Without any question, then, we can see when the world will have its Judgment, or trial day, to decide which of them will be worthy and which will be unworthy to receive perfect life as human beings. But now as to the trial of the fallen angels:—

THEIR JUDGMENT PROBABLY NOW

We have answered in previous issues of THE WATCH TOWER that this trial will be, we believe, at the very beginning of this great day. And why at the beginning? For the reason that there is only one way, so far as we can see, in which these fallen angels can have a trial, their trial consisting in having a fuller opportunity to sin, if they so desire, or an opportunity to show, if they wish, that they are sick of sin and desire to return to harmony with God. We cannot think that God will allow this trial of the angels during the Millennial reign, for then, nothing shall hurt; nothing shall destroy; Satan will be bound and all evil influences will be restrained. No, it cannot be then. And in order to be tried at all, these fallen angels must have certain liberties granted, to prove them. Otherwise, where would be their trial? Consequently, reasoning along this basis (2 Peter 3:7), we reach the conclusion that the trial of these fallen angels is in the near future—perhaps to some extent already begun. In what way? Somewhat after the manner of their previous trial before the flood. And what happened at that time? The account is given in Genesis, chapter 6. We read that at that time, "The Sons of God (materialized angels—Jude 6, 7) saw the daughters of men that they were fair; and they took unto themselves wives of all that they chose (apparently without consulting anyone), . . . and there were born unto them children, who became mighty men of renown"—giants, different from purely human stock.

This was a very peculiar condition of things. How could this be, you may ask? How could the angels do this? The Scriptures answer that at that time the angels had a liberty which they do not now have. That liberty was the privilege of materialization—the taking on of a human body. They acted as men, they ate as men, they spoke as men; and as men they begot children. But since these fathers were of a superior stock, in some respects their children were men of renown and giants as compared with the ordinary human stock.

THEY ARE CONFINED TO EARTH'S ATMOSPHERE

The Apostles Peter and Jude tell us that after their wrong course these angels were separated from association with the heavenly and holy angels, who were in harmony with God, and were cast down to *tartarus*, to our earth's atmosphere, "to be reserved in chains of darkness until the judgment of the great day." What does that expression mean? The "chains of darkness" we believe to be a figurative statement signifying that they were no longer permitted to materialize in the light and, generally, not able to materialize at all. But of late spiritists claim, and we believe truthfully, that these spirits can now materialize in as real and tangible flesh as any human being possesses. As they state, and as the facts prove, this can be done only under certain circumstances; they still have a great deal of difficulty in materializing in the light. The "chains of darkness" still seem to be on them to some extent.

Spiritists further claim, however, that the spirits are breaking these bonds and that gradually they will be able to do fully in the light everything that they can now do in the dark, and even more than this. The Bible corroborates what the spiritists claim, only that the spiritists teach that these things are done by the dead; who, the spirits tell, are more alive after death than before. Spiritists assert that it is the spirits of dead human beings that materialize. But the Bible takes the opposite position and says that these spirits are the fallen angels, and that so far as humanity are concerned, the dead are totally dead and must remain so until the resurrection.

So, then, the Bible and the spiritists are in decided conflict; and yet there is this harmony that we speak of, namely, that at the time of the judgment of the great day we may expect the bonds restraining these spirits to be loosened. Of course God could hold them in restraint; but he will now permit these fallen angels to have a great lease of liberty. Then will come to them a great trial and testing, or judgment, in respect to their willingness or unwillingness to do according to the divine will.

SOME OF THEM PROBABLY REPENTANT

It would not surprise us if some of the fallen angels who sinned in the past have repented and have had long centuries of experience with the unrepentant ones; and that these have suffered persecutions from those of evil mind. And so there may thus be two classes among the fallen angels; the one class desirous of doing the will of God and the other class, like Satan himself, wilfully opposed to the will of God. The trial time will prove each of these angels and manifest to which class each belongs.

We think, too, that we see in the Scriptures a passage which we had not seen with the same force before—a Scripture that seems to give a thought along this very line. It seems to imply that at a very near date probably these fallen angels will have wonderful power, such as they have never had since the days of the flood, and that this wonderful power will be used in a very malevolent manner, to stir up mankind to evil doing; and that this will be the key, the secret connected with the awful time of trouble which the Bible tells us will mark the conclusion of this age and which will constitute the forerunner or beginning of the new dispensation.

THE HOLDING OF THE FOUR WINDS

The Scripture we have in mind is found in Revelation 7:1-3. This symbolical passage speaks of the four angels which stand at the four corners of the earth and hold the four winds that they should not blow upon the earth or upon the sea "until we shall have sealed the servants of our God in their foreheads." To our understanding we are in that very time when the servants of God are being sealed in their foreheads. The forehead represents the intellect; and to be "sealed in the forehead" is to be intellectually marked.

The intimation is that at this time, in the conclusion of this Gospel age, God will grant some intellectual mark upon his servants that no others will have; that there will be a great work of sealing; and those in perfect harmony with God are to be his servants in the work of sealing. This seal is the truth. "Ye shall know the truth and the truth shall make you free." (John 8:32) The truth will mark in their foreheads those who receive it, branding them in a way that others of mankind are not marked or branded.

All of the Lord's truly consecrated children can see what a wonderful power the knowledge of the divine plan has been. How different everything in the world seems! How the eyes of their understanding have been opened to see many things that they could not understand before! Just as soon as the sealing of the saints is completed, just as soon as all the elect are thus marked, just as soon as this age shall be completed, then those four angels who are holding the four winds, that they should not blow upon the earth, will let them loose; and the effect will be—what? If four winds from the four corners of the earth, come together, they make a whirlwind; and that is exactly what the Bible declares the great time of trouble will be.

SOME FORCEFUL SYMBOLS

The thought we wish particularly to call attention to is that these "winds of heaven" are symbolical winds—not literal winds; and that the "earth" that is not to be hurt is the symbolical earth—not the literal earth; and that the "sea" that is not to be hurt is the symbolical sea—not the literal sea. We have previously shown, in our STUDIES IN THE SCRIPTURES, that these symbols are found throughout the Old and New Testaments; the earth represents the social order, government, restraint, etc.; and the sea represents the restless mass of mankind, which more or less lash and dash against the earth, the governmental power. "The winds of heaven," in this case, we understand to be "the powers of the air."

The Bible says that Satan is the prince of the power of the air, that he is the prince of demons. (Eph. 2:2; Matt. 9:34) Therefore we understand that in this symbolical sense "the powers of the air" are the demons; that these powers of the air that are being held until the saints of God shall have been sealed in their foreheads, are these fallen angels. As soon as the power that is now controlling them shall be removed, we shall have a reign of evil all over the earth. The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels—the lifting of the restraints to see whether they will go contrary to the divine will. All who thus manifest their alliance with evil in any way will become subjects of the second death; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life.

It may be something in connection with the saints that will constitute the test of these angels. However, we need not wait many years until we shall know.

SET AS A WATCHMAN

Ezekiel 3.—OCTOBER 1.

"Hear the Word at my mouth and give them warning from me."—Ezek. 3:17.

Ezekiel ranks amongst the great prophets. Most realistic were his visions and powerfully described. A portion of his prophecy was written before the final serious troubles upon the kingdom of Judah, which resulted in the overthrow of Zedekiah's kingdom. The remainder of the book was written after the complete overthrow of the kingdom. The entire prophecy was given in Babylon, Ezekiel himself residing there and ministering as a Prophet chiefly to the captives, arousing their hearts to an appreciation of their situation and to a hope of return in God's appointed time to their own land.

It would be a mistake, however, to suppose that Ezekiel's mission was entirely or even chiefly to the Jews of his time. Rather we are to understand, through St. Peter's statement, that he, with other prophets of old, spoke and wrote things which they themselves and the people who heard them did not understand—things which God did not wish to have understood until after the giving of the holy Spirit at Pentecost—things which would be "meat in due season" for the spiritual Israelites throughout this age.

For instance, when Ezekiel tells the people, "The soul that sinneth, it shall die," he was delivering a truth applicable to the Gospel church during this age, and a truth which will be applicable to the whole world during the Messianic reign, but which was not truth nor applicable to the Jews at the time of the utterance. Why? Because the whole world at that time was lying in the wicked one; as St. Paul explains, they were all under sentence of death through Adam's disobedience. They could not be put on trial for life, individually, until first they should be redeemed from the Adamic condemnation.

The blood of bulls and goats could never take away sin from the Jews, nor redeem them; the redemption could come only in the divinely appointed way—through the death of the Savior; and the Savior had not yet come, had not yet brought life and immortality to light through the Gospel. And as for Israel's Law Covenant, it was merely typical of the New Covenant of the future, and we have the Apostle's word for it that the law could not make anything perfect.

No amount of turning from sin could give anybody eternal life. None could so turn from sin as to be perfect, hence the necessity for the Savior. When Ezekiel refers to the proverb that "the fathers have eaten a sour grape and the children's teeth are set on edge," he was stating the general fact that all human sin and weakness descend by heredity from parent to child, and that the matter of recovery is therefore a hopeless one except as a redeemer, separate and distinct from the sinner race, would be provided. And this provision for release from the weakness inherited from Father Adam has been provided by Jehovah through his only begotten Son, the Lord Jesus Christ, the world's Redeemer.

"TIMES OF RESTITUTION"

In the 16th chapter of Ezekiel's prophecy the declaration is clearly set forth that in the divine plan a great restitution is sure to come which will affect not only Israel and the living nations of the time, but also the dead of all nations. From the 40th verse onward the Prophet describes the certainty of God's promise to recover Israel, to bring them back into his favor, and that on a better basis than ever in the past. At the same time the Lord declares, through the Prophet, that the Samaritans will be restored and blessed, and that the Sodomites will be restored and blessed. The latter nation had been entirely destroyed by fire from heaven, as the Redeemer declared. It follows that their restoration must be from the tomb, from death, *hades, sheol.*

The prophecy goes on to declare that the Lord will not do this because of any worthiness of the Israelites or others, but for his own Name's sake—of his own good pleasure. In other words, this is the purpose which God purposed in himself from before the foundation of the world. This is the purpose which he declared to Enoch, saying that in due time Messiah would "come with myriads of holy ones" to establish justice and righteousness in the earth, to bless the people. This is the same message which God declared to Abraham, saying, "In thy seed shall all the families of the earth be blessed." This was the hope which Israel had so long entertained and which the Lord declares will not go unfulfilled.

This description is found in verses 40 to 60, the conclusion being that when Israel thus experiences the goodness of God in their restitution they will be ashamed and never open their mouths again by way of boasting or complaint. This will be after God's favor shall have been restored to them, and he shall be pacified toward them in respect to all of their idolatrous doings of the past. The pacification of divine justice is found in the redemption accomplished by our Lord and Savior.

Ezekiel is one of the Prophets referred to by St. Peter as prophesying respecting coming "times of restitution"—blessings of Messiah's kingdom to be inaugurated at the close of this age, as soon as the church shall have been elected to be the royal priesthood and shall be glorified with the great Prophet, Priest, King, Mediator, their Head and Lord. St. Peter declares that these coming "times of restitution" are mentioned by all the holy prophets since the world began, and Ezekiel's reference to them marks him as one of the holy prophets.—Acts 3:19-23.

Viewing our study from this standpoint we perceive that Ezekiel stood for, or represented the Son of Man, the great Teacher, the Redeemer; he also represented the members of the bride of Christ whom the glorious Head may, from time to time, use as his mouthpieces.

Ezekiel was carried miraculously forward to some of the captives residing by the river Chebar. After a time he received a message for them, declaring that God had appointed him a watchman to give warning from Him. This warning has been going forth ever since the Gospel was preached. It tells the wicked, that is, the wilfully wicked, the intentionally wicked, that the end of their way is death, but that by turning from wickedness they may live. This message of this Gospel age is not to the whole world, but, as the Scriptures declare, "To him that hath an ear to hear." St. Paul uses this message, saying, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6:23.

NOT TORMENT BUT DEATH

It is worthy of note here that neither the Prophet nor those whom he typified were ever commissioned to say to mankind that the sinner would be eternally roasted, nor suffer eternally in any condition. The extreme penalty for sin presented to us in God's Word is, "The soul that sinneth, it shall die." In other words, God declares that he will not give eternal life to the wicked, but only to those who will turn from sin to righteousness. Thus we read, "Turn ye, turn ye, for why will ye die?" And again, "He that hath the Son hath life, and he that hath not the Son shall not see life [everlasting], but the wrath of God abideth on him"—the wrath or sentence of death everlasting.

In any event, the Prophet and those whom he represents, including all of God's consecrated people of today, are duty-bound to make clear this feature of the divine program, namely, that all wilful sin will bring death; that all wilful sinners, as St. Paul declares, shall be punished with everlasting destruction—not with everlasting torment. (2 Thes. 1:9) Every member of the body of Christ is a watchman on the walls of Zion, even though today Zion be in Babylon, as were those typically addressed by the Prophet.

LOYALTY THE GREAT TEST

At the close of the Millennium, when men shall have been made perfect, the world of mankind will be subjected to a final test, not as to their perfection of human nature, but as to their loyalty to God. The test upon mother Eve was of this character. She was not deceived in the sense of not knowing the meaning of loyalty to God or what constituted disobedience. God had forewarned her. She knew what was right. But she was deceived so far as the consequences were concerned. So with Satan. He was deceived as to the outcome of his course, in thinking he would be able to carry out his plans despite the Lord.

So, we believe, it will be at the end of the Millennial age. Some of mankind will be deceived as to the result of the course they will take. All who are entirely loyal to the divine law will perceive the error of the wicked. During the Millennial age Christ, as the Mediator, will stand between mankind and the full requirements of justice; and mankind will be, as it were, in a household of

protection. When all evil influences are restrained mankind will have a very favorable opportunity for coming to a full knowledge of the divine requirements. After they shall have enjoyed the blessings of restitution to the full, then it will be appropriate that a test shall come to see whether their adherence to righteousness is merely a matter of policy or whether they have reached such a condition of heart-loyalty to God and righteousness as not to be moved from righteousness by any influence.

At the end of the Millennial age, then, after they shall have been turned over to the Father, he will thus test mankind to see whether or not they have learned full obedience. Evil influences will be let loose for a season. If they have not learned thoroughly the lesson of obedience they will be unworthy of everlasting life and will demonstrate that theirs has been merely a policy-service. It will be because they have not come into fulness of heart-harmony with God that they will be peculiarly susceptible, in this trial respecting their loyalty.

ALL MUST BE TESTED AS TO LOYALTY TO GOD

Satan was tested as to his loyalty to God. Adam and Eve were tested as to their loyalty to God. In the time of Noah the angels were similarly tested—not as to whether they preferred right to wrong, but as to their entire loyalty. Jesus himself was tested as to his loyalty to the Father. So mankind, at the end of the Millennial age, will be tested as respects their heart-harmony with God.

As to the nature of their test we are not specifically informed. Possibly the temptation that will come to mankind at that time will be the desire to take possession of the government of earth before it is fully turned over to them. If this be true, since they will know that it is God's intention to turn the earth over to mankind when the end of the thousand years shall come, they will be anticipating the immediate transfer of everything from the ancient worthies, who shall have been ruling as "princes in all the earth." (Psa. 45:16) When the time shall be fully come, they will be disappointed. "And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city."—Rev. 20:9.

This shows the condition of many of the world at that time. Many of them will become restless. They will say, "These ancient worthies are holding back the government from us. We do not need to have anything to stand between us and the government of the world." This attitude will be disloyalty to God. Knowing that all things are of divine arrangement, they should say, "The thousand years, seemingly, are over. We thought this government would be turned over to us. But we will leave matters entirely in God's hands. If he sees best to give us the government, well and good. But if he sees best to hold it back after the time is up, we shall be satisfied." Such would be the attitude of loyalty.

So today. Our attitude should be to recognize that there is but one God and one Lord Jesus Christ; and that we will obey them. In due time we shall see God's wisdom, justice, love and power fully demonstrated; that they are fully harmonious in all of the affairs that God has permitted. Those who can see this by faith are now demonstrating their loyalty of heart to God.

THE WORD AND THE WAY

"And thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it,' when ye turn to the right hand, and when ye turn to the left."—Isaiah 30:21.

[This article, with the exception of the paragraphs below, was a reprint of article entitled, "This is the Way," published in issue of January 1, 1895, which please see.]

In our day when the evil spirits seem to be trying very hard to get into close communication with humanity, we learn of what is called the "clairaudient power." Suggestions are made to the person having this power that he has a great favor from God in being able to hear what others cannot hear. Usually he becomes puffed up, thinking that he is in special favor with God and the angels. Then the fallen angels are very liable to take advantage of his wrong thought and to seek to obsess him. We have tried to guard people from this very condition of things; and from time to time we hear of those who are helped. Only a few days ago we had a letter from a lady who had thought that a godly influence was being exercised upon her, whereas later she found that it was a malevolent influence to bring her into slavery of mind. But the voice referred to in our text we understand to be the voice of God. The Scriptures, written in the past for our admonition, constitute this voice. This voice is behind us in the sense that the history of the centuries is behind us. So we are to hearken to the voice that comes through the apostles and prophets; and as we hearken, we recognize that it is the voice of the Lord, pointing the way in which we should go.

But as we hearken to the past we hear also the voices of false prophets; as, for instance, the voice of Satan, the great adversary of the past. The voice of God said, "Ye shall surely die." The adversary's voice said, "Ye shall not surely die." At one time all of us were dead. Some of us, however, were blessed as we obtained the true information and followed in the way God directed. Many of the so-called "fathers" of the past, we find, do not give the same voice that Jesus and the apostles and prophets gave. We are to guard against all such voices and to listen for the Shepherd's voice; to look for the righteous arrangements made for us. We are not to investigate anything which would not seem to be the voice of God, but which tends to deceive, to alienate the sheep from the Shepherd.

"RIVER OF WATER OF LIFE"

Ezek. 47:1-12.—OCTOBER 8.

"Whosoever will, let him take of the water of life freely."—Rev. 22:17.

In this study also we find that the Lord through Ezekiel gives us a picture of the Messianic age, very similar to the one given us in the book of Revelation, seven hundred years after.

Ezekiel's picture shows Jerusalem and the Temple of God as the starting point for the river of the water of life; so in the Revelation account. Ezekiel shows the river deepening and broadening from a rivulet to a mighty river. He pictures it as flowing down to the Dead Sea, and carrying life whithersoever it goes.

He pictures the Dead Sea as being revived, recovered from its deadness, and full of fish. No such river has ever yet sprung forth from Jerusalem, nor can we imagine how the river would ever have its start in the mountain top and reach such proportions in the short distance.

This description, picturing a great spiritual truth, is in full accord with the picture in Revelation. It represents beautifully, forcefully, the blessings of refreshment and restitution which will issue forth from the New Jerusalem, the kingdom of Messiah, when it shall be established amongst men. Gradually the mighty influences of the reign of Messiah will extend blessings to all mankind, even to the submerged class, steeped in ignorance and superstition and degradation, fitly represented by the Dead Sea.

Revelation pictures this river as flowing from under the Throne, the New Jerusalem, clear as crystal, and having trees of life on either side of its banks, good for food. Ezekiel has the same picture in mind; he tells of the same trees, whose leaves shall not fade and whose fruit shall not fall, but which will bring forth good fruit every month, because the water which refreshes them comes from the Sanctuary. "The fruit thereof shall be for meat, and the leaves thereof for healing." Similarly, in Revelation, we are told, "The leaves will be for the healing of the people; and the fruit for the sustenance of everlasting life; and the water itself will be for their refreshment." Then, we are told, "the Spirit and the bride" shall give the invitation—a world-wide invitation; "whosoever will" then may come, and he who hears the invitation may say to others, "Come, and drink of the water of life, freely!"

NO "RIVER OF WATER OF LIFE" NOW

We are certain in our application of these symbolic pictures, that they belong to the future and not to the present time. Where is the water of life of Revelation

now? Where have we anything corresponding to the life-sustaining trees and their healing leaves? On the contrary, we have the Lord's word for it that "No man can come unto me except the Father which sent me draw him." (John 6:44) In other words, there is a measure of selection or election as respects the class invited to constitute "the bride, the Lamb's wife." "No man taketh this honor unto himself, but he that is called."

But with the end of this age will come the end of the elective process; then the divine message will be free grace, an offering and opportunity to every creature of Adam's race. All blind eyes will be opened that all may see; all deaf ears will be unstopped that all may hear; and the knowledge of the glory of God shall fill the whole earth; none will need to say to his neighbor, "Know the Lord, for all shall know him from the least unto the greatest of them."—Jer. 31:34.

NO BRIDE TO SAY "COME"

The Revelation picture tells us that the bride of Christ, as well as the holy Spirit, will give the invitation to every creature to come and partake of the water of life freely. But how could the bride give this invitation before she exists? That there is no bride at the present time is manifest. Now is the time for calling the bride class. Now is the time for those invited to make their "calling and their election sure;" but there will be no bride until the incoming age. The name "bride" implies a marriage; the church is already espoused to Christ, but the marriage is promised to take place at his second coming. Then there will be a bride, and shortly after, the bride, in association with her Lord, will be in kingdom power, in the New Jerusalem—the heavenly. From that city, that new seat of earth's empire, will go forth God's message, gradually deepening and broadening until every member of the race shall have had an opportunity to share in its blessing of life everlasting.

In thinking of these glorious favors coming to mankind, let us remember that they will all be earthly—a restitution to that which was lost. Earthly splendor and human perfection are God's provision for the willing and obedient of mankind in general. The invitation to become members of the bride of Christ is a limited one, having a limited time; and if our understanding of the Scriptures is correct, the end of this special opportunity is nigh—the time for the change to the condition of glory is at the door—the time for the blessing of all the families of the earth is at hand.

In view of these coming blessings foretold by the Prophet and by the Lord himself, can we not join with the poet in singing:—

"Rejoice! rejoice! the promised time is coming!
Rejoice! rejoice! the wilderness shall bloom!
And Zion's children soon shall sing,
'The deserts all are blossoming!'
Rejoice! rejoice! the promised time is coming!
Rejoice! rejoice! the wilderness shall bloom!
The Gospel banner, wide unfurled,
Shall wave in triumph o'er the world,
And every creature, bond or free,
Shall hail the glorious Jubilee!"

"PRAY ALWAYS"

"Pray without ceasing."—1 Thess. 5:17.

A little quotation from somebody's brain seems wonderfully fitting in the consideration of our text—"Prayer is the soul's sincere desire, uttered or unexpressed." It is a complete definition, for sometimes we pray with groanings that cannot be uttered.

There is one form of prayer, one feature of prayer, which is very appropriate to us, namely, thanksgiving. Yet the Scriptures discriminate between prayer, praise and thanksgiving, and use these words in the same connection, as representing various features of worship, communion with God. In the sense of petition our definition also applies when we include thanksgiving in our prayers. Expressed or unexpressed, prayer is the soul's sincere desire. Prayer that would not be the soul's sincere desire would not be acceptable. We may not always know how to render our thanks to God, but it is comforting to remember that the Lord knows our thoughts and is willing to accept our feeble expressions.

All those who have come to the Lord must first have recognized their need of coming and His readiness, willingness and ability to supply all necessary things. We need rest and peace and life everlasting. These we do not find in the world around us. There is no real peace outside of the Lord's provision: "My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) The things which the Lord has promised to his people are things which eye hath not seen nor ear heard, neither have entered into the heart of man.

Whoever, therefore, has received the earnest of the Spirit has something to desire, something to look forward to, something to pray for. Therefore we pray, Thy kingdom come, that the blessings which the Lord has promised shall be fulfilled, not only those for the world, but also those for the church.

SHOULD PRAY FOR FORGIVENESS EVEN AS WE FORGIVE

As the Christian goes through the world he finds various things to distract his heart. But since he finds that the Lord has promised that peace he should look for that peace, should expect it. We should pray to God for the things that we think we ought to have. But we are to take his superior wisdom as expressed in his Word as our guide; and we are to ask according to his Word. If we have a measure of peace and of blessing, we should pray all the more for the fulness of joy. While we have been cleansed from original sin by the precious blood of Christ, we must remember that we have daily trespasses; and we should pray daily, "Forgive us our trespasses." This request the Lord answers on condition that we ask for forgiveness of our trespasses as we forgive those who trespass against us. So the Christian will find a great deal to pray for in all of life's affairs.

The Christian, however, should not be so absorbed in meditation that he cannot do his work. But the spirit of prayer should be with him, so that in every affair of life, in every perplexity, he would be ever ready to turn his mind toward the Lord for his blessings and to look to the Lord regarding all daily interests; for we are the Lord's. This course would be a life of prayer without ceasing. We do not cease to ask for the coming of the kingdom simply because we have asked for it once. We do not cease to pray for our daily food. We acknowledge that all good things come from him. We recognize that "Every good gift and every perfect gift is from above and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning" (James 1:17); and that he who gave his Son for us is ever ready to give to those who seek to serve him.

This attitude of heart is praying without ceasing. Sometimes the thought may only flash through the mind, but, nevertheless, it brings a blessing to us. All of God's dealings with the elect class are for their development; and one feature of this development is to learn to know whence our blessings come and to appreciate the fact that God is the Giver, and that "no good thing will he withhold from those who walk uprightly."

ENDLESS TORMENTS UNSCRIPTURAL

BY REV. CHARLES KINGSLEY—MAY 9, 1857.

"About endless torment.—(Keep that expression distinct from eternal, which has been mixed up with it, the former being what the popular creed really holds.) You may say:

"(1) Historically, that,

"(a) The doctrine is found nowhere in the Old Testament, nor any hint of it. The expression, in the end of Isaiah, about the fire unquenched and the worm not dying, is plainly of the corpses of men upon the physical earth, in the valley of Hinnom, or *Gehenna*, where the offal of Jerusalem was burned perpetually. Enlarge on this, as it is the passage which our Lord quotes, and by it the meaning of His words must be primarily determined.

"(b) The doctrine of endless torment was, as a historical fact, brought back from Babylon by the Rabbis. It was a very ancient, primary doctrine of the Magi, an appendage of their fire-kingdom of Ahriman, and may be found in the old Zends, long prior to Christianity.

"(c) St. Paul accepts nothing of it as far as we can tell, never making the least allusion to the doctrine.

"(d) The Apocalypse simply repeats the imagery of

Isaiah and of our Lord; but asserts, distinctly, the non-endlessness of torture, declaring that in the consummation, not only death, but hell shall be cast into the lake of fire.

"(e) The Christian church has never really held it exclusively till now. It remained quite an open question till the age of Justinian, 530, and significantly enough, as soon as (200 years before that) endless torment for the heathen became a popular theory, purgatory sprang up synchronously by the side of it, as a relief for the conscience and reason of the church.

"(f) Since the Reformation it has been an open question in the English church, and the philosophical Platonists, of the sixteenth and seventeenth centuries, always considered it as such.

"(g) The church of England, by the deliberate expunging of the 42nd Article, which affirmed endless punishment, has declared it, authoritatively, to be open.

"(h) It is so, in fact. Neither Mr. Maurice, I, nor any others who have denied it, can be dispossessed or proceeded against legally, in any way whatsoever.

"Exegetically, you may say, I think, that the meanings of the word *aion* and *aionios* have little or nothing to do with it, even if *aion* be derived from *aei*, always, which I greatly doubt. The word is never used in Scripture anywhere else in the sense of endlessness (vulgarly called eternity). It always meant, both in Scripture and out, a period of time. Else how could it have a plural—how could you talk of the aeons and of aeons of aeons, as the Scriptures do? Nay, more, how talk of *houtos ho aion* (which the translators, with laudable inconsistency, have translated 'this world'), i. e., this present state of things, 'age,' 'dispensation,' or epoch. *Aionios*, therefore, means, and must mean, belonging to an epoch, or the epoch; and *aionios kolasis* is the punishment allotted to that epoch. Always bear in mind—what Maurice insists on, and what is so plain to honest readers—that our Lord and the Apostles always speak of its being in the end of the age or *aion*, not as ushering in a new one; that the Lord would come to judge and punish the old world, and to create a new one out of its ruins; or rather, as is better expressed, to burn up the chaff and keep the wheat; i. e., all the elements of food, as seed for the new world.

"I think you may say that our Lord took the popular doctrine because He found it, and tried to correct and purify it, and put it on a really moral ground. You may quote the parable of Dives and Lazarus.

"He there represents Dives as still Abraham's child, under no despair, nor cut off from Abraham's sympathy, but under a direct, moral training, of which you see the fruit. He is gradually weaned from the selfish desire of indulgence for himself, to love and care for his brethren, a divine step forward in his life, which of itself proves him not to be lost. The impossibility of Lazarus' getting to him, or vice versa, expresses plainly the great truth, that each being where he ought to be at that time, interchange of place (i. e., of spiritual state) is impossible. But it says nothing against Dives rising out of his torment, when he has learned the lesson of it, and of his going where he ought to go. The common interpretation is merely arguing in a circle, assuming that there are but two states of the dead, 'heaven' and 'hell,' and then trying at once to interpret the parable by the assumption, and to prove the assumption from the parable. Next, you may say that the English word damnation, like the Greek *katakrisis*, is perhaps *krisis* simple, it simply means condemnation, and is (thank God) retained in that sense in various of our formularies, where I always read the words, e. g., 'eateth to himself damnation,' with sincere pleasure, as protests in favor of the true and rational meaning of the world, against the modern and narrower meaning.

"You may say that fire and worms, whether physical or spiritual, must, in all logical fairness, be supposed to do what fire and worms do do, viz., destroy decayed and dead matter and set free its elements to enter into new organisms; that, as they are beneficent and purifying agents in this life, they must be supposed such in the future life; and that the conception of fire as an engine of torture is an unnatural use of that agent, and not to be attributed to God without blasphemy, unless you suppose that the suffering (like all which he inflicts) is intended to teach man something which he cannot learn elsewhere.

"You may say that the catch, 'All sin deserves infinite punishment, because it is against an Infinite Being,' is a worthless amphiboly, using the word infinite in two utterly different senses, and being a mere play on sound; that it is directly contradicted by Scripture, especially by our Lord's own words, which declare that every man (not merely the wicked) shall receive the due reward of his deeds—that he who, etc., shall be beaten with few stripes, and so forth; that the words 'He shall not go out till he has paid the uttermost farthing,' evidently imply (unless spoken in cruel mockery) that he may go out then; and that it is scandalous for Protestants to derive from thence the opposite doctrine, while they call the Papists rogues for trying to prove the perpetual virginity of the blessed Virgin Mary from exactly the same use of *heos*.

"Finally, you may call on them to rejoice that there is a fire of God, the Father, whose name is love, burning forever, unquenchably, to destroy out of every man's heart and out of the hearts of all nations, and off the physical and moral world, all which offends and makes a lie; that into that fire the Lord will surely cast all shams, lies, hypocrisies, tyrannies, pedantries, false doctrines, yea, and the men who love them too well to give them up, that the smoke of their *basanismos* (i. e., the torture which makes men confess the truth, for that is the real meaning of it; *basanismos* means the touchstone by which gold was tested) may ascend perpetually, for a warning and a beacon to all nations, as the smoke of the torment of French aristocracies, the Bourbon dynasties, is ascending up to heaven and has been ever since 1793. Oh, Cooper—Is it not good news that that fire is unquenchable; that that worm will not die? They tried, we tried, in our ignorance, to quench that fire, when we put Louis XVIII. on the throne. But the fire burned up him and our chaffy works. The parti *prêtre* tried to kill the worm which was gnawing at their hearts, making them dimly aware that they were wrong, and liars, and that God and his universe were against them, and that they and their system were rotting and must die. And they put poor Poerios and Madiais in prison, and showed all the signs of weak terror, suspicion, spite; but they cannot kill God's worm, Thomas Cooper.

"You cannot look in the face of many a working, Continental priest without seeing that the worm is at his heart You cannot watch their conduct without seeing that it is at the heart of their system. God grant that we here in England—we parsons (dissenting and church)—may take warning by them. The fire may be kindled for us. The worm may seize our hearts. To judge by the temper of the 'Record' and the 'Morning Advertiser,' it has its fangs in some of our hearts already. God grant that in that day we may have courage to let the fire and the worm do their work—to say to Christ, These, too, are thine, and out of thine infinite love they have come. Thou requirest truth in the inward parts and I will thank thee for any means, however bitter, which thou usest to make me true. I want to be an honest man, and a right man! And, oh joy, thou wantest me to be so also. Oh joy, that though I long, cowardly, to quench thy fire, I cannot do it. Purge me, therefore, O Lord, though it be with fire. Burn up the chaff of vanity and self-indulgence, of hasty prejudice, second-hand dogmas—husks which do not feed my soul, with which I cannot be content, of which I feel ashamed daily—and if there be any grains of wheat in me, any word or thought or power of action which may be of use as seed for my nation after me, gather it, O Lord, into thy garner.

"Yes, Thomas Cooper, because I believe in a God of absolute and unbounded love, therefore I believe in a loving anger of his, which will and must devour and destroy all which is decayed, monstrous, abortive, in his universe, till all enemies shall be put under his feet, to be pardoned surely, if they confess themselves in the wrong and open their eyes to the truth. And God shall be all in all.

"Those last are wide words. It is he who limits them (not I who accept them in their fulness), who denies the verbal inspiration of Scripture."

FAITH, NOT SIGHT

"We walk by faith, not by sight."—2 Cor. 5:7.

This principle holds true in respect to all of God's dealings with his people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. Hence, to approach God's Word and have a right understanding of it, implies:—

(1) A heart condition of teachableness.

(2) A heart condition of faith in God, as the great Teacher who knows our limitations and who has promised to guide the willing and obedient into all truth as it becomes "meat in due season."

(3) An expectation of divine guidance in the understanding of the Scriptures, even as God has promised, and, expecting this, they may seek for it in prayer.

(4) An exercise of their reasoning faculties that, while expecting and seeking, and looking in the direction of their expectations, they may thereby approve or disapprove what is presented to them.

(5) Great care as to how they neglect these favors of God. They should beware of headiness and high-mindedness, lest, having enjoyed the light and the blessing, these should slip from them and leave them again in the outer darkness in which we see the whole world of mankind groping.

To continue in the light and truth and blessing necessitates character-development, for the privilege of the light of knowledge is God's reward for purity of heart, of intention, of endeavor. So may we come into Christ and abide in him and bring forth much fruit.

HEROES OF ALL TIME BUILT THEREOF

"It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow—is not small;
Is not for one or two, but for them all.
Love that can wound love, for its highest need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live,
Moved by one burning, deathless force—to give!
Love, strength and courage; courage, strength and love—
The heroes of all time are built thereof."

INDEPENDENT BIBLE STUDY

A brother writes for our opinion respecting the wisdom and propriety of the different classes having "independent Bible study."

We cannot be sure just what force or significance the brother gives to the word independent. Just so sure as each individual has a full right to study the Bible without hindrance from anybody, so has every class this right or liberty. But in using our liberties it behooves us to exercise as much "wisdom from above" as possible. For four centuries Protestantism has been contending the right of private judgment for interpretation of God's Word and has exercised this right, and we would be the last to dispute it. At the same time two things are worthy of remembrance:—

(1) There has been very little independent Bible study all this time.

(2) No very clear understanding of the Bible was reached during all these centuries. We account for this by supposing that the Lord's due time for opening His Word to our understanding has only now come. If now the Lord has blessed us with clearer views of his Word, it behooves us to remember that we did not get it because of the four hundred years of independent Bible study, but by his specially calling it to our attention in his own peculiar way in recent years. Wisdom no less than humility should teach us to be neither too boastful nor too reckless in our use of the word independent in connection with this question. While we have the same right to independence that our forefathers had it might do us no more good than it did them. Rather we should seek for dependent Bible study, rather than for independent Bible study. Our dependance should not be upon man, but upon the Lord; yet we should expect the Lord to use human instrumentality in the present, as in the past.

The matter is for each individual Christian and each class of students to decide. The Lord has laid down no law on the subject. His children are to use the "wisdom which comes from above" in respect to these and all matters.

The questioner may mean to distinguish between the use of Berean Studies or topics from the topical index of our new Bibles and the taking up of a chapter or an Epistle without any guide or help, except such as would be given by the leader of the class and its members. If so, much would depend on the personnel of the class and their development in the knowledge of the truth. It is for the class to decide for itself every particular respecting its meetings. And should a class so decide they would have a perfect right to try different methods and to judge which proved the most helpful.

In any event those possessed of the new Bible study helps could follow nearly any lesson in the New Testament by noting the references and studying them and, if desirable, bringing them into the class. Any class leader who would make objection to a reference being made to THE WATCH TOWER or to STUDIES IN THE SCRIPTURES in connection with the discussion of any topic should properly be viewed with suspicion as a teacher. Why should he be afraid of any comment, from any quarter? And, especially, why should he fear or avoid or desire others to avoid any reference to the writings which God has used in giving him and the others instruction in the Scriptures?

BROTHER RUSSELL IN GREAT BRITAIN

Thursday,	Oct.	12	London Albert Hall.	Wednesday,	Nov.	1	Londonderry.
Sunday,	Oct.	15	London Tabernacle.	Thursday,	Nov.	2	Portadown.
Tuesday,	Oct.	17	Brighton.	Friday,	Nov.	3	Dublin.
Wednesday,	Oct.	18	Portsmouth.	Sunday,	Nov.	5	London Tabernacle.
Thursday,	Oct.	19	Southampton.	Monday,	Nov.	6	Cambridge.
Friday,	Oct.	20	Bournemouth.	Tuesday,	Nov.	7	Oxford.
Sunday,	Oct.	22	London Tabernacle.	Wednesday,	Nov.	8	Newport.
Tuesday,	Oct.	24	Perth.	Thursday,	Nov.	9	Cardiff.
Wednesday,	Oct.	25	Dundee.	Friday,	Nov.	10	Swansea.
Thursday,	Oct.	26	Paisley.	Sunday,	Nov.	12	London Tabernacle.
Friday,	Oct.	27	Greenock.	Monday,	Nov.	13	Northampton.
Saturday,	Oct.	28	Glasgow.	Tuesday,	Nov.	14	Leicester.
Sunday,	Oct.	29	Glasgow.	Wednesday,	Nov.	15	Nottingham.
Monday,	Oct.	30	Motherwell.	Thursday,	Nov.	16	Sheffield.
Tuesday,	Oct.	31	Belfast.	Friday,	Nov.	17	London Tabernacle.

SOME INTERESTING LETTERS

Dear Brother Russell:—

It is with joy and thanksgiving that we report the first public meeting at this place.

There were forty-one present. Brother Sturgeon's discourse on "Where Are the Dead?" was heard with excellent attention. One lady has since attended several meetings.

During the army maneuvers last week the leader of our class gave shelter to many of the soldiers who were drenched with rain, and almost exhausted from a forced march. The family remained up all night, serving hot coffee and a lunch, the soldiers having been without food about twenty hours. The men slept on the floors while their clothing was dried by the fire. Their offer to pay was declined, as the family considered it a privilege as Christians to do these things.

When they marched away to the town the brother went with them. The sight of a church drew forth from an officer a slighting remark. The brother said he was an ambassador for Christ and could also serve them in that way. The officer called the men to "attention," and on the street the brother gave them a talk on "Restitution," which was very well received by the men. AMY M. CLOTHEY.—Mass.

TESTIMONY MEETINGS—VOLUNTEER WORK

Dearest Brother Russell:—

Inclosed find report for the first half of June. Praise the Lord! The work goes forward with great force. To say marvelous results are being accomplished now would be to put it mildly. Oh, how thankful we are and should be, and how diligent we all should be during these closing moments that no stone be left unturned by us to forward our own part of this glorious work! Surely everyone of the Lord's dear ones has a part, if it is only to patiently endure the weakness of

their bodies, and comfort and pray for those a little more able in body, but no more so in spirit. God bless these exhausted ones. It is good to have them, and to see how they can be truly happy, though unable to work as formerly.

Your suggestion re "Manna texts" being used as subjects for prayer, praise and testimony meetings is a timely one and a good one. It appears to me it will meet a favorable reception everywhere. My hope is it may become universal.

Another important matter which appears to deserve notice is that in some places the brethren appear not to appreciate the privilege of service—in "volunteering" in the distribution of the papers—not half as they should. Sometimes they hire boys to do it for them. The thought is that it would never do for them to risk their respectability by appearing on the street thus. It would endanger their popularity and thus injure their practice or trade, etc. It is, of course, all right to hand out medicine or goods to the public, "but not the truth," for the world approves the one and frowns upon the other. The boy may burn up the papers, and no one attend the meeting, and the Lord's cause languish and die, but what matters that so long as they retain their popularity and practice!

Their sluggish consciences are in this way given another opiate and put to sleep. Evidently the thought is that the Lord is very thankful to have them on account of their attractiveness and agility in dodging the issue. Besides, in some places the papers sent on request and at considerable cost are not distributed at all. Oh, that we might see what a privilege it is to do the work, to "suffer with him!" "Be not ashamed of the testimony of our Lord, nor of me his prisoner, but be a partaker of the affliction of the Gospel."—2 Tim. 1:8.

Thank God much is being done, but the work is not yet at its best. Let everyone put his shoulder to the wheel, throw his popularity and pleasing personality into the wagon and, with a mighty shout, the work will go right on to completion and to Glory.

Much love to yourself and to all the dear ones at Bethel and everywhere.

I am faithfully your servant in the Master's service,

O. L. SULLIVAN.

RE MANNA TEXTS FOR TOPICS

We learn that our suggestion has been quite misunderstood. It was that the Thursday MANNA texts be used as the topic for the Wednesday night Testimony Meetings in all the Classes.

It appears that some of the dear brethren do not grasp the meaning of the word testimony. Some get the thought that a little talk or sermon on the suggested text is a testimony. Not at all, dear friends. Our thought re a testimony meeting is that during the week personal experiences, associated with the text of the week, be watched for, and the next Wednesday be told to the Class. Perhaps our thought would be better grasped if these were called "experience meetings."

Such experiences are fresh and interesting—they seem never to grow stale. Besides, they are educational. We get more and better experiences out of life when we learn how to look for and note them. Try this plan!

BROTHER RUSSELL.

AN APPROVED METHOD FOR BEREAN STUDIES

Dear Brother Russell:—

I feel constrained to write you a few words in respect to the Berean Studies. The classes in some places are reluctant to yield even one pilgrim address for Berean Study, saying, We have the Studies all the time, but the pilgrim seldom.

I know just how they feel and yet those Studies are the best lessons the church has ever had. Since they are so generally used the friends specially need the sample illustration of how they can be made both interesting and profitable. A word from you in THE WATCH TOWER, I am sure, will be appreciated and would be a great assistance to many.

When the Berean questions first appeared in THE WATCH TOWER they were different from what we had been forming because I had always formed my own questions. Several times I was tempted to ignore the printed questions, yet I did not wish to do so, because, coming from you, I felt these to be additional "steps of the righteous ordered of the Lord." Now, however, having become accustomed to the Berean questions, I find them of great value and appreciate them highly. I will outline the rules I follow in Berean Studies. I will be pleased to have your criticism of them.

I do not ask the class to formulate the questions, but read the questions from THE WATCH TOWER or pamphlet. I do not address the questions to one or two of the leading ones of the class, but give them, sometimes to one and sometimes to another, reaching as nearly as possible all of the class. If someone attempts to read the answer from a book I object, reminding the one that in school as children we were not allowed to look on the book, but were supposed to have learned the lesson and to know the answer before coming to the class. The reading of the answer from the book I may call for last; or, perhaps, I read it myself, but that is after the discussion and is generally understood to be the conclusion of the lesson.

While I generally address the printed questions to individuals, sometimes I make it general and invite voluntary replies and encourage them. In some instances I have thought it advisable, for the sake of some beginner, to formulate questions additional to those printed in order to assist in bringing out some other good points. My effort continually is to draw the answers from the class and to say as little as possible myself, except by way of recapitulation.

I believe it a mistake for the leader of Berean Study to do more talking than others in the class. If in leading I have been obliged to do most of the talking throughout I consider that lesson a failure so far as my leadership is concerned, for, if it had been profitable, the class would have been anxious to speak.

Of course, I give the class opportunity for asking additional questions in line with the printed questions of the lesson; but I do not consider these questions as addressed to me personally, desiring a personal answer, so I turn the questions, the same as the others, to the class, and seek to draw out the proper answer and to supplement the answers by some words of my own, helping to make the matter still more clear if possible.

After questions have been fully answered by the class, the leader also having given his thought, then I suggest that we call on Brother Russell to give his answer. (Then all may look in the book to note the answer given and not before.) I find it well to restate the question just before giving your answer so that the matter may be as clear as possible before the minds of all.

After hearing Brother Russell's answer I, as the leader, ask the class if there are any further remarks. Some may have occasional questions.

So far as I am able to judge, the class of International Bible Students giving most attention to the Berean Studies are spiritually and intellectually better nourished than some that are depending upon preaching. Preaching, of course, has its place; but it could not be expected that many of the dear friends have special talent along this line—nor would many of them have much time for preparation if they had the talent.

Anyway, classes that have learned to appreciate the Berean Studies and to use them, generally give these the preference as being most helpful to growth in knowledge and in grace.

Yours in His fellowship, JAMES H. COLE.

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VIEWS OF "OUR VERY BEST CONVENTION"

We have already noted the fact that there is a general disposition to rate each convention at its conclusion "the very best." But with full allowance for this tendency we believe that we are fully justified in writing down the convention of September 1-11, 1911, as outstripping all the previous assemblages of the kind held under our Society's auspices. Several matters contributed. The weather was fine, with rains at night but fair in the daytime, except one forenoon, during the eleven days. The accommodations were comfortable and the mountain air invigorating. The assignments of topics to the various days contributed in a measure also, and the fact that there were no outside attractions of any kind assisted us in our desires to forget the world and all else but heavenly things during this little season of withdrawal from the busy cares of life for communion with the Lord and study of his Word. The auditorium proved to be a very satisfactory one. The speakers could be heard from all parts of the great building, which seats about thirty-six hundred and has standing room for another thousand.

From morning until night, day after day, the Lord's people assembled for praise and study, comparatively few seats being vacant. Rarely were there under three thousand in attendance. On our principal occasion the audience was estimated at four thousand. These, of course, included residents

of that vicinity. A conservative estimate of the friends of the truth present at the convention would be three thousand.

Noting the mention made in THE WATCH TOWER of the consecration of children on similar occasions a request was made here. Accordingly two opportunities were afforded, which brought forward about a hundred children consecrated by their parents to the Lord—for sickness or health, for poverty or wealth, for life or death—that God's will might be done in them, toward them, and that the parents might be blessed with wisdom and grace to instruct them and guide them in the nurture and admonition of the Lord. Two opportunities for baptism were given, in order that some who could not stay to the end of the convention might be served as well as others who could not come at its beginning. The total number of adults immersed in symbol of their full consecration to be dead with Christ was one hundred and seventy-eight.

From Monday evening until Friday evening—five evenings—Brother Russell held receptions at "Overlook Inn," or "Bethel," as it was called. About six hundred were invited each evening. This afforded a special opportunity for greetings and fellowship. Each evening Brother Russell gave a brief address. Intermingled with hymns of praise some simple refreshments—ice cream and cake—were supplied and then, as the dear friends filed out, Brother Russell shook hands with each and engaged in a word of greeting. A newspaper report of the first evening's topic will follow. No reports were published of the other evenings so far as we heard.

One of the most interesting features of the convention was its closing session, when the speakers, to the number of about one hundred, ranged themselves in front of the long platform and a congregation of about four thousand filed past shaking hands with each. More than an hour and a half was consumed thus. Some were joyful, some were tearful. All seemed earnest and determined by the Lord's grace to attain to the grand convention promised in the Scriptures—"the general assembly of the church of the first-borns." At the conclusion of the handshaking, as each passed out, one of the little celluloid hearts was presented, as is intended to be done at each convention.

We cannot attempt to give even a resume of the numerous addresses made on this occasion. Perhaps we cannot do better this time than give newspaper reports, which follow:—

BIBLE STUDENTS TEN-DAYS' SESSION IN THE MOUNTAINS

For the past week a most remarkable Bible school has been in session in the top of the Allegheny Mountains, in the well-known Chautauqua grounds. The hotels and cottages have been filled to overflowing, and numbers of cots have been in use. The delegates are from all parts of the world. The enthusiasm is not of the boisterous sort, but manifests itself in earnestness of look and tone, and in the continued large attendances at the meetings. These begin in the morning and continue practically all day with an intermission for noon luncheon. The programmes are pleasantly varied. The large auditorium has splendid acoustic properties. Its capacity is rated at forty-five hundred, including the platform, which seats five hundred men.

Lovers of the Bible cannot fail to be impressed with the earnest fidelity of every speaker to the Holy Scriptures. Higher criticism finds no place in the programme, neither does the doctrine of evolution. Both are publicly denounced as contrary to the teachings of the Bible. The Bible is treated not as many books, but as one book. The claim is set forth that it is God's Book because holy men of old spoke and wrote as they were moved by the holy Spirit. It is claimed that this operation of the holy Spirit in the minds of the writers of the Bible is responsible for the oneness of its testimony.

WHY THE BIBLE SEEMS CONTRADICTORY

The claim of the International Bible Students Association is that the reason that Christians are divided into various sects and parties is not that the Bible has contradictory teachings corresponding with the contradictions of the creeds, but because our fathers through the colored spectacles of their creeds in the past but partially understood its teachings. Rightly understood it must be in complete harmony with itself and have but one teaching—one Lord, one faith, one baptism, one God and Father over all, and one Lord Jesus Christ, and one church of the first-born whose names are written in heaven. —Hebrews 12:23.

These students seem intent upon finding the harmony in the Bible which all acknowledge should be there, if all the writers of the Bible were inspired by the same holy Spirit. More than this, unlike any other class of Christian people in the world, these Bible students claim to have found the key of interpretation which makes the entire book harmonious from Genesis to Revelation. Surely no more earnest company of Christian people ever assembled at Mountain Lake Park. Surely none ever assembled to give more careful study to God's Word. Surely none ever seemed more thoroughly rejoiced, more happy in the Lord. And the claim is that this happiness springs from a right understanding of the Bible which has drawn the hearts of believers nearer to God and nearer to each other.

THANK GOD FOR THE LIGHT

"Ah!" says one, "Our hearts are glad because we see that the Bible's teaching, rightly understood, is that God is love and that God's dealings with the world are not ended but really only beginning. We now see what we were blinded to for a long time, namely, that the work of this Gospel age is the selection of the 'church of the first-born, whose names are written in heaven.' (Heb. 12:23) We now see that these are to be the bride of Christ, associated with him in his glorious kingdom for which we pray, 'Thy kingdom come.' We now see that Messiah's kingdom is to be established in power and great glory amongst men, and that its work will be to bless and uplift humanity.

"Once misled by the creeds of the dark ages, we supposed that all the heathen must be in torture because we knew that these were not qualified as saints for the presence of God and his eternal glory. How we wondered at this! We wondered how our great Creator could be either just or loving and yet bring into existence a race of beings under such conditions and for such an end. Now we see that we were deluded and that in so believing we were believing men and not God—mistaken men, however good. We once believed, too, that all our neighbors, friends, relatives who were not of the saintly class—not fit for heaven, and so dying, would be consigned to eternal torture. Ah! how our hearts rebelled against such a decision, but we thought that if our great Creator had so determined, it must be right, and continued to believe it. Now we see, as the Scriptures declare, that this fear was not of God, 'but taught by the precepts of men.'"

CAUSE FOR CHEERFULNESS

"Can you wonder that we are cheerful, happy in the Lord," says Pastor Russell, "rejoicing that we can now see our God and the teachings of the Bible in a new light—a light consistent with consecrated reasoning faculties? Can you wonder that we are happy to find that the church is to get even greater blessings than it ever dreamed of—to be with the Lord Jesus, the Redeemer, as his bride in a great work of blessing, reclaiming and saving mankind from sin and death? Can you wonder that we are happy in realizing that the heathen millions who never had an opportunity for testing and trial, which God declares is secured for every member of Adam's race through the merit of Christ's sacrifice, are to be granted a trial?

"Can you wonder that we feel greatly relieved to know that many noble men and women, friends and neighbors, of all denominations, not saintly and not followers in the footsteps of Jesus, and not therefore to be accounted worthy of a share in his kingdom as members of his bride class, are nevertheless to have a glorious provision in God's due time? We are glad that while we may hope for heavenly, spiritual blessings beyond the veil, the hope of the world is in restitution to all that was lost by sin and redeemed by the cross. We are glad to think that in God's due time Adam and every member of his race will have full opportunity of coming back to harmony with God and to full human perfection and to everlasting life in an earthly Eden. We are glad to understand God's Word to teach that the second death will be like the first except that it will be everlasting—none will be redeemed from it, none will be resurrected from it. But we are glad that none but the wilfully wicked, the incorrigible, will be consigned to that obliteration, annihilation. Of such St. Peter tells us that they will perish 'like natural brute beasts.'"

WHEN WILL THESE THINGS BE?

"Will it be long before these matters become general?" was asked.

"No, the glorious consummation is near, according to our understanding of the Bible," replied Pastor Russell. "A revised statement of the Bible chronology shows that six thousand years have just passed, and that we are thirty-seven years in the seventh thousand. This seventh thousand, we understand, is the Messianic period, in which Satan is to be bound and all the works of darkness to be overthrown. During this period Messiah shall reign, establishing truth and righteousness and blessing the whole world with the light of the knowledge of the glory of God. Indeed, we believe that the inventions of the past forty years stand closely related to this new dispensation upon which we are entering. Furthermore, our own better understanding of God's Word we attribute, not to superior wis-

dom on our part, but to the fact that God's due time has come for parting the veil and showing us 'things to come.' ''

THE WORK IS GOD'S

''Is it your expectation that your Association will be used of God in bringing about this Messianic epoch—in converting the world?'' was the next query.

''Our Association is indeed glad to do what it can to scatter the darkness and to reveal the light now due. It does indeed hope for some blessing upon its efforts, especially among the more religious, the consecrated Christian people of all denominations. But it is far from our expectation that we could accomplish the overthrow of Satan and his intrenched system which now holds sway in the world. We do not by this cast any reflection upon the many good men and good women associated with the powers that be—the ruling powers, the political powers, financial powers, social powers. Doubtless these, like ourselves, are doing all in their power to forward the cause of truth and righteousness, each along his own lines and according to his own light.

''This work has been in progress for centuries, but we feel sure cannot effect the grand results foretold in the Bible. For their accomplishment it is necessary that our Lord Jesus, the invisible, glorious King of kings and Lord of lords, shall assume his great power and begin his reign of a thousand years of triumph over sin and death. Nor is it our expectation that his kingdom will be inaugurated in a peaceful manner, nor that the world will even know what is the matter with its affairs. The Bible teaches us that we are on the verge of the most terrible time of trouble which the world has ever known. The only consolation we have in connection with this matter is the divine promise that behind that awful cloud of human (rather an insane) fury, there is a silver lining. The storm will level poor humanity in the dust, but thereby, incidentally, it will act as a plowshare to prepare humanity for the blessing of Messiah's reign of righteousness, peace, justice, truth.''

An official of the Association made the following comment upon the proceedings of the Convention:—

A DIVERSIFED PROGRAM

September 1 was the opening day. General W. P. Hall, U. S. A., gave the opening address, which was quite pithy and to the point, as might have been expected from our famous Philippine warrior. Stripped of his epaulets and honor medals, the General looked every inch a preacher. It is said that his Philippine experiences had considerable to do with bringing General Hall into the ranks of Bible Students. His glimpse of heathendom convinced him that the world needs the kingdom of God's Son, in power and great glory, to accomplish among men things which no human tongue can bring to pass.

Hon. J. F. Rutherford was the chairman of the first half of the Convention, September 1-6. Mr. Rutherford made a very interesting address in which he outlined the hopes and objects of the convention, and congratulated those present on the beauties of the location chosen for the assembly. He expressed hopes that all might be richly blessed of God and carry with them blessings to their various homes.

THANKFUL DAY—SEPTEMBER TWO

The day opened with a praise and testimony meeting, which manifested no backwardness. There were ten to twenty-five nearly always on their feet waiting opportunity to give their testimony to God's grace, to their appreciation of his Word, and to their desire to be close followers in the footsteps of Jesus. Then followed discourses by Brother W. M. Hersee, of Canada; Brother Daniel Toole, of Michigan, and Brother A. M. Saphore, of Pennsylvania.

The afternoon services opened with a praise meeting. The vast audience seemed to sing with the spirit and with the understanding. Then came an address by Brother R. E. Streeter, of Rhode Island; Brother F. F. Cook, of Michigan, and Brother O. L. Sullivan, of Tennessee.

There was great variety, but the theme which pervaded all the addresses and the testimonies was in harmony with the keynote of the day, thankfulness, appreciation of divine goodness, gratitude. Discontent and everything analogous thereto were reprehended.

HOLINESS DAY—SEPTEMBER THREE

The opening service was one of praise to the King of kings; then followed Brother A. E. Burgess, of Michigan, and Brother J. F. Rutherford, of Missouri.

In the afternoon Brother A. I. Ritchie, of Ontario, and Brother C. T. Russell, of Brooklyn, and Brother I. F. Hoskins, of California, followed each other. The speakers of the day discussed the subject of holiness, what it is and what it is not. It showed that Adam's race is a fallen one, none of them perfect, hence none of them absolutely holy, however well intentioned. They pointed out that the divine arrangement in Christ provides that those who by faith accept Jesus and make full consecration to him and strive to walk in his steps—these are reckoned as holy or blameless. Their imperfections may still be manifest, notwithstanding their best endeavors for perfection, but they are covered in the divine sight, because their imperfections are unwilful and because they are treated as new creatures in Christ Jesus.

A Sunday evening service was held, conducted by Pastor Russell. It was a question meeting, and a number of very interesting questions were discussed and answered, apparently to the satisfaction of the vast audience.

HOPE DAY—SEPTEMBER FOUR

The day opened with an hour's praise and testimony meeting. It was very orderly, dignified and earnest; those who testified seemed full of hope, and, as some expressed themselves, living on the mountain top of faith and hope.

There were two discourses in the forenoon, one by Brother J. D. Wright, of Ohio, the other by Brother P. E. Thompson, of Ohio. Hope was the general theme, though discussed from different standpoints by the two gentlemen —ably in both instances. Hope was shown to have a basis. Many hopes have a poor foundation, because built upon unsatisfactory promises and by unsatisfactory promisers.

The Christians' hope is built upon the promise of God set forth in the Holy Scriptures. So surely as the Bible is the Word of God, these exceeding great and precious promises are unshakable foundations for an exceeding great and precious hope. The Christians' hope was shown to be a hope of glory, honor and immortality—joint-heirship with the Redeemer in his kingdom. Theirs is a hope which will endure trials. It will not fail. It has the assurance that all things shall work together for good to God's faithful people, and if they suffer with him they shall reign with him. This hope includes a change of nature from earthly to spiritual and the prospect of reigning with Jesus on the heavenly plane over the affairs of mankind for the purpose of uplifting humanity and the earth from their present condition of imperfection to all that was represented in Eden originally. The unwilling and disobedient are not to be hoped for, however; God has given no promise of eternal life to any except those who will conform their lives to the divine standards. The wicked will be utterly destroyed after having repudiated divine favor and opportunity.

The afternoon session was a symposium, participated in by Brother E. Thomson, of Washington City; A. G. Wakefield, of Virginia; F. C. Detweiler, of Pennsylvania, and W. M. Wisdom, of California. The topic was ''The Christion's Armor.'' The helmet, the breastplate, the sword, the sandals and the shield were discussed and their spiritual significance shown. Those who heard doubtless had a fresh impetus toward holy living—keeping the armor bright and in service against the wiles of the flesh and the adversary.

CONSECRATION DAY—SEPTEMBER FIVE

The day opened with a praise and testimony meeting. Again there was no lack of testifiers who testified to the grace of God, to the blessings of the truth and to the favors and privileges accorded those persevering in their consecration of heart and life, of time and talent.

Brother J. G. Kuehn, of Ohio, and Brother F. H. Robison, of Indiana, delivered addresses in the forenoon, which were received with earnest attention. The thread of their discourses was in harmony with the topic of the day—Consecration. The vast audience heard with deep interest the real meaning of full consecration of heart and life and all to God. Various illustrations were given and exhortations to faithfulness on the part of those who have made a covenant with the Lord lest they should draw back or in anywise prove themselves unfaithful to the covenant of sacrifice. In the afternoon Brother G. B. Raymond, of New York, delivered a powerful discourse on the subject of Baptism. He set forth in no uncertain terms the importance of baptism when viewed from its Scriptural standpoint. He showed that it included a full consecration to the Lord. Following the discourse an opportunity for symbolic immersion in water was granted, and 113 took advantage of the opportunity.

HARVESTER'S DAY—SEPTEMBER SIX

The praise and testimony meeting with which this convention day opened was very interesting from the fact that it confined itself to testimonies along the line of the Harvest work, which were given by many who had energetically engaged in the public service. At 10:30 Pastor Russell gave an address on the harvest and its laborers—''the harvest truly is great, but the laborers are few.'' He claimed that

himself, as well as others, had for years been in error respecting the Scriptural use of this expression regarding the harvest. He now saw that death is not the harvest mentioned by the great Teacher. He pointed out that there was a harvest time in the close of the Jewish age, and that similarly the Master taught that the Gospel age, in which we are living, would close with a harvest work. He showed that the Jewish harvest lasted for forty years, ending in A. D. 70, with a great time of trouble upon the Jewish nation—upon all who failed to be gathered into the garner. He claimed, giving Scriptures apparently in support, that the harvest is the end of this age and is to be much more important; that instead of being the harvest of one little nation, it is the harvesting of all the Christian effort manifested in all the Christian work of today.

The harvest work is not sectarian; it is the work of the Lord. Just as the work of Jesus and his apostles did not gather the whole people of the Jews into the condition of spiritual sons of God, so the harvest of this age will not gather all the sons of God to heavenly glory, but only those found faithful. "Be thou faithful unto death, and I will give thee a crown of life." The trouble with which the Jewish harvest ended was pointed out as a prototype of the trouble with which the Gospel age harvest will terminate. It was even intimated that we are already in the harvest period, and that the separating of the wheat and tares is already in progress.

The diversified means used by our Lord in connection with this harvest work was referred to with appreciation. From what was said one would judge that the International Bible Students Association is carrying on a great work in the aid of Bible students in all parts of the world. The work in America and Great Britain, of course, is the principal work, but mention was also made of the importance of the work in progress amongst the people of India and Africa. It would seem that Bible study from the standpoint which harmonizes the conflicting creeds is appreciated even amongst those Christians who have come out of heathendom.

In the afternoon addresses along the lines of harvest work were delivered by Brother J. H. Cole, of Ohio; Brother I. F. Hoskins, of California, and Brother E. W. Brenneisen, of Texas.

PRAISE DAY—SEPTEMBER SEVEN

The prayers and testimonies and hymns of the opening session were in line with the appointed topic of the day—praise to God from whom cometh every good and every perfect gift. Then followed a discourse by Brother Menta Sturgeon, of Missouri, and another by Brother W. E. Van Amburgh, of Dakota. The praise feature was the dominant note in both discourses, which were heard with deep interest by a full house.

Brother Russell conducted a question meeting for an hour. Many questions were asked which were very interesting, and were apparently handled in a manner satisfactory to the audience.

The afternoon session was a symposium participated in by Brother M. L. Staples, Virginia; Brother (Dr.) A. D. Young, New York; Brother H. E. Hollister, Illinois; Brother J. F. Stephenson, District of Columbia; Brother J. P. McPherson, Ontario; Brother P. D. Pottle, Ohio; Brother Arthur Allen, New Jersey; Brother (Dr.) R. L. Robie, Illinois; Brother Wm. Weber, Maryland; Brother Wm. Mockridge, New York; Brother T. E. Barker, Massachusetts, and others. The topic dealt with the qualities of character which Christians are called upon to put off, and the character qualities they are to put on if they would progress in the divine favor. Amongst the things to put off were anger, malice, envy, hatred and strife. Amongst the things to put on were meekness, gentleness, patience, long suffering, brotherly kindness and love.

FRUITAGE DAY—SEPTEMBER EIGHT

Another excellent testimony and prayer meeting, with which praise was interspersed, was held. The fruitage of the Spirit was the theme of the day—Christian fruitage. The discourses of the forenoon were by Brother George Draper, of South Dakota, and by Brother A. H. Macmillan, of Nova Scotia. The fruits of the spirit were called to the attention of the audience, and the methods by which they are developed in every Christian heart were discussed. Love was shown to be the sum of all the fruits, while patience was shown to be a necessary element of every fruit.

In the afternoon there was a symposium on the fruits of the holy Spirit. It was participated in by Brother A. N. Mann, West Virginia; Brother W. S. McGregor, Massachusetts; Brother C. P. Bridges, Massachusetts; Brother C. F. Fillman, Ohio; Brother M. L. Herr, Pennsylvania; Brother James H. Cole, Ohio; Brother C. J. Woodworth, Pennsylvania; Brother Carl Hammerle, Pennsylvania, and Brother W. F. Hudgings, Missouri. The subject was well and thoroughly handled, and doubtless all who heard will hereafter better see and understand the relationship between the trials and sufferings and disappointments of the present life, and the fruits of the Spirit which must be developed in preparation for the future life.

SPIRIT-BIRTH DAY—SEPTEMBER NINE

The morning meeting for praise and testimony was left exclusively to those who had participated in the baptism service of Tuesday. They gave some good testimonies. Very evidently they were very sincere and doubtless many of them experienced a great blessing and reward for their faithfulness in standing up for the truth and symbolizing their consecration after the manner prescribed in the Bible and exemplified by our Lord and one apostle in their own persons, as one present expressed the matter. Brother F. A. Hall, of Indiana, and Brother E. W. Brenneisen, of Texas, were the speakers of the forenoon. They showed clearly the distinction between spirit begetting and spirit birth—that the former takes place at the time of Christian consecration and that the latter will take place at the resurrection of the dead.

In other words, spirit begetting is the start of life as new creatures in Christ. The development of the embryo new creature proceeds during the present life—represented as it were in the chrysalis state. The resurrection will be the birth of the embryo to the full perfection of the new creature, even as the cocoon delivers up the beautiful butterfly whose embryo it held for a time; so human conditions and death will deliver up the new creature, a spirit begotten one perfected.

Paul (1 Cor. 15) says of spirit birth, "It is sown in weakness, raised in power; sown in dishonor, raised in glory; it is sown an animal body, raised a spirit body." This spirit begetting and spirit birth, however, are exclusive matters not intended for all the human family, but only for the elect—"called and chosen and faithful." The world in general is neither to expect a spirit begetting nor a spirit birth. It is shown that the promise for them is in restoration to human perfection and an earthly Eden. There will be a regeneration to human perfection during the thousand years of Messiah's glorious reign.

This afternoon Pastor Russell is to deliver a discourse on true Baptism and its proper symbol, following which another opportunity for symbolic baptism will be afforded.

KINGDOM DAY—SEPTEMBER TEN

This will be virtually the last of the Convention, though some may remain over for the 11th. The public meetings will be at an end. Today's program includes a testimony meeting, a discourse by Pastor Russell, another by Brother P. S. L. Johnson, and another by Brother B. H. Barton, and at 4 p. m. a farewell address by Pastor Russell to be followed by a love feast. Everyone here is expecting a "feast of fat things" today, and doubtless they will obtain it. Conditions seem favorable, at least.

ELECTION OF OFFICERS FOR ENSUING YEAR

The following officers were elected to serve during the ensuing year: President, Pastor C. T. Russell, of Brooklyn and London; Vice-President, A. I. Ritchie, of Ontario, Canada; Secretary, E. W. Brenneisen, of Texas; Treasurer, W. E. Van Amburgh.

As concerning the work during the coming year, the President, Pastor Russell, said: "We are continuing our work along the present successful and every way advantageous lines. We believe that we are following divine guidance in our endeavor to make known the true interpretation of God's wonderful Book, which we all in the past so seriously misunderstood and misrepresented. Partially blind eyes everywhere are opening today, and warm Christian hearts are rejoicing to see more clearly than before the lengths and breadths and heights and depths of the love of God which passeth all understanding."

"What about your own movements, Pastor Russell?"

"It was understood when I left London in the spring that I would visit them again in the fall; that expectation I must fulfil. With our modern rapid and great conveniences the journey is not a burdensome one. I expect to return about the first of December."

Following this Pastor Russell will go on a world's tour and a committee has been selected to accompany him on his journey.

The persons invited to serve on this committee are Major-General W. P. Hall, U. S. A.; Mr. E. W. V. Kuehn, of Toledo; Mr. J. T. D. Pyles, of Washington, D. C., and Mr. Charles F. Anderson, of Baltimore, Md. Not all of these gentlemen have positively accepted the responsibilities of this service, but it is confidently expected that they

will accept. As the Association pays no salaries, the invitation carries with it the responsibility of all providing for their own expenses.

RECEPTION AT "OVERLOOK INN"

Although Pastor Russell delivered two addresses yesterday, and is on the programme for several future occasions, none of these afford the Bible Students personal fellowship with the beloved President of the Association. Accordingly arrangements were made whereby six hundred can meet the Pastor each evening by special appointments. Last evening witnessed the first of these Receptions at "Overlook Inn."

The six hundred invitations offered for the evening were heartily accepted. It was a happy crowd—not mirthful, not hilarious, not jolly, but happy, restful, peaceful—just such expressions of faith as one would expect to find amongst earnest Bible students who have found the "pearl of great price." These Bible students claim this and more; that they find in the Bible precious promises for the non-elect world—wholly different from the heavenly prize for which they declare they are striving.

Pastor Russell greeted each guest personally on arrival, then made a brief address, following which some light refreshments were partaken of. Social and religious refreshments were enjoyed, and in good season the gathering dispersed, after joining in a hymn and being led in prayer by the entertainer. Pastor Russell's words of greeting, which we subjoin, were evidently greatly enjoyed by the hearers.

He said: "Dear Christian Brethren, I congratulate you and myself on the Lord's blessings toward us which have permitted us to come together at this beautiful Park in the top of the mountains for a few days' rest from secular affairs and to engage with each other in Christian fellowship and study of the Father's Word. I am reminded of the Master's words to his Apostles inviting them to just such a little season of rest and refreshment as we are enjoying here. The Apostles had been absent proclaiming the kingdom at hand. They returned at the time when Herod cruelly beheaded John the Baptist. They were astonished that God would permit such an unjust procedure. They thought of Jesus, the King, whom they proclaimed and whose power had been so abundantly manifest in the casting out of demons and the healing of the sick. They surely wondered why so great a power should remain passive while the beloved forerunner of Jesus was put to ignominious death. If Herod's power could thus be exercised against one of the prophets, why might he not be able to do similarly against Jesus and his apostles? Were they trusting in a King whose authority was an empty boast and who was helpless in the presence of opposition?

"The Great Teacher realized the situation, and when they began telling him of John and of their teachings and of their wonderful works in his Name, Jesus said unto them, 'Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure, so much as to eat.'—Mark 6:31.

"Let us for a moment imagine ourselves as instead of the Apostles, and the Master speaking to us instead of to them. Let us see how much we have in common with them, even after eighteen hundred years have passed. We, like them, have had the pleasure, privilege and responsibility as ambassadors for God, of telling to the ears of the willing that Messiah's kingdom is at hand. As it was at hand eighteen centuries ago in the sense that it then was offered to the Jews who declined to receive it, so now in the end of this age, Messiah's kingdom is at hand in the sense that it is about to be established in power and great glory, because the preliminary work of finding the bride and the guests for the wedding has about been accomplished.

"As the Apostles were astonished at the beheading of John, so we frequently have been astonished to note to how great an extent divine providence permits the prosperity of the 'prince of this world' and the 'children of this world' in their opposition to those who are sacrificing their lives for the cause of God, of truth, of righteousness. Our Great Teacher feels as deep an interest in his followers today as he did eighteen centuries ago, and he has made provision for us financially and otherwise, that we may come together here in this beautiful mountain top away from the world's strife, from business and worldly pleasure. Let us hear again the Master's words and now apply them to ourselves: 'Come ye yourselves apart into a desert place and rest a while.' Here commune with me and with the Father. Here tell us of what you have done and what you have taught. Here examine carefully to see how correctly, how truthfully, you have presented my message.

"As the coming and going throng hindered Jesus and the Apostles from even taking proper refreshment, so with us. Being so fully engaged in divine service and even though greatly enjoying it and glad to tell the good Message in season and out of season, sometimes we do not in the busy course of the Lord's service and in making necessary provisions for our temporal needs have sufficient time for eating the spiritual food, that we may be properly refreshed, strengthened and upbuilt in the 'most holy faith.'

"And now here we are. Already we have had precious fellowship with the great Teacher and with the brethren. I trust that we are all feeling more than repaid for having come here. I trust that the message of divine grace and truth which first began to be spoken by our Lord, and which was confirmed unto us by those who heard him, is now refreshing our hearts as we 'repeat the story o'er and o'er of grace so full and free.' Let our prayers and endeavors continue that our stay may be profitable, strengthening, uplifting, to the intent that we may be the better developed as 'copies of God's dear Son.'

"I am reminded also of another occasion when Jesus took three of the apostles apart into a mountain top—the Mount of Transfiguration. He was transfigured before them. His face appeared to shine, his garments to be glistening white. And with him were Moses and Elias, also glorious in their appearance. The sight was too glorious for the apostles fully to comprehend. In a partial stupor of drowsiness one of them proposed that they should stay always in the mountain top and that a tabernacle be built. But as they came down from the mountain the great Teacher explained that what the disciples had witnessed was merely a vision. Moses and Elijah had merely appeared to be present, just as in the vision given to St. John—the Apocalypse. Persons were seen and heard in John's vision. So in this also. Every purpose was served just as well as though Moses and Elias had been personally present.

"As for Jesus, he, of course, was personally present, but not glorified, as the vision show him. He had not yet passed beyond the veil into the heavenly, glorious state. His garments were not white, but merely were made to seem so. His countenance did not really glow like the sun, but merely so appeared. St. Peter, referring to this very vision, declares that it was no fanciful fable, even though it should not be classed as on an equality with divine revelation made through the prophets. He says, 'We have not followed cunningly-devised fables when we declared unto you the power and coming of our Lord Jesus Christ, for we were eyewitnesses of his majesty when we were with him in the holy mount and heard the voice from the cloud. But we have a more sure word of prophecy to which we do well to take heed as to a light shining in a dark place until the day dawn.' —2 Pet. 1:19.

"Christian experience today runs along the same lines. The more earnest and zealous of the Lord's followers are invited to go up with Him into the Mount of Transfiguration. Our eyes of understanding are opened. We see wonderful things—old things in a new light and new things as they become due to us in our day. Surely the advanced Christian sees his Master resplendent with a new brightness as he comes to closer fellowship with him and with the Father in the Holy Mount! May this be our blessed experience, dear friends, during this Convention season. Seated with Jesus in the heavenlies, may we appreciate more and more the things of the kingdom, as in contrast with earthly things.

"It would be foolish for us to think of abandoning the duties of the hour to build tabernacles with a view to remaining in this ecstatic fellowship. No, the vision will be but for a few days, and again we will return to the valley, realizing that what we have enjoyed was but a vision and foregleam of what we shall experience after our resurrection 'change.' May it be with us as it was with St. Peter. As he looked back to the vision in the Holy Mount and was sure that he followed no fable, so may we in coming days look back to present experiences to rejoice in them and to realize that they have brought us into a closer fellowship with our Redeemer in the sufferings of this present time and in hope of the glory that shall follow at his appearing and kingdom.

"By the way, let us not forget that that transfiguration scene was a picture of the coming kingdom. The resplendent Jesus represented our Lord in glory, while Moses represented the Law Covenant. Elijah represented the church of this Gospel age, which will end her earthly career by being taken to heaven, even as Elijah typically was carried into the heavens. Both branches of the kingdom, both divisions of the church, the Jewish and the Christian, stand related to Messiah, the center of the divine blessing promised for all the families of the earth.

"In concluding, dear Brethren, let me quote you the words of the poet and trust that they will be more than fulfilled in your experiences and mine during this convention:—

" 'Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust of toil,
And in my quiet strength again be strong.

" 'Come, tell me all that ye have said and done,
Your victories and failures, hopes and fears;
I know how hardly souls are wooed and won;
My choicest wreaths are always wet with tears.

" 'Come ye aside from all the world holds dear,
For converse which the world has never known—
Alone with me, and with my Father here,
With me and with my Father not alone.'

"Then fresh from converse with your Lord return,
And work till daylight softens into even;
The brief hours are not lost in which we learn
More of our Master and his rest in heaven."

WHAT OF THE HARVEST?

THE BIBLE HARVEST NOT A HARVEST OF DEATH—NOR A REVIVAL HARVESTING, BUT A REAPING OF THE FRUITAGE OF THE AGE —"THE HARVEST IS THE END OF THE AGE"

Wednesday was known as the Bible Students convention at Mount Lake Park as "Harvesters' Day." The early morning session was one of praise, prayer and testimony, but only those working in a public or semi-public manner in the Gospel vineyard were classed as harvest workers, and these alone were invited to give testimony. It surely could not be denied that the testimonies were excellent, evidencing great zeal for God, for his Word and for his people.

It was subsequent to this testimony meeting, namely, at 10:30 o'clock, that Pastor Russell stepped upon the platform to deliver an address to harvest laborers. He spoke for one and one-half hours, and evidently to the pleasement of his hearers. His text was, "The harvest is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."—Matthew 9:37, 38.

The speaker said in part: "Many of us for long years thought of the Bible references of the harvest, our text included, as applicable to every time. We had not then learned that the Bible must be studied dispensationally, in order to be understood. Now we perceive that the time of our Lord's first advent was the harvest time of the Jewish age, and that as a harvest it applied to that nation only.

"For more than sixteen hundred years the Law Covenant had been in operation between God and Israel. Under it they had been disciplined and schooled, instructed through the law and by the prophets. Jesus came, not only to be the Redeemer of mankind in general, but especially to offer himself as King to the Jews, and to make them his joint-heirs in his kingdom. Had there been a sufficient number of Jews in heart-readiness to receive the Gospel message, according to divine agreement, the entire bride class would have been elected or chosen from that one nation, and not a Gentile would have been invited to participate in the honors of these Spirit-begotten, called in the Scriptures the spiritual seed of Abraham. (Gal. 3:29) Nevertheless the Lord foreknew, and had provided for Israel's rejection and the opening of the door to membership in the bride class to worthy Gentiles.

"It was at the close of the Jewish age, at the time, therefore, when that people should have and did have their greatest degree of ripeness and preparation that our Lord presented himself and began to do the reaping work. He sent forth his disciples as his representatives, two and two, and later He sent 'seventy also.' When these returned our Lord declared to them, 'I sent you to reap that whereon ye bestowed no labor; other men (the faithful prophets, etc., of the past) labored and ye are entered into their labors—to gather the fruit of their labors.'—John 4:38.

"The Great Teacher tells us distinctly that while his work was that of reaping, he blended it with a sowing. Seeing that the Jews were not ready for the kingdom—seeing that eighteen centuries would be required for the calling and developing of the spirit-begotten ones, the Master started the work of seed-sowing for the new dispensation. Then, according to his parable, he left the work in the hands of his servants and 'went into a far country,' even heaven itself. Since then he has been supervising his work and has been represented through the faithful members of his church, his bride. He and the apostles sowed the good seed of the kingdom, meanwhile gathering the ripe wheat of the Jewish nation into the kingdom class through the begetting of the holy Spirit. By and by the harvesting of the Jewish age ended completely, when all the wheat of that nation were gathered into the Gospel church of spirit-begotten ones, and then came the burning of the chaff—the great time of trouble with which the Jewish age fully ended, A. D. 70.

"Since then the work of seed-sowing, evangelism, etc., amongst the Gentiles has gone on, not without difficulty, however. As our Lord's parable shows, Satan, the adversary, came in the night, during the 'dark ages,' and oversowed the wheat-field with tare seed. As a result, the field looked very prosperous, although in reality the tares had a choking and disastrous effect on the wheat. Nevertheless, the Lord would not allow the separating of wheat from tares until the full end of the age, the harvest. The Bible intimates that the tares were so numerous and so intertwined with the wheat in their various interests that to have plucked them all up would have brought the disastrous 'time of trouble' too soon; hence the decree that both should grow together until the harvest. 'The harvest is the end of the age.'—Matthew 13:39.

"Our studies together, dear brethren, have led the majority of us to conclude that we are now living in the harvest time—in the end of this age. Oh, how glad we will be if it is true! How glad we are to believe it true! and, we think, on good evidence. If it is true, as we believe, that the forty years' 'harvest' of this age began in 1874, the implication is that the trials of the church are nearly at an end—that the faithful will soon be gathered to the heavenly garner. By the glorious 'change' he will cause us to shine forth as the sun in the kingdom of our Father for the scattering of the world's dark night and the ushering in of the new day. Messiah's day is to bring glorious opportunities for earthly blessings to Israel, and to all the families of the earth through Israel. If our hopes be true then they mean a blessing, not for the church alone, but for the entire groaning creation, which, if willing and obedient under Messiah's reign, will be released from the bondage of corruption into the glorious liberty appropriate to the children of God.—Romans 8:21.

"As Bible students we have already seen that the Jewish nation as a people were prototypes of spiritual Israel in many particulars—that the period from the death of Jacob to the fall of Jerusalem in A. D. 70 is the exact parallel to the period of the Gospel church from the death of Jesus to October, 1915, A. D.

"Surely it is not by accident that these two ages correspond, nor by accident that Israel as a people typified spiritual Israel! Neither will it be by accident if the events of 1915 correspond to the events of A. D. 70. In other words, as the harvest of the Jewish age ended with a time of trouble, so our Lord's words assure us that this Gospel age and its harvest will end with 'a time of trouble such as never was since there was a nation.' (Dan. 12:1; Matt. 24:21) That a crisis is nearing everybody admits. That socialists and anarchists are threatening the very fabric of society nobody will deny. The Bible alone explains the situation and shows us, dear fellow-students, that the work of the present age is about completed—that the elect members of the bride of Christ have nearly all been found and made ready. The blessing for the world will be along material lines ushered in by the time of trouble, which will eventuate in anarchy, according to the Scriptures—a general leveling of the human family as the initial step of the reign of the glorious Messiah, whom men will shortly see and recognize with the eyes of their understanding."

Pastor Russell took up the various features of missionary work in home and foreign lands, in which he and associated Bible Students are co-laboring. He referred to the progress in Bible study which is being effected throughout the civilized world and to the more or less successful methods. He urged all to remember that every child of God is an ambassador and representative of the kingdom and prospectively a member of the "body" of the glorious Messiah.

Pastor Russell also gave some interesting details respecting the progress of Bible study in Central Africa, in South Africa, in Jamaica, India, etc. He urged that each consecrated child of God should remember that he is to be, with the Master's direction, a burning and shining light, showing forth the praises of him who called him out of darkness into his marvelous light. He urged love for God and for our fellows and the absolute avoidance of all appeals for money. He said our Heavenly Father informs us that

he is rich, that all the gold and silver are his and the cattle upon a thousand hills. "Let us use carefully, frugally, wisely, liberally, what he has so kindly sent, but let us not ask for more, even from him. And surely we are not authorized to beg in the name of our rich Heavenly Father! If our work is of him, he is able to sustain it, and he will do so until it shall be finished. If it is not of the Lord, then the sooner it stops the better we should be pleased."

* *

In the afternoon, from two to three, was another prayer and testimony meeting along the same lines as the morning meeting. It, also, was a success.

At three p. m. Brother J. H. Cole gave an address to colporteurs on successful colporteur methods.

At four Brother I. F. Hoskins gave an address to colporteurs.

At four-thirty Brother E. W. Brenneisen gave an interesting talk on tract distribution, the distribution of free literature. According to his statement, The International Bible Students Association is engaged in quite an extensive work distributing much free literature in all the prominent languages and on topics calculated to produce healthy growth along lines of Scripture study and righteousness in word and deed.

"SONGS IN THE NIGHT"

Psalm 85.—OCTOBER 29.

"The Lord hath done great things for us whereof we are glad."—Psa. 126:3.

We are still in the night of weeping. Sickness, sorrow, sighing and dying continue, and will continue until the glorious morning of Messiah's kingdom. How glad we are that we have learned that then the glorious change will come to earth! The Prophet David expresses this thought, saying, "Weeping may endure for the night, but joy cometh in the morning." (Psa. 30:5.) St. Paul breathed the same sentiment when he declared, "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." (Romans 8:22.) The sons of God in glory will, with their Lord, constitute Emmanuel's kingdom.

At present these sons of God are comparatively little known or recognized amongst men; frequently they are considered "peculiar people," because of their zeal for righteousness and truth and for God. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is"; and we shall share his glory, honor and immortality and with him scatter divine blessings to all the families of the earth.

"A SONG OF DELIVERANCE"

Our lesson, the 85th Psalm, may properly have several applications. The first of these would be to Israel's deliverance from the Babylonian captivity, when Cyrus gave permission that all who desired might return to Palestine. About fifty-three thousand availed themselves of this privilege and of his assistance. The people rejoiced in this manifestation of the turning away of divine disfavor and the return to them of divine favor and blessing. The pardon of their transgressions as a nation was here evidenced in this privilege of returning to God's favor.

A secondary application of the Song is just before us. Israel has been in a far greater captivity to Christendom during the past eighteen centuries. She has the promise, nevertheless, of a mighty deliverance. The Cyrus who gave them liberty to return from literal Babylon was a type of the great Messiah who is about to give full liberty for the return of God's ancient people to divine favor—to Palestine. St. Paul refers to this coming deliverance of Israel in Romans 11:25-29. The Deliverer will do more than merely regather them. He will do that which the 85th Psalm has predicted; as the Apostle says, "This is my covenant with them when I shall take away their sins." See also Jer. 31:31-34; Heb. 8:8-11.

Israel's sins have not yet been taken away, even as the world's sins have not yet been taken away. The great Redeemer indeed has died for sin, and he is the sinner's friend, but as yet he has only appeared in the presence of God for us—the church—not for the world. He is the church's Advocate only; He advocates for none except those who desire to approach to God, and these are the saintly only—such as love righteousness and hate iniquity.

The world is enslaved by sin and death, the twin monarchs which are now reigning and causing mankind to groan. We were born in this enslaved condition; as the Scriptures declare, "Behold, I was shapen in iniquity, in sin did my mother conceive me." Our race, groaning under the weaknesses and imperfections we have thus inherited—mental, moral and physical—longs for the promised deliverance from the bondage of sin and death. The majority of mankind undoubtedly feel the gall of their slavery, and will be glad to be free.

The great Deliverer is the antitypical Cyrus. Soon he will be victorious and will establish his kingdom under the whole heaven. Soon the church class, the saintly, "the elect," will be glorified, and then the time will come for the blessing of the non-elect—for their restitution to human perfection and to a world-wide Paradise, which Messiah's kingdom and power will produce. "He must reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death." Death will be destroyed; *sheol, hades,* the grave, will be destroyed, by the resurrection of the dead therefrom —"Every one in his own order."

"SONGS IN THE NIGHT HE GIVETH"

While the whole creation groans under its load of sin and sorrow, the saintly few may sing, may rejoice, even in the midst of all the sorrows of life, and even though they share the results of sin as fully or even more fully than do others. The secret of their joy is two-fold: (1) They have experienced reconciliation to God. (2) They have submitted their wills to his will. They obtained this new relationship by the way of faith in the Redeemer—faith in his blood of Atonement. They entered by the "strait gate" and "narrow way" of consecration to God—surrendering their own wills and covenanting to do the divine will to the best of their ability.

This submission of the will to God and the realization that all their life's affairs are in God's keeping and under his supervision gives rest to the heart. They have a rest and peace in this surrendered condition which they never knew when they sought to gratify self-will and ignored the right of their Creator to the homage of their hearts and the obedience of their lives.

Similarly, these have joy and peace and songs of thankfulness to God because to them he grants a knowledge of his divine purposes, and shows them things to come. These see beyond the trials and tribulations of the present time—they see the glories that will follow the present time of suffering. These see that the church, the saintly few of all denominations and of all nationalities, are prospective heirs of God—heirs of glory, honor and immortality and association with the Redeemer in his glorious kingdom. This encourages them. They see also the outlines of the divine programme for the blessing of all the families of the earth. When they thus perceive that God is interested in their dear ones who are not saints, and interested in the whole human family, very few of whom are saints, it causes them rejoicing. When they perceive that God has arranged that through Christ and the glorified church all the families of the earth shall be blessed, it makes them "joyful in the house of their pilgrimage"—while waiting for their own change from human to divine nature.

KING CYRUS GOD'S SHEPHERD

Ezra 1:1-11; 2:64-70.—OCTOBER 15.

"He retaineth not his anger forever, because he delighteth in mercy."—Micah 7:18.

The heathen gods are all vengeful. The God of the Bible alone lays claim to being a God of love, "whose mercy endureth forever," as one of the Psalms repeats again and again. Alas! how terribly our God of wisdom, justice, love and power has been misrepresented to the world, and to the church, as a God delighting in the eternal torture of the vast majority of his creatures; for if such were his provision for them, and he knew the end from the beginning, it would surely prove that he delighted in, and intended their torture. But when our eyes open to a proper interpretation of God's Word, how his character becomes glorious before our eyes and commands our love and our devotion! As the Apostle declares, it is the divine love which constrains us to be faithful and obedient.

Today's study relates to the release of the Israelites from their Babylonian captivity, and their return to Palestine. This return was in exact fulfilment of the Lord's Word at the mouth of Jeremiah, the prophet, who specifically

told, not only of the destruction of the city, but also that it would be seventy years before the return of its inhabitants.—Jer. 25:12; 29:10; compare II Chron. 36:22, 23.

We suggest a careful reading of the Scriptures above cited to establish the fact that the seventy years predicted related to the desolation of the city of Jerusalem and of their land, and not merely to the captivity of the people, some of whom went into captivity twenty years before the city was destroyed. Many in applying this have started the seventy years from the beginning of the first captivity, and thus are twenty years out of the way. Facts of history have been so built around this error, gradually, that many now hold the unscriptural view; but if the Bible is to be our criterion we must stand by it.

One of the most wonderful things connected with the story of Israel's release from Babylonian captivity is that Cyrus was named by the Prophet Isaiah in advance, and called "God's Shepherd"—"Cyrus is my Shepherd and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." (Isa. 44:28) Profane history gives Cyrus a very honorable name, calling him "gracious, clement and just, treating men as men, and not as mere tools to be used and cast aside—a conqueror of quite a different type from any the world had previously seen." Plutarch declares that "In wisdom, virtue and magnanimity he seems to have surpassed all kings."

KING CYRUS' NEW METHOD

Nebuchadnezzar's theory of government was to bring representatives of the peoples of all lands to Babylon and there make them homogeneous, choosing the best of every nationality. But when Cyrus came upon the scene, as the conqueror of the Babylonian empire (Darius, the Mede, being under him) he found that the theory of his predecessor had not worked out satisfactorily. The mixed people of Chaldea were not patriotic. Cyrus adopted the opposite plan for governing the world. He not only gave liberty to the Jews to return to their own land, and gave them assistance back, but he did the same for the people of other nations, exiled in Babylon.

The brief epitome of the giving of his proclamation of liberty to the Jews is, "Thus saith Cyrus, king of Persia: All the kingdoms of earth hath Jehovah, the God of heaven, given unto me; and he has charged me to build him an house at Jerusalem, which is in Judah. Whoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is the God), which is at Jerusalem; and whosoever is left, in any place where he sojourneth [unprepared for the journey], let the men of his place help him with silver and with gold and with goods, and with beasts, besides the free-will offering for the house of God, which is at Jerusalem." The king himself gave liberally toward the work and, through the treasurer, numbered to the Israelites vessels and utensils of the temple, great and small, fifty-four hundred.

Tradition says that the Israelites set out on their journey accompanied by an escort of a thousand cavalry for their protection from the desert Arabs, and that they went forth to the sound of joyous music, in harmony with Isaiah 48:20, 21—"Go ye out of Babylon; flee from the Chaldeans, with the voice of singing declare ye, tell this, utter it even unto the end of the earth; say ye, The Lord hath redeemed his servant Jacob."

GOD'S PURIFYING WORD

If we have been astonished from time to time at the readiness of the Israelites to go into idolatry, we may also feel astonished that from the time of their return from the Babylonion captivity, idolatry, in its grosser form, was never even known amongst them. In Babylon they sat down by the banks of the rivers and "wept as they remembered Zion" in its desolate condition; and then their thoughts traveled back to the gracious promises of God to which their nation was still heir. Then hope for deliverance brought prayer to the Deliverer. The effect of the captivity was excellent. Those who availed themselves promptly of King Cyrus' offer were such as reverenced the Lord and trusted in his promises.

The total number to return was about the same number that now occupy the city of Jerusalem (returning after a still greater scattering than at the time of the destruction of their city by Nebuchadnezzar), about fifty thousand.

Professor Addeney has well remarked of that time, "The Jews now constituted themselves into a church. The chief concern of their leaders was to develop their religious life and character. The policy of exclusiveness saved Judaism. This is an application—though a very harsh and formal application—of the principles of separation from the world which Christ and his apostles enjoined upon the church, the neglect of which has at times nearly resulted in the disappearance of a river that, breaking through its banks, spreads itself out in lagoons and morasses and ends by being swallowed up in the sands of the desert."

Dr. Peloubet says of this time, "The exiles brought together the representatives of the divided kingdom and made one nation where there had been two, welding the twelve tribes together like iron in a furnace." God represented this union through Ezekiel (37:15-28) by two sticks. On one was written "Judah" and on the other "The House of Israel." These sticks were joined together, "And they shall become one in thine hand." This was done in the presence of the people to show that the exiles of Israel, carried to Babylon, B. C. 722, when Samaria was destroyed, were to unite with the captives of Judah. "And I will make them one nation, and one king shall be king over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Thus we see that there were no "ten lost tribes," for whom there has been so much seeking.

SHOW ME THY FACE

Show me thy face—one transient gleam
Of loveliness divine,
And I shall never think or dream
Of other love than Thine;
All lesser lights will darken quite,
All lower glories wane,
The beautiful of earth will scarce
Seem beautiful again.

Show me thy face—my faith and love
Shall henceforth fixèd be,
And nothing here have power to move
My soul's serenity.
My life shall seem a trance, a dream,
And all I feel and see,
Illusive, visionary—Thou
The one reality.

Show me thy face—I shall forget
The weary days of yore;
The fretting ghosts of vain regret
Shall haunt my soul no more.
All doubts and fears for future years
In quiet trust subside;
And naught but blest content and calm
Within my breast abide.

Show me thy face—the heaviest cross
Will then seem light to bear;
There will be gain in every loss,
And peace with every care.
With such light feet the years will fleet,
Life will seem brief as blest,
'Till I have laid my burden down
And entered into rest. *Selected.*

THE MEMORIAL DAY FOR NEXT SPRING

It seems early to announce the date of the Memorial for 1912, but some of our readers are asking for it, as our journal reaches far-off points. The date for the celebration next Spring will be Sunday evening, March 31, 1912, after 6 p. m. According to the Jewish calendar the fourteenth day of the month will begin at the time mentioned, and it was on that date that the lamb was to be slain, and that our "Lamb" was slain. And it was on the same night preceding that our Lord instituted the Memorial and symbolical eating of His flesh and blood as the antitype of Israel's Passover Lamb.

THE SECOND TEMPLE'S FOUNDATION

Ezra 3:1-4; 5.—OCTOBER 22.

"Enter into his gates with thanksgiving, and into his courts with praise."—Psa. 100:4.

The journey from Babylon to Jerusalem required about five months. Ezra, with his smaller company, subsequently made the journey in four months. We can well imagine the enthusiasm of this company of captives, of all the tribes, people of all ages. A few of the very aged remembered having seen the land and the city in their childhood.

Arrived at their destination they found terrible dilapidation. The crumbling hand of time had co-operated with the destructive fires of Nebuchadnezzar's army, seventy years previous. To live in the city was scarcely practicable. The people scattered in the country round about for a distance of twenty miles. First, attention was properly paid to making themselves comfortable, preparing dwellings, training olive trees and vines. But shortly after, the religious sentiment stirred them to prepare for offering formal worship to the God whose favored people they were delighted again to be.

First, the altar was built on the height of Mount Moriah, supposedly the very spot where Abraham offered his son Isaac—the very spot which was the site of the altar in Solomon's temple. Divine worship began, and the Feast of Tabernacles was observed in the seventh month. By the next spring they felt ready to begin the reconstruction of the temple, and a start was made by laying its foundations. The enthusiasm of the people for the worship of the true God is noted in connection with this service; namely, a foundation celebration was held, and the people shouted and wept by turns as they thought of God's goodness and sought again to apply to themselves the divine promises.

In this connection we read that some of the very aged of the company who had knowledge of the original temple of Solomon, wept, perhaps in appreciation of the fact that the one they were founding would be much less glorious than Solomon's.

The news of the return of the people and of their start to rebuild the temple of the Lord spread amongst the people of the land, who, in some respects at least, had been recognized as Israel's enemies. Now, however, they desired to join hands and become participators in the building of the new temple. They made overtures to this effect, saying, "Let us build with you, for we seek your God as ye do; and we do sacrifice to him since the days of Esar-haddon, king of Assyria, which brought us up hither."

However, this kind offer was refused, with the answer, "Ye have nothing to do with us, to build a house unto our God; but we ourselves will build it unto the Lord, the God of Israel, as King Cyrus, the king of Persia, hath commanded us." Then these people, repulsed, sought to delay the work and to hinder its building. They even hired attorneys to frustrate the matter at the court of King Cyrus in Persia, and through the days of his son, Cambyses, until King Darius came to the throne. The latter followed out the original policy of Cyrus and gave full authority to proceed with the work at Jerusalem.

WAS THE PROPER COURSE TAKEN?

Many have said that the Jews in this matter showed themselves narrow-minded and bigoted; that they should have been glad to have the assistance and the co-operation of their neighbors in the building of the temple, and in all the arrangements for God's worship; they should have had the missionary spirit.

Not so, we reply. Their course was the only proper one when we understand the terms and conditions under which God was dealing with Israel. It was not their commission to make Israelites out of all nations; they, as one nation, had been elected or selected by God to establish and to offer the sacrifices and worship which God had ordained through Moses. They were not at liberty to change or amend the divine proposition and to bring others into the "elect" nation. There was indeed a method by which outsiders, non-Israelites, might become Israelites—by becoming "proselytes of the gate"; but in no other than in such an open, public renouncement of their wills and by devotion to Jehovah could any one become a participator in the divine promises made only to the seed of Abraham.

The Jews are still following the divine arrangement for them in keeping aloof from other religions and by refraining from inter-marriage with other peoples. God has thus preserved this nation separate from all others; and he tells us why. For them he has a great place in the divine programme. They are again to become God's people, God's representatives in the earth, after the elect church shall have been completed and shall have been glorified on the heavenly plane. The latter will constitute the spiritual seed of Abraham and the spiritual kingdom of God, while the former will constitute the earthly seed of Abraham, and be the earthly representatives of God's kingdom to the world. These two seeds are referred to in God's promise to Abraham, saying, "Thy seed shall be as the stars of heaven and as the sands of the seashore." And through these two seeds, the spiritual and the natural, God's blessing of restitution is shortly to be showered upon mankind in general, under the reign of Messiah for a thousand years.

SPIRITUAL ISRAEL'S POLICY

The same policy should be observed by spiritual Israel—"The temple of God is holy, which temple ye are." No outside, unconsecrated stones are wanted in this temple. Let the world build its own. God himself is the builder of the church, which is the body of Christ, the temple of the holy Spirit. God permits his consecrated ones to be associated with himself in the building of this temple; as St. Paul declares, the saints, under the guidance of the holy Spirit, are to "build one another up in the most holy faith." (Jude 20.) There is absolutely no place for worldly workers in conjunction with this great work of God now in progress.

Incalculable harm has resulted from the failure to note this matter properly. The children of this world and the children of the kingdom of God too frequently join, after the manner suggested in our study. The effect always is to bring in worldliness and to give the worldly mind a measure of control in respect to spiritual things, of which they have no real knowledge—"The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

KNOWLEDGE NECESSARY TO GROWTH IN GRACE

"Ye have put off the old man with his deeds and have put on the new man, which is renewed in knowledge after the image of Him who created him."—Col. 3:9, 10.

In our text the expression "put off" suggests the additional thought of putting out. As an illustration, let us consider Congress. When by a vote the party in power is put out of power, we do not understand that they are put out of Congress. One party which has been in control is to be superseded by the other party. Such a transfer would, in some respects, mean a new line of policy altogether.

So it is in the change of becoming new creatures in Christ, members of the body of Messiah. In many things a radical change takes place. The new will must regulate what we shall eat, what we shall wear; in fact, it must be the ruling power over everything after we have become new creatures, begotten of the holy Spirit; for we have elected a new Head. The change of headship is an instantaneous work. There was a time when we were on the other side of the question. Finally we decided to come on the Lord's side, and accepted him as our Head. At the moment we accepted the change the will of the flesh was put out of control and the new will installed in power. Then we became new creatures. But we were undeveloped in character.

As when a new party comes into power in Congress that party cannot regulate things all at once, but by degrees effects the changes desired, so with the new mind. It gradually makes change after change, and thus the renewing work, the transforming work, goes on, the new mind gaining more control and bringing the thoughts, words and deeds under the supervision and direction of the Lord. As we come to know God better, we come to see his will better. More and more we come to see things from the divine viewpoint and to regulate every word and every act of our life therefrom.

Through knowledge, as well as in knowledge, the new creature is renewed or refreshed, built up, made strong. The wisdom of this world is foolishness with God. What the old mind had was the wisdom of this world. What the new creature receives is the wisdom of God. The development of the different powers of the new mind is a gradual work, dependent upon knowledge. With the new will the knowledge becomes the energizing and strengthening power, and finds opportunities by which the new creature can accomplish its purpose. This knowledge is that which cometh from above. It is not merely the knowing how many chapters there are in the Bible, nor how many verses there are in the Bible and being able to

quote them; but by the various providences of God in life, it is to come to such a knowledge of God that it is sufficient for his will to be made clear to us, to insure obedience. Our knowledge is increased in proportion as we give heed to the things which God has spoken; in proportion as we set our affections on things above and not on things on the earth.

THE TERMS UPON WHICH WE ARE CALLED

All Christians should know the terms and conditions upon which "God hath called" them, namely, (1) To suffer with Christ in the present time, and (2) To be glorified and reign with him in the coming age to bless the world. These should know both the reason for their suffering and the character which God would develop in them, without which they could not be "fit for the kingdom." It is concerning these characteristics, "putting on the new man," necessary to those who would make their "calling and election sure," that our present lesson treats. Let us consider some of them.

"Let love be without dissimulation." St. Paul had already explained the necessity for love, but now he puts us on guard against a merely feigned love, which would only outwardly appear kind and polite. The true spirit of love, the holy spirit, will not be a dissimulating one, a hypocritical one; the love will be genuine, heart-felt, as well as mouth-expressed. This love is to be toward God and toward all, in proportion as they are God-like, or striving to be so. It is to be a love of that which is good, right, pure, true.

"Abhor that which is evil." We are not merely to avoid doing that which is evil, not merely to have no love or affinity for evil, but more than these, we are to hate, to abhor evil. As the love for God and for all things true and pure and making for righteousness is to be cultivated, so the abhorrence of sin and impurity of every kind is to be cultivated. Thus, the stronger we become in Christian character the more intense will become our love for the good, the pure and the true; and the more intense will be our opposition to the untrue, the impure, the sinful. The more we learn of the beautiful harmonies of this heavenly grace of love, and the more they become the melodies of our own hearts, the more distressing and repugnant and abhorrent will sin and selfishness, "the spirit of the world," be to us; just as discords in music grate upon our ears in proportion to our knowledge and appreciation of musical harmonies.

As holiness and sin are opposites, so our feeling toward these must be represented by the sentiments of love and hatred. To grow cool in love for righteousness is to lose some of the abhorrence for sin. Let us, therefore, cultivate in ourselves hatred for sin, selfishness, impurity and every evil way, that we may find it the easier to cultivate in our hearts the beautiful graces of the Spirit.

Only in our minds have the old things passed away and all things become new. Actually, this change will be accomplished when we become spirit beings. Meantime, if we shall be counted worthy of a place in the First Resurrection, it is required of us that we shall demonstrate our willingness of mind, our earnest desire, to be all that the Lord would have us be. In no way can this be better demonstrated to the Lord or prove more helpful to ourselves than in keeping a strict surveillance of our hearts and of our thoughts.

SOME INTERESTING LETTERS

FURTHER WORD FROM INDIA

My Dear Brother Russell:—

I praise the Lord for granting me another opportunity to inform you, our Pastor and beloved Brother in the Lord, of the glorious harvest work that is going on in Travancore.

Sectarian missionaries and their agents are very active, yet the glad tidings appeal to the hearts and minds of the poor, and they gladly hear the message and accept it heartily, and soon they themselves become preachers of the message to the aristocratic clergy.

You will be glad to know, dear Brother, that the present truth which the Lord has given to longing hearts everywhere through your instrumentality (though it seems "devilish" and "anti-Christian" to nominal Christians), is making great impression in the hearts of even orthodox Hindoos and Mohammedans.

I wish you could have heard the preaching by one of the latter who is interested in the truth. He spoke of the coming kingdom of Christ in such a way that I could hardly believe my own ears and eyes. There were some orthodox Hindoos also present in the meeting.

Many of the Mohammedans ask me why they are not mentioned by you in your writings. They claim that they are the descendants of Abraham through Ishmael. They want to know particularly whether they, as a nation, will have any special message from you on a Scriptural basis. I don't wish to say anything until I hear from you about the same.

I am very sorry to say that the $200 you mentioned in your last letter has not reached me yet. This has put me into much difficulty, as all our pilgrims and elders are to be helped. I admire their loyalty to God and the Master; though they starved, they went and preached the Gospel without murmuring. I borrowed 200 rupees in order to help me carry on the Lord's work. I am very anxious to hear from you, dear Brother, in regard to this.

Every week we have new congregations added. People from far and near beg me to go and present the truth to them. Already they are well informed that our society does not pay any salary to anybody, yet they do want to hear the Message. What shall I do? Truly the harvest is great!

Again, the difficulty re tracts: I placed the order and paid 75 rupees in advance and now I am unable to go and get the printed tracts. We submit everything to the Lord's will.

Enclosed please find the statements for June and July, and the list of payments made to the brethren. Statement of the local fund and the work summary for July will follow.

The friends all send their love to you, dear Brother, and they all pray that if it be the will of God they may be permitted to see you in person in due time. With my love and prayers, Your brother and servant in the Lord,

S. P. DEVASAHAYAM.

THE VIEW FROM IRELAND

My Dearly Beloved Brother in Christ:—

I am sure you will be pleased to learn that there are good results in evidence from the last meeting you held here. Two persons have become deeply interested and others are investigating. The class here numbers from 25 to 30, with bright prospects of an immediate increase.

The public meeting held last night was attended by about 100 earnest hearers, several of whom seemed deeply interested.

The attendance was good for a week night, particularly when taking into consideration that the meeting was not very extensively advertised. The hall was not large enough to warrant very extensive advertising. We used the hall in which the class now meets regularly; which is, indeed, a very suitable room for the purpose.

Our opinion is that the Lord's work will advance considerably in northern Ireland during the next two or three years. The Irish people, like the Welsh, are naturally religious. Prejudice against the truth has been, and still is, very strong in Ireland, but it has begun to give way. We strongly believe that many religious people in Ireland, Scotland, England and Wales will be prepared to accept the truth as a result of the labor troubles, which are prevailing so generally in these countries. There are three colporteur sisters canvassing here and they informed me that the situation above mentioned has already been beneficial to their work.

The unrest and dissatisfaction in Great Britain are terrific, and the people seem on the verge of general anarchy. But we are sure the Lord will continue to "hold the four winds of heaven" until the harvest work shall be consummated. Apparently three years will be quite sufficient to bring on the awful climax of trouble in Europe. The more severe the "spasms" of trouble grow, the more favorable seem to be the opportunities for prosecuting harvest work.

Prior to my visit to Britain it was my opinion that the climax of trouble might first be reached in America, but my opinion has undergone a radical change since traveling in Britain. In America the working people are paid "living wages," and many of them own their own homes, and have money in the banks, while over here the working people are nearly all wofully underpaid and own no property.

In America many of the working people would be heavy losers should anarchy prevail; while over here they have practically nothing to lose. Think of men performing hard dock work for 17 shillings ($4.08) a week, and people working in factories for from 8 to 15 shillings ($2 to $4) a week! These poor people have no real incentive to preserve the present order of things. The distress resulting from poverty over here is appalling. Praise God for the blessed restitution work soon to begin.

The cost of living is only about 25 per cent. less than in America. Rents, clothing, shoes and a few other things are cheaper here than in America, but luxuries and most necessities, in the line of groceries, are as high here as in America, and some are higher. Most meats, as well as butter and eggs, are higher than they are in the United States. Am pretty

sure that on the whole the cost of living here is not more than 25 per cent. cheaper than in America. This is doubly offset by the great difference in wages, which are from two to three times greater in America than they are in Britain.

The striking spirit has become epidemic all over Britain. Even the rag-pickers of Belfast are striking. They want a penny more per stone (14 pounds) for their rags. The striking newsboys and "hoodlums" created a riot at Dublin recently. A large number of striking newsboys paraded the streets of Belfast. They resembled an army of "ragamuffins." Poor creatures!

I am informed that the operators can illy afford to advance wages—taxed to keep up an army, navy, etc.

Dear Brother, I am so glad that the dear Lord permitted me to visit Europe at this time, because it has greatly increased my appreciation of the truth generally. You have warm, noble friends here in Belfast who dearly love you. And the writer loves you more than ever, and more than ever esteems the blessed privilege of association with you in the Lord's work. Much Christian love to all.

Your brother in him, FRANK DRAPER.

FOURTEEN YEARS AGO

Dear Brother Russell:—In a WATCH TOWER of fourteen years ago, after giving the *Syriac* rendering of Heb. 10:22, you say:

"Here the Apostle mentions five conditions: (1) Honesty of heart; (2) an undoubting faith; (3) a blood-sprinkled heart (Heb. 9:14), a heart, or will, that has been justified, not merely through faith *[tentative justification], but also through the application of the blood *[vitalized justification], the virtue of the ransom given once for all by our Redeemer; (4) a clean conscience; (5) washed, or purified, bodies, i. e., with the outward man in the process of cleansing by the purifying Word of Truth and grace.

"The purifying, or cleansing, of the heart, through faith in the precious blood, seems to be much better understood by Christians than the purifying of their bodies, their flesh, through obedience in the application to themselves, in daily life, of the promises, precepts, warnings and illustrations of Scripture—as water, or cleansing truths, etc., etc."

Brother Russell, I thought until I read this that the two justifications were something that you had never seen until very recent years. Truly, as another said in regard to some similar discovery over which we were wondering and rejoicing "Brother Russell has been years ahead of us all the time; and when he would tell us things, none of us ever saw but half, and when various things came up we considered them new, because we had not been able to assimilate them when they were first given to us," or words of similar import. I am so glad.

The first thing I ever read was old "Food for Thinking Christians." I had forgotten all about the three covenants; but when you began to write about them it seemed all right, and as if I had always had that idea; though I could not explain it, nor say where I got it until I re-read that old pamphlet. I. P. W.

* These bracketed words are not in the 1897 Tower

"SCRIPTURE STUDIES" IN NEW BINDING

The binding of the six volumes of STUDIES IN THE SCRIPTURES has generally been conceded to be quite attractive: it may, therefore, surprise some to know that we have changed the general style and that we believe the change works a wonderful improvement. We are living in a day of progress and we are merely endeavoring to keep up with the procession in outward appearance. We believe that we are far ahead of the procession so far as the subject matter of these volumes is concerned when compared with all other religious teachings and Bible expositions.

We had a sample of the new edition at the Mt. Lake Park convention. The colporteurs there and all who saw the sample agreed that the change made is a very desirable one. About sixty new colporteurs joined the working force at the convention and were permitted to start with the new edition. Otherwise the old edition will continue to be supplied until exhausted—about November 1.

The new volumes will be supplied in paper boxes, the first three boxed together, or the entire six. Colporteurs are finding that the full set of six, with THE WATCH TOWER for a year, all for $2.65, is a very attractive proposition, which also leaves a good margin for the Colporteur's expenses. Any person of ordinary ability by following the colporteur "method" of presenting the books should be able to make reasonable expenses. We do not encourage anybody to think of doing more than this, although a few do more. Indeed some of the colporteurs are contributors to the Tract Fund. There is still a wide field of good territory open.

VOL. XXXII BROOKLYN, N. Y., OCTOBER 15, 1911 No. 20

FEEDING ON THE WORDS OF GOD

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

We read that these words were a part of our Lord's answer to Satan when the adversary exhorted him to command the stones to be turned into bread, in order to satisfy his hunger, after fasting forty days in the wilderness. The Lord knew, however, that it would be unlawful for him thus to use the superhuman power which came to him as a result of his consecration to the Father's service. That power was not to be used for his flesh. Hence our Lord refused to use his superhuman powers for the gratification of the flesh, even though he hungered. Then Satan suggested, How do you expect to live if you do not exercise your power to live? Our Lord's answer, as we see, was that man shall not live by bread, merely, but by every word, every promise that proceedeth out of the mouth of God.

Our hope of eternal life, therefore, rests upon that obedience to God which would entitle us to eternal life, according to his arrangement. If our Lord had gratified the flesh he might have satisfied his hunger, but he would have violated his covenant of obedience to God. Whoever would have eternal life must seek to be obedient to God, to all that God has commanded, all to which he has directed the individual. Of course, he might have one command for the angels, another for man, and a third for the church. But since we find that we are not able to obey perfectly every command of God, we cannot hope for eternal life by perfect obedience to the letter of the Word of God. Even though God has accepted us as his children, we can hope for life only by having the spirit of obedience to his Word.

One of the lessons to be learned in the school of Christ is that a "man's life consisteth not in the abundance of the things which he possesseth"—food and raiment, etc.—but that his life, in the fullest, highest, grandest sense, is dependent upon his complete submission to the divine will. Careful attention to every word that proceedeth out of the mouth of God, to every admonition, every encouragement, every promise, is necessary to the development of those whom God is now calling to eternal life as joint-heirs with his Son in the kingdom. Let us, then, more and more, as the disciples of the Lord Jesus, keep in memory the words of the text, and act upon them.

LIVE BY EVERY WORD FROM THE MOUTH OF GOD

But how is it possible for us to live by the words that proceed out of the mouth of God? What did Jesus mean? How can God's words give life?

He meant that all hope of attaining eternal life depends upon God—upon the divine plan and its promises. Looking into these promises we can see distinctly that the divine plan, dating from before the foundation of the world, is that all of God's creatures, created in his likeness and abiding in faith, love and obedience in harmony with him, shall have life everlasting. This is God's Word upon the subject, namely, that obedience is the condition of life everlasting. This is, undoubtedly, what our Lord had in mind in the words of our text. He may also have had the thought that he had come into the world upon a special mission, to do the Father's will, and that his understanding from the beginning was that his perfect obedience to the divine will would insure him glory, honor and immortality with the Father, eventually; but that any disobedience would mean the forfeiture of divine favor and would involve the sentence of disobedience—death.

Our Lord's prompt decision, therefore, was that to disobey the Father's will and thus to secure bread for the sustenance of his body, would be a great mistake; that food

thus secured could sustain life for but a little while; that his better plan would be to trust in the Word of God, the divine promise, that those who love and serve and obey Him shall ultimately come off conquerors and more, and have eternal life with God. And this, our Master's conclusion, is full of instruction for us who are his disciples, seeking to walk in his footsteps.

DISCIPLINE AN EVIDENCE OF SONSHIP

One "word of God" which is very comforting to his children is his assurance of parental care and discipline. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" (Heb. 12:7) In this statement the word "chastening" should not be understood as meaning disapproval on the part of our Father, and sin on the part of the individual, but rather instruction. We are guided in the matter by remembering that although our Lord was a Son in whom there was no sin, yet he received, in the Father's providence, as a part of the "cup" poured for him, various trials, disciplines. All of these experiences were very profitable, showing that the Father loved him; that the Father had something which he was desirous that our Lord should do that he would not have been qualified to perform without some of these educational instructions and experiences.

Some disciplines, some chastisements, come as a result of our own mistakes and the natural consequences flowing from those mistakes and the apologies and heartaches which may necessarily follow them. God could save us from these experiences and so seclude and shelter our lives that we would not have anything to tempt us. But such is not his proposition. He wishes us to have these experiences that we may be guided in the right way and learn of our own weaknesses.

If we did not come into contact with various testing experiences we should not know where we are weak. Thus we learn where we can strengthen our characters and how we can be thoroughly developed as new creatures. The Scriptures speak of our Lord Jesus as "enduring such contradiction of sinners against himself." (Heb. 12:3) Our trials, or disciplines, in meeting every opposition that can come to us, should bring more or less of correction in righteousness. Even if this would not mean outward stripes, we in any event, would have our mental regrets as new creatures, and thus we would get a form of correction, or discipline. Additionally, the Lord causes his children to come into peculiar trials as an example either to the brethren or to the world. In many of these, whatever the cause, we may understand them to be also corrections or instructions in righteousness.

TRIAL—DISCIPLINE—NECESSARY TO THE PERFECTING OF OUR CHARACTERS

Character cannot be developed wholly without trial. It is like a plant. At first it is very tender; it needs an abundance of the sunshine of God's love, frequent watering with the showers of his grace, much cultivating with the applied knowledge of his character as a good foundation for faith and inspiration to obedience. Then, when thus far developed under these favorable conditions, it is ready for the pruning hand of discipline, and is also able to endure some hardness. Little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, beauty and grace, until it is finally developed, perfected, fixed, established, through suffering.

This great work of developing and training character is necessarily a slow and tedious one, and not infrequently it is a painful process. But the Apostle plainly tells us that such things are necessary for the development of steadfast and enduring character. Consider how your own experience has verified this, you who have been for some time under the Lord's special care and leading. How much richer you are for all the lessons of experience, and for the patience and other spirit-fruits that experiences have developed in you!

Although, like the Apostle, you can say that "No chastening for the present seemeth joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Heb. 12:11) The lessons of experience and discipline have made you stronger. They have increased your faith and drawn you into closer communion and fellowship with the Lord. They have made you feel better acquainted with him and enabled you to realize more and more his personal interest in you and his love and care for you. And this in turn has awakened a deeper sense of gratitude and an increasing zeal to manifest that gratitude to him. This also deepens the sense of fellowship with God, and gives confidence to the hope of final and full acceptance with him as a son and heir, made worthy through Christ.

OBEDIENCE THE TEST

Another helpful "word of God" is found in 1 John 2:5: "Whoso keepeth his Word, in him verily is the love of God perfected." Here we have a test by which to determine our development as a new creature. Only those who have received the Word of God can keep it, can retain it and comply with its requirements. The text suggests that it is a difficult matter to keep the Word of God. On all sides we hear various reasons why we should retain, hold fast the world, the flesh, rather than that which the Lord's Word holds out to us. There are many allurements to entice us from the "narrow way." Hence these who hold fast to the Word of God are "overcomers."

The Scriptures intimate that to live righteously and godly in this present time will cost us our very lives. "Whosoever will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) Under present conditions faithfulness means faithfulness even unto death. The intimation is that unless we have the love of God we will not undertake to be obedient to his Word; that otherwise we can neither retain the Word of God nor be in accord with it, serving it even unto death.

Our Lord Jesus illustrated the perfection of obedience to the Word of God when he said, "I come to do thy will, O God!" Everything written in the Book; everything that was God's will, he was glad to do at any cost. Our Lord Jesus could not have reached this degree of submission to the divine will unless he had had love for the Father. And so with us. Unless we have love for God and the principles of righteousness we cannot continue in this way.

Consequently, only those who so love God that they would surrender life to do his will, are properly keeping his Word. We may say that this condition is reached when we first make consecration, for the heart has given up its will and surrendered itself fully to the Lord—"Not my will, but thine, be done." All those who are complying with the conditions of self-sacrifice have reached the mark of perfect love. Of course, there is another sense of perfecting which we shall attain in the resurrection. But only those who will keep God's Word by faithfulness even unto death will secure the prize and become partakers of the divine nature.

The test is obedience. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us; for if we have received the mind of Christ, the holy Spirit, the Spirit of God, the effect will be to cause us both to will and to do his good pleasure to the extent of our ability. And this ability should be continually on the increase year by year. Although we may not hope to be perfected until we shall be "changed" and be granted our new resurrection bodies, nevertheless, we may keep so closely in touch with the Lord in the spirit of our minds that we may have continual fellowship with him; and by confessing our faults daily and seeking his forgiveness we may continue to the end of our journey clean from sin, even though we must still acknowledge the infirmities of the flesh, that in our flesh dwelleth no perfection.

THE WORK OF RESURRECTION

A further word from the mouth of God assures us that he knoweth our frame, he remembereth that we are dust—weak, imperfect, dying; and that it is not his purpose that we shall continue always to be in conflict with ourselves—perfect will against imperfect body; but that he has provided that, in the resurrection, we shall have new, perfect bodies, in full accord with our new minds.

He assures us that he is able and willing to do all this and that he purposes to give to his elect, bodies of a much higher order than the human—that he will give us spirit bodies—and that of the highest rank. We shall have part in the first resurrection, and will thenceforth be able to do the Father's will perfectly in every respect, as we now show ourselves desirous of doing His will so far as we are able. O gracious provisions! O wonderful words of compassion, inspiring us to wondrous hopes of eternal life and glory! It will be to such as thus overcome in spirit, in faith (1 John 5:4), that the Lord will give the final word of his mouth—"Well done, good and faithful servant, enter thou into the joys of thy Lord!"

"A little while; now he has come;
The hour draws on apace—
The blessed hour, the glorious morn,
When we shall see his face.
How light our trials then will seem!
How short our pilgrim way!
The life of earth a fitful dream,
Dispelled by dawning day!"

THE PEACE OF GOD

"The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." "Great peace have they which love thy law: and nothing shall offend them."—Phil. 4:7; Psa. 119:165.

God's law represents God's will. All who are right minded, rightly disposed, will rejoice in having God's will well done. Originally, God's will was written in man's nature. After sin had effaced it there, God wrote it upon tables of stone for Israel. It is the righteousness of this law that Christians obey (the divine regulations, the divine requirements, whatever they may be) so far as possible. We delight to do God's will.

To love God's law, then, would be to appreciate the fact that God has a great purpose; to take delight in finding out what God's will is; and to have full confidence in his justice, wisdom, love and power. Great peace have all those who so do. They do not understand every dealing of divine justice, but their faith holds to the fact that he is too wise to err. Thus they have peace in confiding their interests to him.

In this text the Apostle differentiates between the mind and the heart. The heart represents the affections. The Apostle urges not only that we should have good feelings in the matter, but that our minds should be at rest. If after we have made a consecration of ourselves to the some respect, we would feel estranged from him. Then our hearts should know that we might draw near to the Lord Lord we should do something to violate our conscience in again; and we should endeavor by prayer to get back into harmony with God and thus to effect a reconciliation. Our Lord has made provision on our behalf, that we should have an Advocate with the Father. (1 John 2:1.) He who appeared in the presence of God for us at first is the same One who ever liveth to make intercession for us. So we come to the Lord through the arrangement which He has made; and we rejoice that we may obtain forgiveness and grace to help in time of need.

The text does not refer to our own peace, but to the peace of God, the peace which comes to us through a realization of God's power, of his goodness and willingness to hold us by his right hand as his children. This peace stands guard continually, as a sentinel, to challenge every hostile or worrying thought or fear. It so keeps the Christian's mind that he at heart has peace with the Lord, fellowship, communion; and it guards his mind also, his reasoning faculties, instructing him and assuring him respecting the divine power, wisdom and love.

We should make request increasingly for grace and wisdom and the fruits of the Spirit, for opportunities for serving the Lord and the brethren, and for growing more and more into the likeness of God's dear Son. Under these conditions the promised "peace which passeth all understanding" will guard our hearts and our thoughts. Selfishness and ambition would find little room in hearts so filled. Even when in "deep waters" divine peace can dwell in our hearts and keep them.

The Apostle's thought seems to be that those whom he addresses have come into harmony with God through acceptance of his terms. Turning from all opposition, they have become the children of God through faith, obedience, self-sacrifice and consecration to death. The Apostle urges that God's peace should be in these and should continue. They should be guarded by that peace. The expression, "through Christ Jesus," suggests that, as we entered into this peace through our great Advocate, so we can continue in this peace only by his continuing to be our Advocate; otherwise, through imperfections of the flesh, we would get out of harmony continually.

"Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16.) Thus as we come daily and say, "Forgive us our trespasses as we forgive those who trespass against us," we abide in the peace; for we have this great Advocate. Therefore, this peace abides—a continuing supply of grace through the great Advocate.

PRIDE OF HEART ABOMINABLE

"Every one that is proud in heart is an abomination to the Lord."—Prov. 16:5.

Pride must take its stand with the other reprehensible qualities of the fallen human mind, character. The Scriptures recognize two conditions of heart, the right and the wrong. The one that God approves is called love; the other, the one that He disapproves, is selfishness. All selfishness is opposed to God's law. Anything selfish is contrary to the divine purpose. The quality of pride is specially abominable to the Lord, because there is not a creature in the universe that has anything to be proud of. Everything that anyone has is a gift; it is not of his own manufacture or creation. God gives the blessing. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James 1:17.) It is of his fulness that we have received. Everyone, therefore, who is proud, is certainly very reprehensible in God's sight, for he has been only a recipient of favor, blessing. All God's creatures are dependent upon him.

Worldly pride challenges faith in God and obedience to him. Only those of the Lord's people who are of good courage and full of confidence in the Lord can overcome this giant of pride. It is necessary that the victory should be made complete. Pride, in its every form, should be so thoroughly humiliated, killed, that it can never rise again to destroy us. This battle each one has to fight; and the only proper weapon with which to overcome is the "sword of the spirit," showing us what is pleasing and acceptable in God's sight. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18:14.

FRIENDS LIVING NEAR ESPERANTO CLUBS

We have some leaflets in Esperanto (the well recommended international language) consisting of a portion of the "Do You Know?" tract. For friends living in cities where there are Esperantists there is an opportunity for service in ascertaining the time and place of their study-room and in serving them with the literature. On account of their interest in the language, some would read who would not otherwise do so, in their native tongue. Write us, saying how many of these Clubs you could serve and how many leaflets are desired.

INDIA MISSION

The good work progresses favorably in the India Mission. The last word is that the native teachers number twenty-four and that they are serving, with more or less regularity, thirty-two congregations. The work done for July is as follows:

277 general meetings.....	In attendance	8,180 persons
315 cottage meetings.....	In attendance	2,527 persons
280 meetings with the sick	In attendance	1,684 persons
Class meetings for Bible study, 63	In attendance	2,878 persons
935 total	In attendance	15,269 persons

FREE LITERATURE IN TWENTY-THREE LANGUAGES

We can supply literature on present truth in any of the following languages: English, German, French, Swedish, Danish, Norwegian, Finnish, Welsh, Polish, Hungarian, Hollandish, Spanish, Portuguese (soon), Italian, Greek, Russian, Armenian (soon), Arabic, Tamil, Malayalam, Zulu (soon), Esperanto and Maori.

We do not always have all of these in stock at Brooklyn, but usually have the main supply nearest the point of demand. However, communicate with us if you are in the vicinity of any of the above mentioned peoples and we shall be pleased to co-operate with you by supplying the desired literature as quickly as possible.

THE SPIRIT OF DISCONTENT

"So far as lieth in you, live peaceably with all men."—Rom. 12:18.

The Scriptures speak of the hour of trial coming upon all men. (Rev. 3:3, 10) We believe that hour is upon us—already begun. To the world it means discontent, bitterness, evil-surmising, hatred, strife, robbery, murder. It is this spirit which is about to wreck society. The Scriptures seem very clearly to establish this fact.

Let us not forget that this trial hour in some respects begins with us, the church. God permits it. He has given us great light respecting himself, his character, his glorious plans, etc. He has instructed us respecting our "high calling" to the divine nature. We have accepted his invitation and have been begotten of his holy Spirit. We have entered the school of Christ and have been given lessons respecting the character we must attain if we would be accepted as members of the bride company. Much advantage every way has been ours. Now the examination is on. Which of us will graduate with honors? Which will show that, however poor and imperfect in the flesh through heredity, he has attained a character-likeness of the Lord in his heart and mind? This is the test.

How shall we expect this test to be applied? Dearly beloved, we see how it is being applied. We perceive from observation and through correspondence that the examination is going favorably with some and very unfavorably with others. In some places the entire class of Bible Students seems to be involved. Petty questions respecting authority and methods are causing distraction and tending to arouse contentions. This detracts from service of the truth. It cools the ardor of some; it makes others positively bitter. Anger, malice, hatred, envy, variances, strifes—all fruitages of the evil spirit—appear to some extent to gain control.

EACH SHOULD JUDGE HIMSELF

We are not judging nor condemning anybody, but with the Apostle are saying to all that each should judge himself. Each should see to it, not only that he has the graces of the Spirit—humility, gentleness, meekness, patience, long-suffering, brotherly kindness, love—but that he manifests these qualities in his conduct, in his words. We should remember, too, that the Lord's test is not merely along the lines of love for the beautiful, the good and the gentle, but a patient, kind and loving forbearance also for those who are out of the way, and even for enemies. We should bear in mind that justice is as elementary a feature of the divine character, as love itself. Hence if we would be god-like, if we would be copies of God's dear Son with his likeness, we must have the principles of justice firmly established in our character. We should be generous, benevolent, loving toward all; but we should be just even before we are generous. If we love not our brother whom we have seen, how can we show that we love his Father and our Father whom we have not seen?

This same spirit of discontent is testing God's people in their homes. Keener perceptions of right and wrong, justice and injustice, enable us all to see wherein we have ourselves been either just or unjust, and also where others have been either just or unjust toward us. This increase of knowledge brings a responsibility upon us individually, to see to it that any injustices of the past shall be fully, quickly, heartily apologized for and undone and henceforth avoided. This work thoroughly done will keep us thoroughly occupied—straightening ourselves, bringing the conduct and thoughts of our mortal bodies into full submission to the divine standards, as we now more fully discern these.

TENDENCY NOT TO SEE OUR OWN FAULTS

But there is a tendency in an opposite direction—not to see our own faults and rectify them, but to see the faults of others, to note the injustices which they have practised upon us and to resolve that they must toe the mark of our new appreciation of our rights and that right quickly, or otherwise be forced so to do. This is the very spirit of the world, which is rapidly precipitating the great time of trouble. Those in power feel that they must use force. Labor realizes as never before its own power and is thereby tempted to exercise it and hastily enforce upon the world its convictions of right and justice.

As we urge the world not to undertake the matter by force, but to hearken to the Word of the Lord—"Wait ye upon me, saith the Lord, until that day"—so we urge upon the church of Christ: Do not attempt to force husbands, wives, parents and children up to the line of perfect justice toward you. Be sympathetic, forbearing, even as God has been sympathetic and forbearing toward us and toward all mankind. If the injustice has been long-standing, that is not a reason why it may not be quickly rectified, but, on the contrary, it is a reason why we should suffer long and be kind, while trying to show the erring one his fault, speaking the truth in love, and in meekness instructing those who oppose us.

There is no doubt about it that more than half of humanity live in gross violation of the principles of justice, as well as contrary to the principles of love. Sometimes it is the husband, who, while loving his wife and children, rules them in so arbitrary a manner as to cause them to doubt his love and sympathy. Such a course on the part of a brother in the Lord is probably owing to some misconception of the divine order. He knows the Bible teaches that the husband is the head of the family, but does he know how, properly, to take and to hold this noble headship? Apparently many have not learned that the chief function of headship is not merely to be the provider for the temporalities of life nor merely to be the responsible head who must finally decide in respect to the family's interests. Rightly seen, man's headship means much more. It is his duty to look out for the health, the happiness, the morals, and the spiritual interests of his family. And this includes a reasonable consideration of their natural weaknesses and imperfections, mentally and morally, as well as for their physical weaknesses and imperfections.

DUTIES OF THE HEAD OF THE HOME

A true head of a happy home must of necessity frequently ignore his own preferences and tastes in many things, because his duty to his family and to their happiness would so demand. Man's headship, then, from the Scriptural standpoint, means much more than to be the "boss," the judge, the decider of affairs. And this is further proven by the Scriptural declaration and illustration in which Christ and the church and their mutual relationship are made a pattern of the proper love and respect and co-operation between husband and wife.

Our Lord is indeed Head over the church, and to what ever extent we, his church, recognize this Headship and follow his directions we find them wise and helpful and advantageous. And to whatever extent we do not follow them we later find that we have missed some blessing. Our Lord does not force us to recognize his headship. Our necessity forces it. So it should be in a properly regulated home. The conduct of the husband and father should be that of self-sacrificing devotion to those dependent upon him, rather than an attitude of general assertion of headship, commands or threats.

It may take days or weeks or years for the head of the family to demonstrate his love and care for those under his supervision—before they will realize the same. Perhaps his devotion may never be recognized in the present life. All the same his duties as a father, husband, caretaker, etc., are fully upon him, regardless of how his devotion may or may not be recognized by his family. As with the Lord, so with the husband—meekness, gentleness, consideration, should always be manifest.

We have heard with regret that some dear brethren of the Lord have misinterpreted STUDIES IN THE SCRIPTURES, Vol. VI., along this line and that as a result their lives, instead of being made more loving and gracious, have become the reverse—more dictatorial, unsympathetic, tyrannical. We hope that these reports are overdrawn at least, and we hope also that the clearer knowledge on the subject has, at least, made some more noble and more loyal and more esteemed by their families.

"WOMAN'S RIGHTS" SENTIMENTS IN THE AIR

And how about the sisters? Alas, not all of them are rightly exercised by the precious truths with which the Lord has so highly favored us! The greater knowledge of justice and injustice, and of the rights of man and woman, become tests to the sisters, as well as to the brethren. They, too, are in the hour of temptation, trial. The "Woman's Rights" sentiment is in the air. It does not make for peace and harmony. On the contrary, it is a part of the general spirit of discontent—the spirit of the world, which our great adversary is stirring up more and more. As in the world this is stirring up the time of trouble, so in the church and in the family it is bringing a time of trouble in advance of the world's tribulation. Alas! dear brethren and sisters, what shall it profit us if we gain a few rights and destroy our own peace and happiness and the peace and happiness of those whom we have vowed to assist and comfort and to sustain while life lasts?

As St. Paul says, "Ye were called to liberty, but use not that liberty for an occasion to the flesh." Our real liberty which brings us blessing and divine favor and peace of soul is a liberty from error and superstition, and a liberty from the bondage of selfishness—a liberty to sacrifice, to

serve, to lay down our lives for the brethren and for all men as we have opportunity—and particularly the liberty or privilege of showing to those of earthly relationship that we are copies of the Master and have his Spirit of self-denial, love, sympathy, good fruits

There are, indeed, times and places where both the brethren and sisters must stand for principles and the liberty to worship God; but, these being granted, we may well sacrifice all other things as trivial; or, if we must contend, let us contend for only such things as our Redeemer would have contended for. Thus let us "walk in his steps, as he has set us an example."—1 Pet. 2:21.

WHAT THE CHURCH SACRIFICES

In the Scriptures the word sacrifice is very properly used in two ways—first, to describe the surrender of our will in order to have God's will done in us; second, to indicate the work of our great High Priest, to whom we give up ourselves, and who makes that consecration acceptable to God. Primarily we sacrifice what we possess of the present earthly rights, privileges and opportunities; for this is what we possess. But, additionally, we give up something by faith. By faith we believe that God has made a provision that all mankind shall have the privilege of restitution to perfection during the Millennial age; and by faith we forego, or give up, our share of restitution privileges. Thus our principal giving up is our surrender of what we have; and our secondary giving up is that which we have by faith in God's great plan.

However, it is not necessary for one to have an appreciation of the coming restitution blessings in order to sacrifice these and thus to present himself a living sacrifice, as the Apostle exhorts. (Rom. 12:1) A knowledge of restitution blessings is connected with a full knowledge of the ransom. We can see that others in the past did not have this knowledge clearly. But since those who consecrate to the Lord give up everything that they have, this would include restitution also. So, then, while the saints who lived before the harvest period did not have this knowledge of restitution, yet they made an acceptable sacrifice through faith in the Redeemer.

The terms offer, sacrifice, devote, etc., sometimes have different meanings. When, for instance, we read that the high priest offered the sacrifices and also that we offer our bodies living sacrifices, we would differentiate between these uses of the word offer and say that to devote for sacrifice is our part. This we do when we present our bodies. We can do no more than present them. This is shown in the type by the bringing of the two goats to the door of the Tabernacle and the tying of them there. In this sense we sacrifice—that is, we give up our own will and our own rights to everything. But the heavenly Father does not deal with us in the sense of accepting a sacrifice from us, except through the Redeemer. As our great Advocate he stood ready to impute his merit to our offering; and as the High Priest, the representative of God, he sacrificed it. We had already presented ourselves; and our offering was completed when the High Priest accepted the sacrifice and began the killing of the antitypical goat. But this is a gradual work. In the type, the life was accepted instantly when the High Priest thrust the knife into the goat; but the sacrifice was not actually completed until the blood was taken into the Most Holy. And so in the antitype.

OUR WORK NOT COMPLETED AT CONSECRATION

This work of sacrificing the church our Lord is continually accomplishing in one way or another all through the Gospel age. When we received the begetting of the Holy Spirit we became new creatures. And this actual dying, and all the sufferings in the "narrow way," and our continuing to yield ourselves to the guidance of the Lord, are all parts of the work of sacrifice. When we sacrifice our will we should not entertain the thought, Now I have done my part, let the High Priest do the rest! This is not the right thought. At any moment we may cease to will and thus cease to present ourselves; at any moment we may sit down and say, "We will take our ease." We must not do so; but we are to continue to fill up the sufferings of Christ.

It is not all over when we consecrate. Then we gave up all of our rights and interests. It requires a great deal of grace to be dead to the world and alive to God. This the Apostle represents when he says, For the bodies of those beasts whose blood is brought into the Most Holy by the high priest, wherewith to make atonement for sin, are burned outside the camp. (Heb. 13:11) In one sense of the word that "goat" is dead. Our experiences represent the actual suffering and going outside the camp—all that happens to us while we are reckoned dead according to the flesh.

GOD'S PROVIDENCE RE TWO QUEENS

NOVEMBER 5.—Esther 4:1-5:3.

"The Lord preserveth all them that love Him."—Psalm 145:20.

Today's study has Queen Esther for its topic. She was a Jewess, noted for her beauty, and on this account she was chosen of Ahasuerus, king of Persia, to be his queen. It is presumed that she received the name Esther, which signifies a star, because of her beauty, Hishtar being the Chaldaic equivalent for Venus. She succeeded Vashti, the former queen, who had displeased the king and been divorced.

In the opposite course of these two queens we find a lesson bearing on the suffragette question of today. The king had a banquet with the lords of his empire. It may be assumed that it was a revel, and that the king and his guests, at the height of the revel, were more or less under the influence of wine. Giving Queen Vashti the benefit of the doubt, this was probably her reason for ignoring the king's request.

Many will say that she did just right in asserting her womanhood, in "standing up for her rights," etc. We will not dispute that all women have rights, and that Queen Vashti had hers and that she exercised them. We merely offer the suggestion that in a question of "rights," along lines of force and compulsion, Queen Vashti won a victory which cost her dearly.

In Queen Esther's procedure, which is the subject of this lesson, we see the opposite course pursued—the queen won a great victory with happy results by a totally different procedure, and one which in our judgment recommends itself to the wisest and best of men and women.

Vashti could have taken a similar course but did not. However much she might have felt that the king's requirement of her presence would expose her to jest or rudeness, she should have relied upon her charm and tact and purity and upon her husband's love and care. While it was not hers to intrude into the banquet, once invited, her presence should have been a hallowed one, a sweet perfume, a rebuke to any immodesty. Like many another well-meaning woman, Queen Vashti was unwise; she abandoned the most potent defense of pure womanhood when she met command with refusal. But then we must remember that Vashti was neither a Christian nor a Jewess, and was therefore without any divine instruction or guidance.

ESTHER STOOPED FOR VICTORY

Queen Esther was not a suffragette. When invited to become the queen she did not decline and see to it that she stood on the same ground as Vashti. She accepted her accession as of divine providence. She clothed herself with humility and with the most becoming of her fine apparel. She made herself as agreeable to the king as possible. It is presumed that at this time she was in her fifteenth year. Haman, the king's favorite, took a dislike to the gatekeeper of the palace, Mordecai, a Jew, because the latter did not bow before him, as did others. Mordecai was so faithful that Haman could not hope to find a fault with him, and thus to cause his removal. His hatred extended to the entire Jewish race. He prevailed upon the king to issue a decree that all the Jews of his kingdom should be set upon and killed as enemies of the country. This, of course, would include Mordecai, his special enemy, whom he would then feel free to kill.

As the time for the enforcement of the decree drew nearer and nearer, Mordecai and all the Jews throughout the empire were in great distress and fear, yet not without hope that their God would work some deliverance. This matter is detailed in our lesson.

Queen Esther was cousin to Mordecai, although the latter was old enough to be her father. She was, indeed, his adopted daughter. He appealed to her to use the influence of her position to have the king rescind the order. She delayed because, strangely enough, at this very time, the king had shown a coldness toward her, and had not called for her for a month.

LOVE AND BEAUTY CONQUERED

Mordecai pressed the matter more urgently, assuring her that she was about to lose a great privilege of service for her people; that God had evidently raised her to this position in the kingdom for this very hour and for this very purpose of bringing to the Jews relief and that, if she failed to note and to use the privilege, God doubtless would use some other agency and still bring deliverance in harmony with his promises. The appeal was sufficient. The queen merely delayed for three days more, requesting that Mordecai and all the Jews of the royal city join with her in a three-days' fast before God, which of course included petitions to God for the deliverance of his people, and for wisdom to guide Esther in her endeavor to use her talent and opportunity wisely.

Queen Esther risked her station, and even her life in going into the king's presence without a summons; but, attired in her royal apparel, she risked everything for her race. She charmed the king, who extended to her his royal scepter, which she touched. He perceived that she had a request to make, and urged her to speak. Wisely she refrained and asked the king and Haman, his prime minister, her enemy, to partake of a special dinner with her in the court garden. After the visit the king again urged her to say what wish of his attractive queen he could gratify. This was Queen Esther's opportunity, and she replied, asking why, if he loved her, would he issue an edict that she should be killed, and all of her race, the Jews.

Her case was immediately won. The king perceived that he had been inveigled by Haman into making an unjust decree. A bad law stipulated that no decree of a Persian king could be changed. This decree had been stamped with the king's seal, and the king, angry at Haman, made another decree, namely, that Haman should be hanged, and that the Jews everywhere should be notified that they had royal consent to use force against their enemies in defending their lives.

JUSTIFICATION BY FAITH

In Romans 5:1, where the Apostle says, "Being justified by faith we have peace with God," his thought is that our peace or harmony with God began with our faith and led on to this condition of grace wherein we stand as sons of God, begotten of the holy Spirit and rejoicing in the hope of kingdom glory, honor and immortality. Our justification by faith began with the first element of our faith; that is to say, when first we saw the Lord even imperfectly.

From the time we first approached God we began to have a measure of peace, which continues with us as long as we are walking in the right direction, growing in knowledge and obedience. Those whose faith or obedience stops find their peace with God diminishing. If the faith and obedience extend to the point of full consecration and begetting of the holy Spirit, it becomes the "peace of God which passeth all understanding," ruling in our hearts. (Phil. 4:7) The latter text refers to the perfected peace imparted by the holy Spirit, which results from a full consecration to the will of God.

After trust and obedience had increased to the point where we were willing to present our bodies living sacrifices to the Lord, then we entered into this fuller blessing, wherein we now stand. But in order to enter, we must first have our faith vitalized by the great High Priest, who imputes to us as much of the merit of his sacrifice as is necessary to perfect us; and secondly, we must be accepted as sacrifices by our Heavenly Father, who indicates his acceptance by begetting us of the holy Spirit to newness of life.

The vitalization is that which makes justification complete and unchangeable. The person whose justification has been vitalized has received his full share in the merit of Christ. To such there would remain no more an interest in the great atonement if he were to turn back, like the sow to the wallowing. If he fails to go on to perfection as a new creature, the only thing for him would be a "certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."—Heb. 10:27.

By way of illustration, let us consider a person not in harmony with God, but feeling after him. Typically he recognizes the divine presence as represented in the Tabernacle. He draws near to God. As he approaches the Tabernacle he finds but one gate for entrance from the Camp to the Court. After he enters that gate he beholds the brazen altar with its sacrifices, representing the Redeemer's meritorious sacrifice. Passing the altar implies faith in the redeeming work. From the time he enters the "court" condition of faith his faith continues to increase with each onward step of obedience. Next the first veil is seen, representing consecration to death. If the stoop of full consecration to pass under the veil be made, the result is full or perfect peace, such as our Lord referred to when he said, "My peace I give unto you."—John 14:27.

His faith is no longer merely a faith in the Redeemer's work; more than this, it has become "peace, the gift of God's love," the begetting of the holy Spirit, which passeth all understanding, ruling in his heart. But if, after the first veil is reached and seen to represent the sacrifice of all earthly interests, that step is not taken, the result will be a lessening of the peace, and possibly a more or less retrograde movement toward the gate, toward the world.

The difference between the justification of those now justified through faith in our Lord Jesus Christ and that of Abraham, Isaac, Jacob and the other ancient worthies who were said to be justified by faith is this: The ancient worthies lived at a time when their faith could not be vitalized. Hence, nothing that they could do would give them more than the privilege of having the divine approval and a better hope for the future, according to the amount of knowledge they enjoyed. They could never gain eternal life actually, except through the Redeemer. Hence they received only the promise of eternal life. Their full justification will come when the Redeemer shall have made application of his merit to the world.

During the Gospel age matters are different. Whoever would be justified by faith and similarly approved of God now, must present his body a living sacrifice. Those who do so, in this "acceptable time," will be accepted of the Lord and begotten of the holy Spirit. Such then cease to be of the earthly, and get their reward with the heavenly class, with our Lord, on the spirit plane.

"MENE, TEKEL, UPHARSIN"

NOVEMBER 12.—Daniel 5.

"For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—Eccle. 12:14.

A law of retribution operates. Good thoughts, good words, good deeds, are sure to bring good results—sooner or later. Evil thoughts, evil words, evil deeds, are sure to bring evil results—sooner or later. This divine law operating in the world, rewarding good and evil deeds, save in exceptional cases, now operates only amongst the Jews and amongst Christians. This is because only Jews and true Christians have come into covenant-relationship with God. The Apostle's declaration is true—"The world lieth in the wicked one"; "The god of this world hath blinded the minds of them that believe not." The time promised in the prophecies has not yet come when "all the blind eyes shall be opened and all the deaf ears shall be unstopped." (Isa. 35:5) Nevertheless, in a general way God exercises a supervision of the world's affairs, restraining evil from going to such lengths as would be irreparable; restraining it also from working real injury to those who are in covenant-relationship with him—Jews and Christians.

Sodom and Gomorrah, Nineveh, Nebuchadnezzar and our lesson of today tell of exceptions to God's rule of dealing merely with his covenanted peoples. In our lesson the fall of Belshazzar's kingdom was not merely a judgment upon it, but a part of the great type of the fall of antitypical Babylon at the hands of an antitypical Cyrus.

The king of Babylon, feeling secure in the great walls of his capital, three hundred and fifty feet high, revelled with his generals and nobility. To renew the memory of their great victories of the past, he brought forth for the occasion the golden vessels taken in the pillage of Solomon's temple—a triumph over the Jews and, as was generally supposed, over Jehovah, the God of the Jews.

In the midst of the banquet a horror came over the

assembled dignitaries as a human hand was beheld writing on a wall of the banquet room in letters of fire, "Mene, Tekel, Upharsin." The wise men and astrologers were unable to read the writing or give its significance. Daniel was remembered and sent for. He not only showed the reading but its meaning. The secret evidently lay in the manner in which the letters were arranged, the characters themselves being Chaldaic. The Prophet Daniel declined the rewards and honors offered for the interpretation. He told the king plainly that the writing signified that he was "tried in the balances and found wanting." The Babylonian kingdom, so far from advancing human interests, had really retrograded from the original type. Another nation—Medo-Persia—would be given a trial. Later, the Grecians were given universal empire; still later, the Romans; and finally God permitted what was styled the "Holy Roman Empire," or the reign of Christ. Each of these has proven its insufficiency—its inability to bring to the world the blessing which God declares shall ultimately abound when Messiah's true reign shall be inaugurated, and the blessing and uplifting of mankind will become the "desire of all nations."

EVERY MAN'S WORK TO BE TRIED

We have said that Jews and Christians, because of covenant-relationship with God, are now on trial—being judged. This has been God's repeated declaration to the Jews. Their shortcomings are punished in a manner that the shortcomings of others, not in covenant-relationship with God, are not punished, but their punishments and stripes are intended to work out blessing for them eventually. Had it not been for the persecutions which have come to the Jews they would not today be a separate and distinct people as God designed, and hence they would not be ready as a people to receive and be the first to participate in the glorious blessings of the Messianic kingdom. In proportion as they maintain loyalty to their Law and confidence in the promises of God they will be prepared for the fulfilment of these great promises which are still theirs—earthly promises of restitution, etc.—Acts 3:19-23; Isa. 35.

While God's promises to the Jews pertain to the earthly phase of the kingdom and its blessings, His promises to covenanted Christians are spiritual, heavenly. These respond to God's invitation, "Gather together my saints unto me," saith the Lord, "those who have made a covenant with me by sacrifice." (Psa. 50:5) That covenant to sacrifice earthly things will be rewarded with heavenly things. In proportion as they are faithful to their covenant of sacrifice they will be spiritually refreshed, strengthened in the will and in the power of his might and rich toward God in faith and in works. Those riches of grace and spirit, the full attainment of which will come in the first resurrection, are often associated now with poverty and sorrows of an earthly kind. The heavenly things are to be attained only by those who sacrifice earthly things. Hearken to the Master's words, "Whoever will live godly shall suffer persecution"; "Be thou faithful unto death and I will give thee a crown of life."—2 Tim. 3:12; Rev. 2:10.

ALL REAP AS THEY SOW

During Messiah's thousand-year reign of righteousness the world will be dealt with and brought to its judgment, its testing, its crisis. But it will be a righteous testing or crisis, giving to all mankind a fair test as to loyalty to God. The result of this opportunity, or trial for everlasting life or everlasting death, will come as a result of the great redemption work accomplished at Calvary. It is the will of God "that all men should be saved [recovered] and come to a knowledge of the truth." (1 Tim. 2:4) In that glorious epoch Satan will be bound and the fetters of sin and death now upon our race will be broken, and all will be granted the full opportunity of returning to the blessed conditions and favors enjoyed by Father Adam in his perfection—but refusing this favor they will be destroyed, and that without remedy, in the second death.

But while that future time will be the actual testing period of the world for life or death everlasting, we are not to forget that every good deed and every evil deed committed now will have a bearing then. Every good deed, every good thought, every good word, has its uplifting and beneficial influence upon character; and every evil word, thought and deed has its injurious effect upon character. Every kindness done to one of the Lord's saintly, elect members, will be rewarded. Every evil deed done to one of the least of these will be surely punished.

Thus the world of mankind is now laying up in store helps or hindrances as respects their own everlasting interests. The honorable, the upright, even though they do not become Christians or saints, will have proportionately a better standing in the future time of trial. The dishonorable will have proportionate degradation in the future, and will come forth proportionately more degraded, and will need proportionately more stripes in order to rise up out of sin, degradation and death, by the assistance of the Savior and the glorified church.—1 Cor. 6:2.

THE NEW COVENANT

"They, like Adam, have transgressed the Covenant."—Hosea 6:7.

After the creation of Adam God entered into covenant relationship with him to the effect that through obedience he might have eternal life. Adam failed; and thus that covenant was broken. The relationship between God and man was changed. God no longer sustained the life of man and gave him everything for his happiness, but the divine sentence of death passed upon the entire human race. Because of the undeveloped condition of the earth at that time, everything was favorable for man's death, as unworthy of life. God intimated, however, that he had compassion upon humanity; and that at some later time he would grant a blessing. This promise implied reconciliation to himself. Later, God made a special promise to Abraham—"In thy seed shall all the families of the earth be blessed." (Gen. 12:3) During all this time God had in view the great plan which he is now carrying out, the establishment of a New Covenant through a great Mediator between God and man who would sacrifice His life to satisfy divine justice.

The time not having come for the development of the great Mediator, God made a typical arrangement with the nation of Israel. That nation was made to represent the world. Moses was made to represent the world's Mediator. At Sinai God entered into a Covenant with Israel, not directly, but through Moses, the Mediator of that Law Covenant. God was bound to give Israel eternal life if they would keep that law. (Ex. 19:3-9) Moses was the Mediator, the counselor and the instructor of the people to bring them to the place where they could keep the divine law and have eternal life. In due time it was discovered that the law gave eternal life to none. What would God do? There was perplexity.

"In due time" God sent forth his Only Begotten Son, qualified to be the Redeemer of Adam's race. In due time Jesus, as the Son of God, became the Redeemer, in that he gave his life to be the ransom-price for the world, and began the redemption work. As the man Jesus he could not redeem and restore the world, for it would require his death as a man to furnish the redemption-price. Hence his first work was to lay down his life as a ransom-price, to lay it down in the sense of putting it into the hands of divine justice. In harmony with the divine arrangement, the Father raised him from the dead to a new nature; and he still had this ransom-price to his credit.

During the Gospel age He has been imputing the merit of this to the church class in order that they may join with him in a covenant by sacrifice, in harmony with the Scripture which says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5) Christ's sacrifice and the sacrifice of his members constitute the "better sacrifices" than those of Israel in the type. These "better sacrifices" began with our Lord's experiences at Jordan and will continue down to the time when the last member of his body shall have shared in his suffering, and shall have been made partaker of his glory in the resurrection

MEDIATOR COMPLETE WILL INAUGURATE NEW COVENANT

By that time, the great Mediator complete, our Lord and his members, will be ready to inaugurate the New Covenant which God has promised, through the Prophet Jeremiah. (Jer. 31:31) This New Covenant is intended to bless all the families of the earth, as God said to Abraham. (Gen. 12:3) The promise is that this New Covenant will be made with Israel. In order to avail themselves of this Covenant, therefore, all other nations and peoples will be obliged to become a part of Israel. Thus eventually Abraham will become the father of many nations. All who will come into harmony with God will be the children of Abraham, in the sense that they will attain to that faith which Abraham had. Both the faith and the obedience will be necessary. As soon as the New Covenant shall have been sealed it will become operative. The Christ will then stand forth to be the Mediator of the New Covenant.

This Covenant will be like unto the old Law Covenant; but it will be better, superior, the one of which the Law Covenant was a shadow. God will not then deal with Israel directly, but through the Mediator. Primarily, the ancient worthies will be fully received and will gladly accept the Mediator and all the terms and conditions of the New Covenant. Since they will be perfect they will be entirely able to comply with its conditions. They will have no weakness of the flesh, as they will be raised from the dead perfect human beings. During the period of the Mediatorial reign the Mediator will stand ready to help and assist all who will come back into harmony with God. None will be brought immediately into communication with God, however, but they will be dealt with through the Mediator until the close of the Millennium, when they will be turned over to the Father. During the Messianic age all will be subject to the Mediator's arrangements and the Father's arrangements through Him. Gradually the effect will be to take away the stony heart out of all flesh and to restore all mankind to that which was lost—perfection, mental, moral and physical. Those who refuse to participate in this blessing, we are told, will be destroyed from amongst the people. (Acts 3:22, 23) Those who continue to progress will reach the condition of perfection of heart, of mind and of body which God requires.

MANKIND WILL BE RESTORED TO PERFECTION

At the close of the Mediatorial reign all mankind will be ready to profit by the experiences of the Millennium and will be turned over to God, to divine justice. Then they will be actually on the same plane that Adam was before his fall; and it will be for them to maintain this covenant relationship with God. If they fail, as Adam did, then they will die the second death. But if they are faithful they will be passed on to eternal life. The test will be made by God, who will loose Satan for a little season, to demonstrate who will yield to his seductions. (Rev. 20:7-9) God wishes those to have eternal life who can stand all kinds of tests and whose loyalty to Him will be above the power of temptation.

So we see that preparations for the inauguration of the New Covenant began at the time when Jesus came into the world, and are still going on. These preparations are; first, the development of the Priesthood, the Head and the body, the High Priest and the underpriests; second, the offering of "the better sacrifices." Thus we have the entire picture —the New Covenant about to be inaugurated, the people about to have the blessing, just as they would have if God had received them to himself and had dealt with them personally, with compassion and mercy. But he will receive and pass as satisfactory none except those who are perfect. His dealing with the church now as perfect is in view of the fact that their imperfections are made up for by the advocate; and they, as the royal priesthood, have their standing as new creatures in Christ.

We understand that the New Covenant goes fully into operation at the beginning of the Millennium and that it brings blessings all through that age. Under this New Covenant the Lord will take away the sins and stony hearts of mankind. (Ezek. 36:26, 27) But the New Covenant does not become personal between God and mankind until the Mediator steps out of the way. (1 Cor. 15:24) After he steps out of the way, Covenant relationship with God will be established just as with Adam, and God will guarantee eternal life to all who continue obedient to the divine law.

THE CO-OPERATIVE CHURCH MOVEMENT

Newspaper items advise the world that Mr. J. Pierpont Morgan, financier, and other prominent men are backing and financing a great religious movement for this fall—a religious revival to be simultaneously launched in every part of the United States by the active co-operation of Christians of all denominations. Realizing that few except women attend the usual church services, this movement is to be specially directed toward men. It is styled, "The Men and Religion Forward Movement."

Each Christian should properly ask himself, What should be my attitude toward this movement? We therefore offer some suggestions to WATCH TOWER readers, but they are merely suggestions. Each child of God, of course, is free to follow his own judgment respecting the divine will. The Editor will merely express his own convictions, his own mental attitude, and such as like may copy the same wholly or in part.

OUR SYMPATHY SHOULD GO OUT TO THEM

Our sympathy goes out toward the good people who are launching this movement, even though we have every reason to believe that probably only a few of them may be devout Christians in the deepest sense of that term. We sympathize with those who are not Christians at all in the Biblical sense, who are merely well-meaning moralists and who, not understanding the divine plan, consider the real, saintly Christians to be merely extremists and freaks. Going about to establish a righteousness of their own (Rom. 10:3), they are in deep earnest in desiring the welfare of humanity. We surely rejoice that their intentions toward their fellowmen are good and not evil, not injurious.

This kind of sympathy with their methods should lead us to speak to them and of them in most kindly terms, whether they be ministers or laymen, rich or poor. God is on the side of everything that is good and sympathetic with everything that is good and right—to the extent that it is good-intentioned. And so his children should be. Thus the Master taught: When the Apostles told him that they had forbidden others to cast out demons because they followed not with them, he said, Forbid them not, for whosoever is not against us is on our part. In other words, there should be a bond of sympathy between all who are right-minded, just, kind, well-meaning, whether or not they can see eye to eye theologically.

A HOUSE-TO-HOUSE CANVASS

It is a part of this general revival scheme to visit every home and to make inquiry respecting the attitude of every citizen as respects the church relationship, attendance at meetings, etc. These visitors will call at our homes. The fact that we see that they are attempting an impossible work, and the fact that we believe that they are ignoring the divine methods, should not blind us to the fact that some of these dear people are spending time and energy in what seems to be a valiant fight for the Lord.

Our sympathy should go out toward them and they should be received by us in the most kindly and generous manner. But we need to be on guard lest our zeal should outstrip our wisdom, and we should do them and the cause harm rather than good. We should be wise as serpents at all times and as harmless as doves.

For instance, our sympathy with their good intentions, uniting with our knowledge of a more excellent way, would incline us to use such an opportunity for instructing them in this more excellent way. In our zeal we might forget that a certain preparation of the heart is necessary before the truth can be received into even a good and honest heart and that it will do no good to others. Instead, therefore, of attempting to delay these visitors and apparently to hinder their work by engaging in theological discussions, the wiser course would seem to be to give in a dignified and kindly manner and unobtrusively our little witness for the truth and to leave the matter there. If their hearts be in right condition the truth itself will appeal to them. And if they hunger and thirst after righteousness, they will seek more of it, either at the time or later.

A SUPPLY OF "PEOPLES PULPITS"

Each reader should have a supply of PEOPLES PULPITS covering interesting topics, for wise use on such occasions. After answering the questions kindly and very briefly and without any attempt to convert, some free reading matter on

MY CHURCH CONNECTION
IS WITH
"The Church of The Living God Whose Names are Enrolled in Heaven."

Hebrews 12:23.

I joyfully recognize as members of the same church all who profess faith in Christ's redeeming sacrifice and full consecration to death with him—whether in or out of earthly sects and parties.

I am not a member of any earthly sect, believing that they are all of human organization. I love all who love God and are seeking his ways, but I abominate the creeds of the "dark ages," which did so much to misrepresent the divine character and plan and which so seriously enslaved so many of God's people in the chains of ignorance and superstition.

I meet regularly with other Bible students for the study of God's Word, regardless of creedal limitations and colorings.

We give our children religious instruction at home, believing this to be the divine arrangement set forth in the Bible We have found God's way helpful,-both to them and to us. [OVER]

the subject might be suggested, with the intimation that if he would read it you could get it for him, but without any attempt to thrust it upon him or to unduly urge him to accept it. If he has no ear for the truth, it would be better to save the reading matter for another less likely to waste it.

Again, if the gentleman manifest an interest, do not thrust upon him a great amount and thus make it appear common and valueless. Rather make a selection of one, letting him know that there are many so good that you scarcely know which one to give him. Select the one which, in your judgment, would be most likely to help him and tell him that, should he want more, you would be glad to hear from him. Show him also the SCRIPTURE STUDIES and in a very few, moderate, well-chosen words let him know your estimation of them and how you wish that all Christians could have them and obtain from them the same blessing which you and thousands of other Christian men and women have experienced.

YOUR CARD AND CHURCH RECORD

Below we print a little statement which may be used by those who please as their card. It bears answer to nearly all the questions likely to be asked you. Of itself it will be a witness for the truth that may seem foolish—even silly—to some who are not spirit-begotten, but will prove powerfully enlightening to such as are spirit-begotten—which is the only class we expect to reach anyway.

We have arranged this so that it may be clipped and handed to your inquirer conveniently.

"THE ISSUES OF LIFE"

"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23.

Originally man was created in God's image and likeness. As a result of the fall our hearts are not perfect, but are prone to sin. The Lord invites us to give our hearts, our affections, to him: "My son, give me thine heart." (Prov. 23:26) God has provided the channel whereby he can restore us to the relationship of sons, that channel being the Lord Jesus. After we have accepted the Lord's proposition and given him our hearts, we become the Lord's dear children, as the Apostle expresses it. The next thing is to keep the heart in loyalty, in full submission to the divine will. The necessity for thus keeping the heart is manifest. Even though our hearts are loyal to the Lord, yet we are surrounded by adverse conditions. The world, the flesh and the devil are assailing our hearts, which need, therefore, to be watched continually. As the Apostle says, "We have this treasure in earthen vessels." (2 Cor. 4:7) We have these adverse tendencies, or conditions, to deal with.

God is not judging his people merely in respect to their flesh, in respect to the deeds of life. These are more or less imperfect. He has so fixed the matter that the result of that which springs from the heart, for which the heart is responsible, is life or death. If the issues are right, the result will be life eternal. If the issues are wrong, the result will be death, unworthiness of life. It is not merely the issues of our conduct that determine the everlasting result, life or death, but the issues of our hearts. They not only affect the present life, in the cleansing or polluting of those with whom we come in contact, but they determine or settle the matter as to whether or not we shall have life.

Thus the issues of the heart constitute the decisive test. The statement does not say that the antithesis of life is death; but the question is, Shall we have life? We have already been in death. We can have life only through the appointed channel, the Redeemer. If we accept the issue of life and receive God's favor of life everlasting, we avoid the other issue, death everlasting. Not only is this question decided by the issue of our hearts, but it is also true that those who attain the condition of life during this age will attain either the glory of the divine nature or membership in the "great company." They will be either of the royal priesthood or the servants of this priesthood. Hence, a great deal depends upon the issues of the heart. Therefore, we should desire the things approved, the things of God. We should seek to have the very best achievable issue, or result, to attain to the prize of our calling in Christ Jesus!

MUST ROOT OUT OF OUR HEARTS ALL LOVE OF SIN

It is not sufficient that we acknowledge sin in its various forms to be evil, and that we resolve that we will strive against it because it is under the Lord's ban; in addition to this we are to root out of our hearts every longing, every desire for everything not thoroughly approved by the Lord. Oh, what a cleansing this would mean in the hearts and lives, and especially in the thoughts of many who have named the name of Christ! Many who fail to note this point find themselves continually beset with temptations because, while outwardly avoiding gross immoralities, they secretly harbor sympathies for things condemned, desiring that they might have them, if only they were not forbidden.

The more attention we give to this subject the more we will be convinced from our own personal experiences of the truth of the Scriptural declarations respecting the beginnings of sin as secret faults in the mind, the heart; and the more we will appreciate the statement of our text, "Keep thy heart [mind, affections] with all diligence, for out of it are the issues of life."

We are not to wonder that God has so constituted us as to permit temptations to come to our minds, nor are we to pray that we may have no temptations; for if there were no such presentations, no such temptations, there could be no victories on our part, no overcoming of sin and of the wicked one. We know that for this very reason we are now in the school of Christ; not that we shall there be shielded from all temptation, but that we may learn of the great Teacher how to meet the tempter, and by our Master's grace and help come off conquerors, victors in the strife against sin. The degree of our success in this conflict will depend largely upon the keenness of our faith and trust in the great Teacher. If we have confidence in his wisdom, we will follow closely his instructions and keep our hearts, minds, with all diligence. Faith in the Lord's wisdom and in his help in every time of need is necessary to us in order that we may be thoroughly obedient to him; and hence it is written, "This is the victory that overcometh the world, even our faith"; that is, it will be by the exercise of faith and the obedience which flows therefrom that we will be enabled to come off conquerors and "more than conquerors" through him that loved us and gave himself for us.—1 John 5:4; Rom. 8:37.

We are not to seek divine aid far in advance; as, for instance, to ask to be kept throughout the year to come, or month to come, or week to come; rather we ought to know that if we have made a covenant with the Lord and are his, he is near us at all times, in every trial, in every temptation; and that his assistance is ready to our use, if we will but accept it and act accordingly. Hence our prayers should be for help in the time of need, as well as general prayers for the Lord's blessing and care for each day.

The difficulty with many is that they are looking for some great battles instead of averting the great battles and keeping their minds cleansed from the secret faults. The little battles, which are much more numerous, are principally the ones in which we gain the victories, with their ultimate rewards. "Greater is he that ruleth his own spirit [mind will] than he that taketh a city."—Prov. 16:32.

Finally, the grand results of obedience to this counsel of the Lord, the grand attainment of those who have faithfully kept their hearts with diligence, is expressed in the words of the Psalmist, and may well be the repeated, earnest prayer of all the sanctified in Christ Jesus: "Cleanse Thou me from secret faults. . . . Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."—Psa. 19:13, 14.

Name . . . . . .

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One Lord, One Faith, One Baptism
One God and Father of All
One Church of the First-Borns, and
One Hope of Glory, Honor and Immortality

[OVER] Eph. 4:5, 6; Heb. 12:23; Rom. 2:7.

QUESTIONS ON OUR LORD'S LIFE-RIGHTS

SPIRIT LIFE-RIGHTS NOT SACRIFICED

Question.—What rights did our Lord possess when He was a spirit-being, before He became a man, and what became of those rights when He became a man?

Answer.—Our Lord was rich and for our sakes became poor (2 Cor. 8:9) by exchanging the heavenly rights and perfection for the earthly rights and perfection. This exchange was not a sacrifice [not an offering]; for it was the man Christ Jesus who became a ransom. There is no statement in the Scriptures that he sacrificed any pre-human rights. He did, however, resign these for the "joy that was set before him."—Heb. 12:2.

The rights that man needs are earthly rights, human rights; and it is those rights that Jesus redeems through giving his earthly life sacrificially. As a spirit being He could not have sacrificed the rights of a spirit being; for there were no spirit beings condemned to death. It was the man Adam whom he was to redeem. "Since by man came death, by man comes also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive."—1 Cor. 15:21, 22.

RANSOM-PRICE FURNISHED AT CALVARY

Question.—What did our Lord accomplish at Calvary?

Answer.—The laying down of life on the part of our Lord did not ransom the race, as we have shown, but it furnished the ransom-price which is to effect the release of humanity, in God's due time and order; He gave himself an *antilutron* [a corresponding price]."—1 Tim. 2:5, 6.

Our Lord's sacrifice, his willing resignation of His life to death, was meritorious in the divine sight and was rewarded by the Father's giving him a new life on a higher plane. The new life was started in his begetting at Jordan and was completed in His resurrection. This right to earthly life, not having been forfeited by sin, still belongs to our Lord. This earthly life-right he purposed to give to justice as an offset [counterbalance, or equivalent] for the sin of one man, which involved the race. He was put to death a flesh-soul. He was rewarded as a spirit-soul. He has the right to his flesh-soul yet, to appropriate for Adam and his race, sealing for them the New Covenant.

THE MERIT AND THE LIFE-RIGHT

Question.—How shall we distinguish between the merit of Christ which He will appropriate for the sins of the world, and the life-right of Christ which He will give for the sins of the world?

Answer.—Our Lord's righteousness on the human plane of course appertained to him while he was a man. He has no righteousness as a man now. He has merely the credit of that righteousness in the Father's sight, in the sight of justice, constituting a merit which is to be appropriated to the world in due time, but which is loaned to the church during the Gospel age.

The human life-rights Jesus had need for up to the moment he died. In dying he committed them to the Father, according to the Father's arrangement. He said, "The cup which my Father hath given me, shall I not drink it?" (John 18:11.) When a man, those life-rights were his to use; but he does not need them now; for he has better rights. But he has a right to human life, which he does not need personally—but which he needs in order to give for the world of mankind, that they may have life everlasting if they will.

The Lord is to be viewed from the standpoint of his own personality. First of all, he was a spirit-being; secondly, he was made flesh—holy, harmless, undefiled, separate from sinners; thirdly, for permitting the earthly life to be taken from him, God rewarded him personally with a high exaltation.—Phil. 2:9.

God has arranged that this glorious personage shall do certain things for the world of mankind. The power to do these things lies in the fact that he still has a right to earthly life, which he does not need. He holds it over to give to the world in the Millennial age, gradually, as they will come into harmony with the terms of the New Covenant. He imputes now a share of that value to such as desire to become his members—to cover their blemishes and make their sacrifices acceptable to the Father.

Christ's merit was in doing the will of the Father. That merit the Father rewarded with the new nature on the other side of the veil. And, of course, that merit still persists; and he will always have, in God's sight, a personal merit, irrespective of anything that he may do for mankind. Therefore we cannot suppose that he would give away his merit; in that case he would be left without merit. But having obtained his reward, he has a right to human life, which is so recognized by God. And this constitutes a thing of merit in God's sight—a value for the redemption of Adam and his children—his purchase-price, so to speak. This he is to use for the world shortly and this he is now imputing to us.

THE IMPUTATION OF CHRIST'S MERIT

Question.—What is meant by the expression, "Christ's imputed merit"?

Answer.—When speaking of Christ's imputed merit we should keep distinctly in mind that he has a personal merit, a righteousness of his own, which he has never given away. He needs his own righteousness. In this sense of the word he could not give us his righteousness, without being bereft of righteousness. The same would be true of his life-right. He has a right to life; but it is not that right to life which he imputes to us; for he needs it himself. He needs his own personal merit.

In what sense, then, do we say that he will give to mankind during the Millennial age and impute to the church during the Gospel age, a life-right and righteousness respectively? In this way: He will give to mankind his human life-right, the merit that was his as the reward for his obedience as the man Christ Jesus, namely the privilege, or right, to live as a human being. That right was secured to him by obedience to the law. (Rom. 10:5; Gal. 3:12.) Now he is highly exalted, a partaker of the divine nature, and no longer needs that right to human life and the righteousness which goes with that right. He is quite satisfied and complete in his present condition. He has, to give to the world, by and by, the right to human life and the righteousness which goes with that right, the merit of that earthly sacrifice. Of this, he imputes to the church at the present time a sufficiency to make good for their imperfection. We are complete in him, so that our offering of ourselves may be, through him, an acceptable sacrifice to God and reckoned holy.

ACTUALLY NO LIFE RIGHTS TO SACRIFICE

Question.—Do the underpriests sacrifice their earthly life-rights?

Answer.—Since God purposes to give eternal life only to those who are perfect, and since we of Adam's race are all imperfect, therefore, we had no life-rights to sacrifice. But Jesus appeared as our Advocate and purposes to help us if we are desirous of becoming followers in his steps, and thus of being sharers with him in his sacrifice, and afterwards in the glories of his kingdom.

To enable us to do this, he purposes to make up for us a sufficiency of his merit to compensate for all of our blemishes and defects. But we do not present this merit imputed to us by our Lord. Our whole part is faith that our great Advocate is able to make up for our shortcomings. He makes up that which is imperfect, and then offers us in sacrifice; and the Father accepts the sacrifice. Really, we never had any life-rights to sacrifice.

FAILURE RELEASES IMPUTED MERIT

Question.—In the case of one who makes utter failure and who dies the second death, is the imputed merit released at the time his failure is determined or at the time when he actually dies?

Answer.—The merit of Christ is imputed to those who come unto the Father through him. Those who repudiate this earthly merit of Christ have it no longer from the moment of their repudiation; from the moment of their rejection of the Lord; all the merit that they had is released, forfeited, gone. This does not mean that they must die actually at that moment. But they fall into the hands of the living God; that is out of the hands of mercy, into those of justice. And we know that no one can stand in the presence of the living God and justice without perfection. Those who repudiate the ransom seem to have no longer a sense of sin. This is illustrated by the parable of the man who takes off the "wedding garment"; from the moment of his repudiation, no longer is it his in any sense of the word.

LIFE-RIGHTS REPRESENTED IN NEW COVENANT

Question.—During the Millennial age where will be the life-rights that Jesus laid down at Calvary?

Answer.—That which we speak of as the life-right of the great Redeemer is, we understand, that which is typified by the blood of atonement. According to the type, in the end of this antitypical day of atonement, that blood of atonement will be applied to justice on behalf of the whole world of mankind and will be accepted on their behalf—that is to say, as the Apostle expresses it, "to make reconciliation for the sins of the people." (Heb. 2:17.) As soon as the people shall have been released from their death-condemnation they will be in a position to begin to receive blessings, but not before. As the great High Priest, our Lord undertakes, at the close of the Gospel age, to seal with the blood of atonement a New Covenant between God and the seed of Abraham, natural Israel; and he, together with the "church, which is his body," undertakes to stand as the Mediator of that Covenant. All who come into full accord with that law will have eternal life. Through all those years the Mediator will

merely carry out the provisions of that covenant, which promises that they shall have the privileges of restitution. If they avail themselves of the opportunity they shall have eternal life.

At that time, the right to human life will have passed out of the hands of our Lord as Redeemer, and will all, thenceforth, be represented in the Covenant itself, which guarantees all the things that God declared man should have. The stony heart of mankind will give place to a heart of flesh; and all who will live up to the terms of this covenant shall have eternal life. During the Millennial age the New Covenant will represent the life-rights laid down by our Lord. Whoever fails to observe that Law will receive chastisements. By this arrangement Christ, as Mediator of the New Covenant, will for a thousand years dispense the blessings. During this Gospel age our Lord keeps the right to life under his own control in order to give it to justice as the ransom-price for the world's sins, for the redemption of the world. As soon as he gives up this right at the end of this age, justice relinquishes it, and mankind receives it, as shown foregoing.

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WAS JUDAS A HYPOCRITE?

It is difficult for any noble minded person to read the account of Judas' course without feeling a sense of righteous indignation—a disgust for the baseness of character which could thus betray, for thirty pieces of silver, the one whom he recognized as the noblest of men, whether or not he was sure that Jesus was the Messiah. It may not be amiss here to reflect that Judas did not reach this depth of iniquity suddenly, but rather that the disposition toward unrighteousness had grown upon him during the three years of his intimacy with the Master, when the reverse disposition should have had control.

At the time he was chosen to be an Apostle he was evidently a good man, so far as outward appearance, at least, was concerned; and his name, which signifies "Praise," would seem to indicate that his parents had been of a religious cast of mind and had wished and, so to speak, had prophesied of him that he would be a messenger of God to sound forth his praise. And what a privilege and opportunity he enjoyed in this direction!

From the meager mentionings of the Gospel records we may reasonably infer that the beginning of his downfall was the harboring of a love of money. Instead of rebuking this wrong spirit and seeking, on the contrary, to cultivate generosity, love and benevolence, he permitted selfishness to have control, more or less, in his heart and life. We may surmise that he chose the office of treasurer for the little company, whereas, had he been sufficiently alive to his own weakness, his proper course would have been to refuse it, realizing that already he had too much love of money, and that the handling of the funds might prove a temptation to him. But on the contrary, he sought and obtained the office, and carried the bag with the money put therein; and the Apostle John tells us that he was a thief. (John 12:6.) This passion for money, like all other abnormal propensities of our fallen nature, grew stronger as it was encouraged and cultivated, until finally it knew no bounds and he was ready to sell his loving Master, Messiah, for thirty pieces of silver!

Probably Judas had made the same profession of consecration as did the other disciples: "Lo, we have left all to follow thee; what, therefore, shall we have?" And, with the others, he had left all, and perhaps, in a certain way, was very sincere and recognized that this was the Messiah. But Judas had a business turn of mind. He wished to be associated with such a great kingdom as the Messiah would set up. So there was a measure of selfishness connected with his consecration. Perhaps this is true with all of us. We are all sure that the Lord has a kingdom and we hope to have a share in it. But this thought should be secondary. Our merit should be of a higher order than merely a desire for reward for service.

As treasurer of the disciples Judas looked out to get a good share for himself, to "feather his own nest." In the case of the ointment used for our Lord by Mary, he said, That ointment is worth a great deal of money, and it should have been put into the treasury instead of being poured on Jesus' head. "This he said because he was a thief and carried the bag."

So it seems that this spirit of avarice grew upon him. As matters progressed he began to see that things were not reaching the culmination for which he had hoped and looked. Probably he was one of those who said, at least in his heart, "If thou do these things, do them publicly, so that others may see." This would seem to have been the spirit of Judas and of many others. They wanted Jesus to do the things that would establish him with the people. We can imagine their saying, "Ask some thousands to come and see the raising of some one from the dead, and have a good demonstration," etc. But nothing of this kind was done. Each miracle was performed by our Lord in a quiet way.

Probably Judas began to think that Jesus could not manage affairs nearly so well as if he would allow Judas to "coach" him a little. As time passed, he began to keep some of the money. Perhaps he thought, "Now things are not coming out very well. I will keep some of this money for the disciples and Jesus for a rainy day." But he was really thinking about Judas.

THE NECESSITY OF JUDGING OURSELVES

By following a similar course of reasoning many people persuade themselves that they are trying to help others, when really they are looking out for their own interests. Hence there is a necessity for judging ourselves. The new creature should get the old creature into a corner and cross-question him: "Why do you act thus and so? Are you sure that you did not have some selfish motive in this matter?" If Judas had thus examined himself it would have been better for him. But not having done so, he drifted farther and farther away from a right spirit. Finally he went to the chief priests and said, "What would you give me if I were to give Jesus over?" They said, So much. Then he turned the matter over in his mind for several hours. So when he was in the "upper chamber" his mind was abstracted, and he sat quietly watching what the others were doing.

When our Lord washed the feet of his apostles, before partaking of the Passover supper, he intimated that as they had bathed (in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season) they merely needed now the rinsing of their feet, the cleansing of the members that had come in contact with the earth. "He that is bathed needeth not save to wash his feet to be clean every whit." (R. V.) Our Lord added, referring to Judas, "Ye are clean, but not all." This expression shows us very clearly that he had in mind a higher cleansing, of which this washing of their feet and their previous bath were but the figures.

The Lord knew that the hearts of his disciples were loyal. He had accepted them as his disciples and had reckonedly imputed to them the merit of his sacrifice as a covering of their blemishes, the full testimony of which would be given them by and by at Pentecost, the holy Spirit testifying that the Father had accepted the Lord's atoning sacrifice on their behalf. There was one, however, of the number whose heart was not clean. Our Lord did not pass him by, but washed the feet of Judas with the rest, knowing the while of his perfidy, and that he had already bargained with the chief priests and was merely awaiting the opportune moment for the carrying out of his malevolent scheme.

Our Lord's words, although not understood by the rest, must have been appreciated by Judas, as were his subsequent words. Our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty, his violation of even the common hospitality. (Psa. 41:9.) None of these things moved Judas; none of these things appealed to his heart in such a manner as to change his course. We have thus strong evidence of the wilful intention which marked his crime and makes clear the meaning of our Lord's words when he called him the "son of perdition," and declared that it would have been better for him if he had never been born.

"MINE OWN FAMILIAR FRIEND HATH LIFTED UP HIS HEEL AGAINST ME"

While they were at supper Jesus, appearing very sorrowful, gave as an explanation that it would be one of his own chosen twelve that would betray him and thus become accessory to his death—one of those who dipped with him in the dish, partaking of the same supper, the same bread, the same roasted lamb. Then he pointed out that although this was all written (Psa. 41:9), and thus no alteration would be made in respect to the divine plan, nevertheless it signified a very gross breach of friendship—one sad to contemplate. It really made no difference to the Lord, so far as his intention and his consecration were concerned, whether he were apprehended by the rulers without any betrayal, or whether betrayed by a comparative stranger or by a disciple. The fact would make no change in the divine arrangement; but it was a cause of great sorrow to the Lord that the traitor should be one who had been a bosom friend and disciple.

Amongst the Jews and Arabs deceit and betrayal were not uncommon; but there was a code of honor recognized according to which no one would eat the food of the person whom he sought in any wise to injure. As food was seasoned with salt, it was probably this custom, of being faithful to those with whom one ate, that was known as the "covenant of salt"—the covenant of faithfulness. To succeed in having an enemy eat at one's table or partake of one's food seasoned with salt was amongst that people equivalent to a pledge of lasting friendship—that he would never do his host injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey the custom of his time—to be loyal and faithful to the one whose bread he ate, of whose salt he partook; hence our Lord's words, "He that dippeth his hand with me in the dish, the same shall betray me."

When Jesus passed the sop to Judas, he perhaps understood in some measure our Lord's meaning; but the other disciples did not understand. They thought that Jesus was telling Judas to get in his proper provisions before the stores would be closed. But Judas may have thought thus: "Jesus has intimated that I will betray him. I had not intended to do this, but now I will show him. I know, of course, that he can get away from those officers; but I am treasurer of this company, and I will show him something. While I do not believe they could ever take him, yet the experience will be a good lesson. He will see henceforth that it will be better for him to go ahead. This thing has been dallying too long. It needs a business push behind it. So here goes!" Thus Judas reasoned, and he carried out his part. No doubt Judas expected that Jesus would escape. Not for a moment did he expect that Jesus would suffer; for when he found that his plan had been carried out and that Jesus would be crucified, he went and hanged himself, and then fell headlong, at the breaking of the rope.

"BETTER FOR THAT MAN IF HE HAD NOT BEEN BORN"

Jesus testified that his death would not be a victory on the part of his betrayer and his enemies, but in harmony with what had been written of him by the prophets. Nor are we to consider that Judas was simply fulfilling a prophecy irrespective of his own responsibility, his own wilfulness in the matter. Such a thought is negatived by our Lord's statement, "Woe unto the man by whom the Son of Man is betrayed. It would have been better for that man if he had not been born."

This statement implies to us that, from the Lord's standpoint, Judas had already experienced so large a measure of knowledge and opportunity for better things that his responsibility for his act was complete, and that there would be no hope for him at any time in the future. These words leave no question, we think, that Judas had already enjoyed his full share of the great atonement work through the intimate association with our Lord and the abundant opportunities he had of coming into a clear knowledge of the truth, and the corresponding responsibilities. From our standpoint Judas sinned against great light. Evidently his was the "sin unto death" —the "second death." Hence, aside from any future existence, we are to consider that his life was a useless, wasted one, and that its joys did not overbalance its sorrows and anguish when to the latter were added his despair and suicide. Judas' end was a sad one. Every suicide, by his act, confesses his wish that he had never been born.

While Judas lived prior to Pentecost, we are to remember that he was one of the twelve upon whom Jesus had specially conferred a measure of his spirit—such a measure as enabled him, with the others, to perform miracles of healing, casting out devils, etc., in the name of the Lord, as his representative, using his power. The position of Judas, therefore, was one of special closeness to the Lord and to his personal instruction, both by precept and example. We remember our Lord's words to his disciples, "To you it is given to know the mysteries of the kingdom; but to them that are without these things are spoken in parables."

All this privilege, opportunity, knowledge, contact, made Judas specially responsible. But his crime would have been inexcusable had it been against any ordinary person, and it was seriously intensified by being a crime against him who spake and acted as never man spake or acted before. From this standpoint our Lord's declaration that Judas was the "son of perdition" seems to have special import or weight, as implying that Judas had enjoyed a sufficiency of light and knowledge of righteousness to constitute a trial, and that his deliberate sin against such light and knowledge meant the second death.

But while hating such a character, loathing it, despising it, and seeking to go as far as possible in an opposite direction in our own characters, we are not to overlook the fact that there are amongst the Lord's professed disciples some who, in a less degree, commit a crime very similar to that of Judas; they sell their Lord, they betray him, while professing to love him! True, this cannot today be done in the same literal and personal manner, but the spirit of it may be seen occasionally, we regret to say; we find some who really believe in Jesus, some who have consecrated their lives to be his followers; some who have been engaged in the ministry of his truth, as Judas was there, but who are willing to sell the Lord for a mess of pottage—for good things of this present life—for a salary, for social position, for honor amongst men, for popularity and titles; who are willing to sell even their lips, as Judas did; so that while professing to honor and serve the Lord they are willing to join with those who misrepresent his character, his plan, his Word—willing to join with those who seek to assassinate the Lord.

Ah, how well it is that each one ask himself the question raised upon the night of the Supper, "Lord, is it I?" And let none be too ready to excuse himself; but let each search earnestly his own heart and life and conduct to see that he is not in any way sacrificing the truth and the life for any consideration whatever.

More than thirty years ago we were inclined to think that all must come to a full knowledge of all truth ere they could be liable to the second death; but we have come to the conclusion from the general tenor of the Scriptures that this is not the Lord's view and plan. On the contrary, deliberate and intelligent rejection of the first principles of the Gospel seems to imply an unfitness for further favors, on the ground that he that is unfaithful in that which is least would be unfaithful also in more.

Adam's knowledge of the divine plan was very slight; yet his disobedience brought the death penalty. The real grounds for sympathy and hope for the masses is the Apostle's statement that Satan has blinded their minds, misinterpreted the facts. (2 Cor. 4:4.) All such will by and by "see out of obscurity" when Satan shall be bound—during the Millennium.

We confess little hope for the scribes and Pharisees who, when they could find no other fault, ascribed our Lord's good works to the devil. As for Judas' tears—they were no better than those of Esau. (Heb. 12:17.) His remorse led him, not to a renewed or reformed life, but to self-destruction.—Heb. 6:6.

PETER, THE IMPULSIVE—JUDAS, THE DISLOYAL

While Judas betrayed our Lord, another disciple, an intimate friend and companion, denied him. Peter's case we remember well. A good man, of strong character, he realized not his danger, and hence was not prepared for the arts of Satan, by which he was placed in so trying a position that his boasted courage fled, his wonted strength of character vanished, and he denied his Lord even with profanity! What a lesson to us of human frailty! How we ourselves might be overtaken and ensnared by the wiles of the devil! How much each one needs to watch and pray lest he enter into temptation—lest he succumb to temptation! How much we need to remember the prayer the Lord gave us for an example: "Abandon us not in temptation, but deliver us from the evil one!"

That was a fateful time for Judas! If the adversary could so juggle, deceive and mislead the true-hearted Peter, because he was off his guard in watching and praying, what might we not expect he would be able to accomplish with Judas, whose heart was not right, who was selfish, self-seeking, ambitious, covetous! We do not wonder that Satan's victory over Judas was soon accomplished—that he fell quickly into the snare of the adversary, and lent his heart and energy to the betrayal of the Master, for thirty pieces of silver! His case was very different from that of Peter, the loyal, the true, for the moment bewildered, off guard and fearful. Although the danger was the same in either case, their hearts were in different conditions.

Is it not so with all the Lord's followers? Is not this the secret of the results of temptation as they surely come to each one of us? The Judas class of today and always are those who, when temptation comes, receive it, entertain it, enter into the spirit of the ambition or otherwise strong allurement, and are swallowed up by it. The Peter class has also been with us ever since; and today even the true-hearted, not sufficiently watching and praying and on guard against the adversary's allurements, are at times taken unawares, and for a moment dishonor, not only the Lord, but their own hearts and consciences also.

The difference between these two classes is in the heart condition; the Peter class do those things which they do not wish to do, and their difficulty lies evidently in the weaknesses

of their flesh, in the power of the adversary, and in their failure to lay hold upon the help which the Lord has promised, the succor in their time of need.

The Judas class, on the contrary, are those whose hearts are not loyal, but selfish, and who, therefore, enter into the adversary's schemes heartily, and are not, in their wrong course, going contrary to their own wills, but in harmony therewith. The difference in God's sight is seen in that, although both Peter and Judas were penitent, the one was accepted back to divine favor, but the other was not. The one who was merely entrapped, but who at heart was not disloyal, was restored and blessed; the other, though not without conscience, as shown by his later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable, and the absence of which, considering Judas' intimate acquaintance with the Lord, was inexcusable.

The Lord's words to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not" (Luke 22:31, 32), give us the assurance that, because of this difference in the hearts of the two men, our Lord could properly be the Advocate of the one before the Father, but not the Advocate of the other. He could stand for and represent the one who at heart was loyal to him, however weak his flesh, however careless he might have been of the divine provision for his protection. He was still one of the Lord's sheep, and therefore subject to the Shepherd's care. He was still of the Lord's members, subject to the oversight and interest of the Head. He was still a member of the Lord's espoused virgin church, whom our Lord loved and for whom he gave his life and for whom, therefore, He might properly make supplication as the betrothed Bridegroom.

But in the case of Judas, his heart being alienated through selfishness, any appreciation and love which he possessed for the Lord at the beginning of his ministry had evidently died, swallowed up of selfishness and ambition; and into that heart, thus fully withdrawn from the Lord, we are told that Satan entered. By thus willingly withdrawing his heart and strength and consecration from the Lord, and lending the same by deliberate intention to self-seeking, he became a tool of the adversary. As our Master said, "It must needs be that offenses come (that he should be crucified), but woe unto that man by whom the offense cometh!"

THE HARVEST A TIME OF SEPARATION

Although we know in advance that none of the Lord's disciples, true at heart, will be plucked out of His hands by the adversary, nevertheless we fancy that we can sympathize to some extent with our Lord's feelings when he exhorted the disciples, "Watch and pray lest ye enter into temptation."

True, Jesus knew who it was that should betray him, and was, therefore, neither surprised nor disconcerted because of Judas' course; and yet, undoubtedly, the thought that one who had eaten bread with Him should "lift up his heel against him" (John 13:18) must have had a saddening effect upon our dear Master, who could assuredly have pity for even his bitterest enemies as well as those who, Peter like, fail at first to withstand the adversary's assault, but who subsequently are recovered by divine mercy and aid.

Since the body of Christ is one, and since our Lord declares that whatsoever is done to one of the least of his members is done unto him, it follows that the Judas class and the Peter class, all down through the Gospel Age to the present moment, have been betraying or denying the Lord in proportion as they have betrayed or denied his members. We, therefore, should note the significance of his statement to Peter, "I have prayed for thee, that thy faith fail not!"

For all of the Peter class the Lord is the Head, the Representative, the Advocate before the Father. Without his aid, without his appearance for us and the application to us of the merit of his own sacrifice, none of us could stand; all would be judged unworthy, unfit to have part or lot in the great blessings which the Lord has invited us to share with Jesus. And as the Master prayed for such, and now intercedes for such, and makes good their unwilling imperfections, so should all who have his spirit feel kindly, generously, sympathetically, and speak helpfully to the Peter class. But as the Master had no such words of sympathy for Judas, the open and premeditated enemy and traitor, so likewise, whatever our sorrowful feelings for such may be, there is no room for any expression of sympathy or co-operation in their evil work, as for any of the Apostles to have co-operated with Judas would have meant a share in his evil deeds.

However much sympathy we may feel with Peter and others of similar character and experience, however much we may rejoice with him that the Lord prayed for him so that his carelessness in watching and praying for himself did not result in his undoing and his loss of relationship to the Lord—nevertheless, we should strive not to be of the Peter class, but of the class represented by the Lord himself. Let us be of the watching, praying, faithful kind, who will not be overtaken by the adversary's temptations of the present time.

We are in the harvest of the Gospel age; the separation of the wheat from the tares is due; and, more than this, the separation of the chaff from the wheat is also due—a sifting process. While this figure may to some extent have fit the experiences of the church in the past, we are sure that it specially applies to the church in the "ends of the ages"—to those who were living in the end, or harvest, of the Jewish age, and to those who are now living in the end, or harvest, of the Gospel age. And our Lord is pleased to permit these siftings; they are necessary, apparently, that the Judas class may be entirely sifted out, and that the Peter class may be so thoroughly stirred up by the trials and difficulties and realization of their own weaknesses, and the knowledge that they would utterly fail without the Lord's sustaining grace, that these lessons may prove profitable to them, developing in them more of meekness, watchfulness, prayerfulness and trust in their all-powerful Head.

WHY JUDAS' CASE IS HOPELESS

Heretofore we have pointed out that during this present age (the Gospel age, or spirit dispensation), the world of mankind is not liable to the second death. (1) Because this age is for the church's trial and not for the world's judgment, or trial; (2) Because now the world has not that degree of enlightenment which would involve the full, extreme penalty of God's law, the second death; (3) Because the inspired Apostle declares that now Satan is exercising a blinding, deceiving influence upon all except true believers (2 Cor. 4:4; Rev. 20:3), and that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

These conclusions from the Scriptures in general are so abundantly confirmed by the statements of Heb. 6:4-8 and 10:26-31, in which the Apostle warns the church that wilful sin, or apostasy, on the part of those who have enjoyed the privilege of consecrated believers—those who have tasted of the good Word of God, and the powers of the age to come, and who have been made partakers of the holy Spirit—as to leave hopeless the case of such. It will be found impossible to renew such, for there remaineth no longer any part for them in the sacrifice for sin. They have had and have misused their share in the great "ransom for all."

We have called attention to the fact that the world in general, even in civilized lands, has had no opportunity to sin after the example of wilful apostasy, described by the Apostle. And it is well to note that this sin unto death on the part of believers is not at all the same as the missteps and stumblings which may occur in the path of any through weakness of the flesh (Gal. 2:11-14), and which are among the sins which may be repented of, reformed from, and forgiven.—1 John 2:1; 5:16.

In view of the above, and of our further claim that the spirit dispensation began at Pentecost, after our Lord was glorified (John 7:39), some have wondered that we teach that Judas' case is a hopeless one, since his sin and death were before Pentecost. We are asked to explain this seeming inconsistency.

We answer, The period of the Lord's presence at the first advent—from his baptism to his ascension—differed from the period after Pentecost, throughout this age, in which believers walk wholly by faith and not by sight, even as the Millennial age will differ from the Gospel age.

In the Millennium knowledge and responsibility will no longer be confined to the spirit-begotten, for it is written, "The earth will be full of the knowledge of the Lord as the waters cover the sea [knowledge ocean-deep]"; "All shall know me [Jehovah] from the least unto the greatest."—Isa. 11:9; Jer. 31:34.

It will no longer be the rule that the consecrated must "walk by faith and not by sight," for the consecrated of that time, while no doubt still having room for the exercise of faith, will, to a very considerable degree, walk by sight. It will no longer be true that Satan, the god of this world, will blind and deceive all except believers, for Satan will be bound and can deceive the world no longer; and "this world" [age] shall then have given place to "the world [age] to come," "wherein dwelleth righteousness"; and "all the blind eyes shall be opened."—Heb. 2:5; 2 Pet. 3:13; Isa. 35:5.

When knowledge is thus general, the possibility of sinning wilfully against great light will be general. Whosoever will may then accept the divine favor and use the divine aids, and attain to perfection and life everlasting; and whosoever will

may intelligently reject God's favor in Christ, and die the second death—the everlasting death, the hopeless death.

Now let us return to the case of Judas, and consider the conditions which obtained at the time of his trial and failure, in the period of the Lord's presence in the Jewish harvest. The circumstances of that time differed from those of the present age and also those of the Millennial age in the conditions, and hence the responsibilities differed also. Our Lord was present and performed marvelous works, illustrative of "the powers of the world [age] to come." The truth was presented to the people in such a manner that the Lord declared that its rejection would bring "stripes" and "woes" upon those who, after hearing, loved darkness rather than light. He declared that some of those, because of their rejection of the truth, would be counted worthy of "many stripes"; and that it would be, therefore, more tolerable for Sodom and Gomorrah in the day of judgment than for those. Our Lord's declaration was, "If I had not done among them the works which none other man did they had not had sin."—John 15:22, 24.

And if the people had such responsibility because of what they heard and saw, how much greater was the responsibility of the twelve chosen Apostles! They had professed much, saying, "We have left all to follow thee." They were always with him; and not only beheld many of his mighty works, of which the multitudes in various places saw but few, but more; he communicated to them, severally, a measure of his spirit and power, and sent them out to proclaim him and his kingdom and to work miracles—to heal the sick and cast out devils in his name.

The Apostles received also a special insight into the divine plan, an enlightenment not granted to the people, the equivalent to much that is now granted to the spirit-begotten ones of this age. The Lord addressed the multitudes in parables and dark sayings, but these he interpreted to the Apostles, saying, "Unto you it is given to know the mystery of the kingdom of God; but to them that are without [outside of the twelve and other special disciples], all these things are done in parables." Again he said to them, "Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you that many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matt. 13:11-17; Mark 4:11.

If, then, the people, who saw a few of our Lord's mighty works and heard a few of his words of life, under parabolic cover, were declared "worthy of stripes" for not receiving the light, what shall we say of the responsibility of the twelve who not only saw much more, but by his power in them performed his miracles; who not only heard the parabolic words of life, but who had them expounded to them by the great Teacher? (Matt. 13:36-43; Mark 4:10-20) And what punishment less than death—hopeless extinction—shall we suppose was merited by one of these who, after all this, according to his own confession, "betrayed innocent blood"?

We judge that if Pilate and Herod and the Roman soldiers had some responsibility for Christ's death, the multitude who clamored, "Crucify him! His blood be upon us and on our children!" had much more responsibility; that the better educated, envious Pharisees and Priests who incited the illiterate, common people, had yet a greater responsibility (Matt. 23:15-33), and that Judas, his betrayer, was the chief, the real crucifier, because of his knowledge and wilfulness.

Upon him alone, of all who had to do with his death, our Lord placed the full responsibility, the full guilt, when he said: "The Son of Man goeth [to death] as it is written of him [prophetically], but woe unto that man by whom the Son of Man is betrayed. It had been good for that man if he had not been born!" (Matt. 26:24) Should Judas be granted eternal life, under any circumstances or after any experience, his birth could not be considered a disadvantage to himself. See also Psa. 109:6-8; John 6:70, 71; 17:12.

So, likewise, those who (with good knowledge of God's grace in Christ) sin wilfully and count the precious blood of the Covenant wherewith they were sanctified [set apart], a common thing, "crucify Christ afresh and put him to an open shame." And, like Judas, they often accompany this denial of his ransom-sacrifice with the words, "Hail, Master!" and a deceitful kiss. All such should be an abhorrence to every one who possesses to any degree the true, noble, Christ-like spirit.

"BE NOT WISE IN YOUR OWN CONCEITS!"

Some of the dear friends feel very loath to "give poor Judas up," and some seem to feel that their sympathy for him is an evidence that they have "more love than others." Those who come to Christ are not selected because they are the least blemished amongst men; they are oftener the more blemished; the less blemished often feel a self-complacency and satisfaction which hinders them from coming to God as repentant sinners and from realizing that they can be justified only through the imputed merit of Christ. But those who come to Christ and hear him, soon learn how imperfect are their depraved conceptions, and they seek and obtain his mind, that it may be theirs thenceforth, as instead of their own judgments. "We have the mind of Christ," says the Apostle. It is our "new mind"; we are "transformed by the renewing of our minds," so as to be able to "prove [know] what is the good, acceptable and perfect will of God."—Rom. 12:2.

Those whose hearts go out so strongly to Judas seem to indicate by their questions that, however much they have submitted their judgment to God's will on some questions, they have not submitted them on this point. The reason seems to be that they deceive themselves into thinking that their sympathy with Judas is the true love which the Scriptures everywhere enjoin as the essence of Christian character. But they are deceiving themselves. To love an evil thing is on a par with hating a good thing. Both are wrong; both are sinful; both are evidence that the depraved mind is not renewed, remodeled, transformed into the mind of Christ.

The mind of the Lord, inculcated by his Word, teaches that we are to love the beautiful, pure, true, noble; we are to love (in the sense of sympathizing with) the weak, the penitent and oppressed, who are seeking for the paths of righteousness and truth; but we are to "hate iniquity" and "every false way," and all the meanness and sin which is wilful, against light and of the devil.

Cease to pride yourself upon love for one of the most detestable characters known to the pages of history, of whom our Lord, who so loved (sympathized with) the world that he laid down his life for it, said, "It had been better for that man if he had never been born." Adopt God's standpoint. As the Apostles say, "Be not deceived; God is not mocked;" "He that doeth righteousness is righteous [and approved of God], but he that practices sin [knowingly, wilfully] is of the devil."—Gal. 6:7; 1 John 3:6, 7.

For our part, we have no thought of ever becoming more loving than the Lord; we accept his definitions and seek to be conformed mentally to his standard—the image of God's dear Son. We want to love just as he loves and just what he loves, and we want to hate what he hates. Of him it is written, "Thou hast loved righteousness and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. 1:9; Psa. 45:7) "Do not I hate them, O Lord, that hate thee? . . . I hate them with a perfect hatred."—Psa. 139:21, 22.

We are glad that neither Satan nor Judas nor any other creature will ever be tormented to all eternity. We are glad that a full, fair opportunity for coming to a knowledge of the Lord and of the way of righteousness will be granted to every member of Adam's race; and we are glad that, on the contrary, all who rejoice not in the truth, but rejoice in iniquity, will be utterly and everlastingly destroyed in the second death. We abominate Satan, who, for over six thousand years, has wrought unrighteousness and gloated over the evil and pain and sorrow which he has wrought, and who with clear knowledge of the redemptive work has for eighteen centuries opposed the kingdom and the great salvation. The person who could believe in Satan's conversion after all this battling against the light and the truth has a perverse mind, very sadly blinded by the "god of this world"—a mind thoroughly out of harmony with the Word.

"YE HAVE NEED OF PATIENCE"

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—Jas. 1:4.

There are two quite distinct words in the Greek which, in our English Scriptures, are translated "patience." One of these is a word that in a general way corresponds to the common thought of patience as we speak of it in connection with the everyday affairs of life, meaning merely forbearance, or long-suffering. Indeed the Greek word is generally translated long-suffering. It is the other word with which we are more particularly interested in the treatment of our text, and which is the one most frequently translated patience by the New Testament writers.

This word has a much deeper and fuller significance than attaches to our English word patience. It signifies, rather,

constancy, the thought being an endurance of evil in a cheerful, hopeful, willing, patient manner. It represents, therefore, an element of character, and not merely a temporary condition or restraint of feeling or action. It signifies that development of heart and character which manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the divine wisdom and love, which, while permitting present evils, has promised to overthrow them in God's due time.

This grace of patience smooths the way for every other Christian grace, because all must be acquired under the process of patient and continuous self-discipline. Not a step of progress can be gained without this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the God of all grace whose Truth inspires it. It is enduring meekness, striving to stem the tide of human weakness, and endeavoring with painstaking care to attain to the divine likeness. It is slow to wrath and plenteous in mercy; it is quick to perceive the paths of righteousness, and prompt to walk in them; it is mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others.

The importance of endurance in the Christian's character is fully borne out by the Apostle Paul's use of the word; for on more than one occasion he places patience above and beyond love, which we have seen is the "mark" of character for which we are to run—the "mark for the prize." For instance, in writing to Titus (2:2), enumerating the characteristics of the advanced Christian, the Apostle uses the following order: "Vigilant, grave, temperate, sound in faith, in charity [love], in patience." Though we have all the other qualities, this final test of patient, cheerful endurance must be passed before we can be accepted of the Lord as members of the very elect.

Again, in writing to Timothy (2 Tim. 3:10) respecting himself, the Apostle puts this quality of patient endurance in the place beyond love, saying, "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patient endurance."

"THE LORD YOUR GOD DOTH PROVE YOU"

One might ask, if "Love is the fulfilling of the law" and "the mark for the prize of our high calling," how can patience rank higher than love? The answer is that patient endurance does not come in merely at the close of our race, but it is a requisite all the way along the race-course. We need this cheerful endurance of the earliest trials in the Christian way; and as we speed along in our race for the "mark," the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. Some might be faithful for a few days or a few months or a few years, yet be unworthy of the great kingdom blessing of Christ.

In the parable of the sower, our Lord gave an illustration of this fact, saying that some seed fell on stony ground and sprang up; it grew; but finally, when the burning heat of persecution came, the tender plants withered away. In choosing the members of the kingdom class the Lord is looking for a depth of soil, a depth of character, a depth of heart that will be patient to endure. Those who lack this one quality will not be fit for the kingdom. Patience is necessary as an element of character on any plane of being; but with the Christian it is specially important to have it developed from the beginning of the race. We need it with us at the first quarter mark, and at the second quarter mark, and at the third quarter mark, and still with us at the fourth quarter mark, the mark for the prize—perfect love.

And when we have reached this mark of the race where we love, not only our friends, but our enemies, it is required of us that we stand up to the mark faithfully, cheerfully, patiently enduring the tests which the Lord will even then see fit to have come upon us. God subjects his people to testing, long testing, sometimes for months and years. As it is said, "The Lord your God proveth you."—Deut. 13:3.

Hence it is that the Apostle Paul exhorts us, "Having done all, stand"—endure. Having reached the "mark," "Let patient endurance have her perfect work," or "perfect her work." Let patient endurance demonstrate, not only that you have the character, the qualifications of love, demanded in the race for the prize, but also that you have love as an element of character, deep-rooted, immutable, so that you can endure opposition cheerfully.

St. Paul tells us that we have need of this patient endurance that, after having done the will of God [after having brought our own will into complete subjection to the divine will], we might receive the promise. (Heb. 10:36) The thought in the Apostle's mind seems to be that there is a certain work for us all to do in ourselves—"Work out your own salvation with fear and trembling." (Phil. 2:12, 13) It is God who is working in us to will and to do—to co-operate in this work. Let us make sure that rebellion of any kind in our heart be thoroughly killed, mortified; and that we bring the will into perfect submission to the divine will, so that we may have no other will than his. Even then, after we have overcome to this extent, we have need of patience. The Lord will not accept us merely because we are consecrated. He requires that the consecration shall be proven. To begin with, he accepts the consecration; then he tests us to demonstrate to what extent we really love him.

PATIENCE NECESSARY TO FRUIT-BEARING

Patience endurance is also mentioned in the Scriptures as being the Lord's Word, or teaching. Our Lord says, "Because thou hast kept the word of my patience I will also keep thee." (Rev. 3:10) Twice in the Gospels also we note that our Lord brought to the notice of the disciples the importance of the quality of patient endurance. Once was in the parable of the sower above referred to. (Luke 8:11-15) He said, "That [sown] on the good ground are they which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience [with cheerful endurance, constancy]." The thought here is that in order to be of the fruit-bearing class, which the Lord will approve and accept in his kingdom, it is necessary to do more than receive the Word of his testimony, even though we receive it with joy; for that class in the parable is represented by the stony ground, which at first gave evidence of great fruitfulness and vigor, but withered under the sun of persecution, because of lack of depth of soil. That stony, shallow ground represents, the Lord explained, a class of hearers who rejoice greatly in the truth, but do not endure; they are such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the kingdom class, all of whom must be overcomers.

In this parable our Lord shows us that patient endurance, constancy, is the final test, following after the readiness of preparation to receive the seed; following after the seed has been received and has sprouted; following after love and hope and joy and faith have caused it to spring forth and to give promise of fruitage. Patient endurance, then, is necessary in order that the grain may be developed and thoroughly ripened and made fit for the garner. How important patient endurance, cheerful endurance, seems to be, in the light of the Lord's Word! for we cannot suppose that he who judges the thoughts and intents of the heart would be pleased with his children, even if he saw them enduring much for his sake, if they endured in an impatient or unhappy frame of mind. They would not in that event be copies of God's dear Son, whose sentiment is expressed in the words, "I delight to do thy will, O God!"

Our Lord at another time was telling his disciples that as the result of being his followers they must expect opposition, trials, tribulations. Perhaps it may assist some to realize the strength of the meaning of the word tribulation when they know its origin. It is derived from the Latin word "tribulum," the name of a roller, or threshing-machine used in olden times for cleaning wheat, removing from it the outer husk, or chaff. How appropriate the term when applied to the Lord's consecrated people, who in the Scriptures are symbolized by wheat! Our new natures are the kernel, the real grain; yet this treasure, or valuable part, is covered with the husk of earthly conditions. In order that the wheat may be made properly ready for the "garner" and for usefulness, it is necessary that each grain shall pass through the tribulation necessary to remove those qualities which, until separated, render us unfit for the future service to which we are called of the Lord.

In proportion as we are able to realize our own imperfections, and the perfect will of God concerning us, we shall be enabled to bear patiently, and even with a certain kind of rejoicing, all the tribulations which the Master may see best to let come upon us. Our Lord explained to his disciples that so long as they lived in this present age, when sin abounds, and when Satan is the prince of this world, they must expect tribulation from various quarters; but he assured them that they would, nevertheless, be fully and completely under divine care and protection, even though the persecutions would be permitted to reach and to affect them. Then follow the words, "In your patience [patient endurance, cheerful, hopeful constancy] possess ye your souls."—Luke 21:19.

"HE THAT OVERCOMETH SHALL INHERIT ALL THINGS"

One object of the test of patient endurance is that we may be "strong in the Lord," that we may have the character-likeness of the Lord Jesus—not merely the firmness, but also the gentleness. All this must be developed before we can receive the things promised, the things which God has in reservation for those that love him. (1 Cor 2:9, 10) These

things are spiritual and might be apprehended by our minds, but could not be comprehended. The promise that we are to be like our Lord includes not only the spiritual and heavenly conditions, to which we shall attain in the first resurrection, but also the blessing of sharing in the uplifting of the world. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29) But to "be Christ's" means, not only that we shall accept him, join him and his standards, but also that we shall be good soldiers. Those who would not be good soldiers would not be worthy of being members of the body of Christ, for such could not be conquerors and "more than conquerors" through Jesus Christ our Lord.—Rom. 8:37.

We already have the "promise," but it has not yet been received in the sense of being fulfilled. The promise is a conditional one. "He that doeth these things shall live by them." (Lev. 18:5; Rom. 10:5) So in our Lord's arrangement, the condition of the promise is that we shall abide in his love, his favor. Whoever accepts of Christ's death and trusts in him and seeks to follow the divine commandments, walking not after the flesh, but after the Spirit, will receive the promise, for the promise is made to "overcomers." All the promises of the Gospel age are made to the "overcomers." Such shall sit upon the throne. Such shall become the bride of Christ. Such shall be joint-heirs with the Redeemer and participate in all his great work as the great Messiah, to bless Israel and through Israel the world of mankind.

By faith the church now begins to enjoy this conditional promise, which depends upon their faithfulness to the end—their patient endurance. Such loyal ones have the earnest of the promise and shall be joint-heirs in the kingdom. All others will be cut off from that membership. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth [cleanseth, pruneth] it, that it may bring forth more fruit." (John 15:2) We are on trial; and the trial is to prove our loyalty. If this trial time, or probation, is satisfactory, the membership is made permanent. Those who fail to live up to the conditions, are not counted worthy to be members of the body of Christ and joint-heirs in the kingdom.

LET US ABIDE IN HIS LOVE

Who can consider the importance of becoming copies of our blessed Lord and Head without feeling that to attain to this character-likeness will be a life-work! It cannot be accomplished in a day or in a year; but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development in Christian character. It is not enough that we know the Truth, or that we be content to hold it in unrighteousness. We must see to it that the truth is having its legitimate and designed effect upon the character. And if the truth is thus received into good and honest hearts, we shall have the assurance of the Apostle Peter that "We shall never fall," but that in due time we shall be received into the kingdom.

Hence we see the necessity of ever keeping the instructions and precepts of the Lord fresh in our minds, and of drinking deep into their inspiring spirit, although we are already established in the faith. To be established in the faith is one thing; to be established in Christian character and in all the graces of the Spirit is quite another.

Beloved, "Let us run with patience [cheerful constancy, patient endurance] the race set before us" in the Gospel. (Heb. 12:1) As already observed, the race must be run with this constancy if we would reach the "mark;" and after reaching the mark we can maintain our position only by the grace of constancy, patient endurance, that having done all, we may stand!

A GREAT REFORMER

Ezra 8:15-36.—NOVEMBER 19.

"The hand of our God is upon all them for good that seek him."

Ezra was a learned Jew who headed a great reformation movement. As God's agent he was largely responsible for the maintenance of the Jewish faith and nation. His family had been amongst the many carried captive by Nebuchadnezzar. Like many others that became rooted in the new soil of Babylonia, they were not among the fifty-three thousand to return to Jerusalem when King Cyrus gave the opportunity. Ezra, imbued with a spirit of religious fervor based upon a faith in God and his Word and promises to Israel, headed another company bound for Jerusalem—seventy-eight years after the return of the exiles.

The Jews evidently were prosperous in Babylon, and their exile for a time at least led them to earnest study of the Law and the Prophets. In fact, Judah, probably under Ezra as one of its chief representatives, seems to have prospered more in Babylon than in Jerusalem—not as a whole, but a certain pious few. These were vexed as they from time to time heard of the poverty of their brethren in Jerusalem, and that matters religious were not prosperous there, and that the rebuilding of the temple which represented divine presence with the nation was but poorly served.

Deeply in earnest for a revival of the true religion, Ezra laid the matter before representatives in Babylon and before the Persian king, with favorable results. Large donations were made for the repairs of the temple and the institution of its worship upon a proper basis, and in general to help the interests of the Jewish cause in Jerusalem. The donations of gold and silver totaled a little more than two million dollars, and the total number of persons who volunteered to be the company numbered about seventeen hundred. The donations were a public trust, and Ezra wisely divided the treasure between twelve principal men of his party, taking receipts from each.

Before the journey proper was begun, a fast was proclaimed and the Almighty God was entreated to grant his blessing upon the undertaking and to direct the course of the travelers. They were not without cause for fear for themselves, for it must have been generally known that they carried a large amount of treasure with them, and the country through which they must pass was infested with robbers who might pounce upon them at any time to carry off their treasure, which consisted of large supplies of wheat, wine and oil besides the gold and silver.

"IN ALL THY WAYS ACKNOWLEDGE HIM"

The beginning of the journey with fasting and prayer gives us an insight into Ezra's power and efficiency. "God was with him"—he walked with God, he sought to know and to do the divine will. Surely it is in vain that any would attempt to serve the Lord and yet neglect to humble themselves before him and to make request for his blessing and guidance. We submit that fasting and prayer and earnest desire to know and to do the Lord's will are far more efficacious for good than are large donations of money. Perhaps there has been too great a tendency on the part of many to leave out the matter of religious work at home and abroad save along financial lines, forgetful in part at least that they labor in vain unless the Lord grant his blessing.

The fact that notwithstanding our wonderful financial efforts during the past century there are today twice as many heathen as there were a century ago, should take us to the Lord in prayer to assure ourselves regarding the meaning of the prayer he taught us—"Thy kingdom come, thy will be done on earth as it is done in heaven." Seeing the futility of our efforts to bring about heavenly conditions on earth ought to lead all of God's earnest children to search his Word and to see whether or not it teaches that the second coming of Messiah is to unite to himself his "elect" church as his bride and then to establish the kingdom of righteousness which, backed by divine power, will bind Satan, overthrow sin and death, and uplift mankind and make of earth a paradise.

THE WAY OF TRANSGRESSORS

Ezra and his party reached Jerusalem in safety after a journey of exactly four months. As great a distance can be covered in less than four days with our modern conveniences, which surely seem to be precursors of the glorious Messianic Epoch, the wonderful prosperity of which has so long been foretold.

Ezra has been censured as narrow and cruel because of the reforms at Jerusalem of which he became the leader and adviser. The Jews who first returned from Babylon were full of zeal for the divine law, and refused to intermarry or to have social dealings with their heathen neighbors; but as their prosperity lagged their zeal slackened. Carelessness and irreligion came in. Hence Ezra soon found that many Jews were inter-marrying with their neighbors, and that a condition of things prevailed which, if continued, would mean the corruption of the nation to which God had given the promise of national continuity, and the promise that ultimately he would use them as a nation for the sending out of the light and truth which he has promised shall yet bless all the families of the earth.

A general assembly or convocation of Israelites was called and held to consider this matter of mixed marriages and the requirements of the law, and any failing to be represented were notified that they would be in danger of being counted out of the congregation as aliens. It was a time of weeping

and sorrow and distress amongst the people as they realized that conformity to the divine law would mean the breaking of family ties. The divine law had been broken and now the penalty was to be felt. The way of the transgressors was hard.

This requirement of the law can be understood only by those who realize that Israel was under a special covenant with God by the compact at Mt. Sinai, and that that nation was subject to every feature of that law. No such law is or has ever been put upon others nations—nor upon Christians, who are not under the law but under grace. We must not, however, object to the Jew's being faithful to his covenant, for that Law Covenant is as binding upon him today as it ever was, and it will remain binding until it shall be superseded by the New Law Covenant referred to in Jeremiah 31:31. The great Messiah, Head and body, will be the Mediator of that New Covenant, and its sealing will be effected by the blood of "the better sacrifices" of this Gospel age.

To the Christian, the next thing corresponding to this Law is the Apostolic injunction that the consecrated followers of Christ should not inter-marry with the worldly but "only in the Lord." (2 Cor. 6:14) There is surely divine wisdom in this injunction, yet it is not a law, and Christians who have married unconsecrated persons are not to leave them but to fulfil their marriage covenants.

CO-LABORERS WITH GOD

DECEMBER 3.—Nehemiah 4.

"Watch ye, stand fast in the faith; quit you like men; be strong."—1 Cor. 16:13.

Nehemiah's prayer for Jerusalem and the holy interests centered there continued for months before the answer suddenly came. The king, whom he served as confidential secretary, prepared a banquet, the queen being present as well as Nehemiah and others. Everybody was smiling and joyous, attired in their silks and jewels, but the king noticed that his trusted secretary had a sadness which showed through his smiles. Finding that he was not ill he said that it must be a trouble of heart—and inquired as to what it was. It was a dangerous moment for Nehemiah, for the kings of that time were quite autocratic and capricious. The sadness might have been construed to mean a loss of interest in the king and his affairs, or a hundred things disapproved for such an occasion of rejoicing.

Nehemiah's prayer instantly went up to God for wisdom to know how to answer, for he did not receive the wisdom at once, although he had prayed beforehand. He knew that the Almighty could hear his desires of heart, uttered or unexpressed. He received the needed wisdom for a wise and successful reply, which did not offend the king, but enlisted his interest. He told the king that his sadness of heart was because the home of his fathers was ruined. The result was that the king appointed him special governor of Judea with full authority to attend to the work and to call upon the governors of surrounding provinces for aid if necessary.

WISDOM SHOWN BY METHODS

That Nehemiah was a wise man and no mere dreamer was evidenced in the practical methods he employed. A man of wealth, he probably financed his own expedition, aside from the retinue of soldiers, etc., furnished by the king. A four-months' journey brought them to Jerusalem. The object of his coming was kept secret. He was merely a visitor for a few days, seeing and hearing. Then by night he made an inspection of the old city walls, particularly the broken parts and the heaps of ruins from which they might be rebuilt. He saw the feasibility of the scheme and outlined in his mind the method. Then he called for the elders and prominent representatives of the people, explained to them his object in coming, showed them his authority from the king and suggested a method for the beginning of the repair work immediately.

He perceived the necessity for great caution, as enemies were on every hand as anxious to hinder them as he was anxious for success. The Samaritans were jealous. They had a rival worship of Jehovah, and Israel's success would seem to imply that God's favor was to the Jews rather than toward the Samaritans. Besides, they all hoped to profit by the poverty and helplessness of the Jews—thinking it not wrong to pillage them as opportunity offered. Nehemiah's plan was approved. The leading men in each quarter of the city joined in the work with the laborers, and each built the wall most nearly in front of his own home quarters. This was a wise plan, for each would be specially interested in having the wall strong in his own neighborhood, and a certain degree of proper pride would attach to the work as a prominent monument of the builder's skill—itself a credit or discredit.

Nehemiah joined in the work with the others, his accompanying servants participating also. His spirit of zeal was an inspiration to the discouraged people, who took heart, and hope began to thrive. Then came discouragement and opposition from the enemies. An attack was even planned, but learning of this, Nehemiah so directed the work that the heads of the families kept an armed watch while the others labored, carrying swords also for self-defense.

When their enemies found that they were prepared, the proposed attack was abandoned and discouragements were resorted to. The effort was laughed at, ridiculed as impossible, and worthless anyhow. Those unused to manual toil soon grew sore and weary and discouraged. The higher the walls grew, the more difficult it was to place the stones and the mortar, and the more stones built into the wall, the fewer suitable ones remained amongst the rubbish. It was a time of testing of faith and loyalty to God. Trials and difficulties are permitted to come to all of God's people for just such testings. The overcomers are developed through various experiences for the divine service.

"STAND FAST IN THE FAITH"

It may be asked why Nehemiah's faithfulness and courage were tested, and what reward was his. We reply that a reward of character-development follows every good endeavor. The reward of those who lived faithfully in Nehemiah's time differs essentially from the reward of the faithful amongst the followers of Jesus. The latter are promised a share with the Master in his glorious Messianic kingdom. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom;" "To him that overcometh will I grant to sit with me in my throne."—Luke 12:32; Rev. 3:21.

But Nehemiah could have no share in these kingdom promises because he lived before the call to the kingdom—before Pentecost. He and others of his time who displayed faithfulness and loyalty are not personally mentioned by St. Paul in Hebrews II, but they are undoubtedly included in the list. Of them the Apostle declared, "They had this testimony, that they pleased God." St. Paul declares that they will receive their reward—a share in the earthly phase of the kingdom, after the church shall first have her share with the Redeemer in the heavenly phase of the kingdom, for "they, without us, shall not be made perfect, God having some better thing for us."

St. Paul's words in our text teach the same great lesson of the necessity for character-development on the part of all who hope to be heirs of God and joint-heirs with Jesus Christ their Lord. They must watch as well as pray, they must "stand fast in the faith" against the various oppositions of the world, the flesh and the adversary. They must acquit themselves like men, "strong in the Lord and in the power of his might." They must be strongly developed, by trials, difficulties and obstacles overcome in the name of the Lord and with His assistance.

THE VALUE OF PRAYER

NOVEMBER 26.—Nehemiah 1.

"The effectual, fervent prayer of a righteous man availeth much."—James 5:16.

Thirteen years after Ezra's company returned to Jerusalem, Nehemiah went thither with an escort and full authority from the king of Persia to rebuild the wall of Jerusalem and to restore its gates. It would appear that Ezra's reformation, while very helpful to the people, brought against them the violent opposition of their neighbors, as was to have been expected. The Jews, now considerable in numbers, were despised by their neighbors who wished to drive them out of the land. The wall of the city was poor and did not withstand the attack.

Josephus says that Nehemiah, wealthy and favored of the king of Persia, resided in the king's palace at Shushan. He was a pious man and deeply interested in the land of his fathers. While walking one day he overheard two men talk-

ing in the Hebrew tongue, and accosted them. They had been to Jerusalem and had returned. One of them proved to be his own relative. He gladly inquired respecting the holy land, the holy city, God's temple, and concerning the Jews who had returned from Babylon. The sad story of their trials and the desolation of the city and its exposure to enemies touched his heart and led him to prayer. That prayer is the subject of this lesson.

ANSWERING OUR OWN PRAYERS

Undoubtedly, the recorded prayer of Nehemiah is merely an epitomized statement, for we read that he made the matter a subject of earnest prayer for four months before he reached the point of action where God used him in the fulfilment of his own petition. This reminds us of how our Lord instructed his disciples, saying, "Pray ye the Lord of the harvest that he would send forth more laborers into his harvest." While the disciples thus prayed it would imply that they would be laboring in accordance with their prayers, that they would be doing all in their own power to forward the harvest work as well as to interest other laborers in the same. Thus it must always be that earnest effort will accompany prayer. Prayers not accompanied by efforts brand themselves as insincere. The prayer which is not of faith is sin—unscriptural, sacrilegious.

THE SOUL'S SINCERE DESIRE

The poet has well defined prayer as being "The soul's sincere desire, uttered or unexpressed." Another has well declared that it "is the Christian's vital breath"—that is to say, Christian character cannot be maintained without prayer any more than a human life could be maintained without breathing. Who has not noticed that all the great Bible characters used of the Almighty were accustomed to go to him regularly in prayer and to seek for guidance from him in respect to every matter. Even the great Redeemer, holy, harmless, undefiled and separate from sinners, needed to pray to the Father—needed his fellowship and communion—needed to be in touch with the Infinite One. Several of his prayers are recorded, and we are told that he spent the entire night in prayer on more than one occasion.

Some may ask, Would the Almighty change his plans in answer to our petitions? Assuredly he would not. Indeed, on the contrary, we are cautioned in the Scriptures to ask only according to his will. We are warned that if we ask amiss our petitions will not be answered. Hence the necessity for studying God's Word and being enlightened thereby respecting the divine program that we may ask in harmony with every feature of it and receive strength and encouragement through the answer to our petitions.

The Redeemer gave us the keynote to this, saying, "If ye abide in me and my words abide in you, ye may ask what ye will and it shall be done unto you." (John 15:7) Alas! how few seem to note the two limitations of this promise:

(1) The one asking must be in Christ—abiding in him. This means that the petitioner has turned from sin, has accepted Christ and the terms of discipleship. It implies that he has made a full consecration of his life to the Lord and become a new creature in Christ Jesus. Such, abiding in Christ, may pray to the Father.

(2) After having come into membership and fellowship with the Head, the Messiah, these must ask in harmony with God's Word and promises; in order to know what things to ask for they must search the Scriptures, which are sufficient, "that the man of God may be thoroughly furnished." There are many things for which we may pray, the answer to which would not involve any change in the divine plans. We are not to understand that all the little incidents of life are foreordained and predestinated. So far as the world is concerned, many of its affairs are purely of chance under the permission of natural laws with which God does not generally interfere. It is in the affairs of his consecrated people that God assures us he takes a special interest. These are so supervised by his providence that he guarantees his children that all things shall work together for good to them.

WHAT TO PRAY FOR

God is pleased to make use of the little talents possessed by his consecrated people, and their usefulness as ambassadors for God and for Christ, in their own families and own cities, will avail in proportion to and depend very much upon the earnestness of their prayers and endeavors. Those who pray for opportunities to serve the Lord and His cause and who watch for the fulfilment of their prayers in the open doors of opportunity will surely have them. "He that seeketh findeth, and to him that knocketh it shall be opened."

The baptized in Christ may pray for earthly necessities, as in the Lord's prayer, "Give us this day our daily bread;" but we are not to pray for more than the bread and water which the Lord has authorized His people to pray for. The true Christian, instead of thinking about what he shall eat, what he shall drink, and wherewithal he shall be clothed—instead of making earthly things the subject of his prayers, will be thinking of and praying about his higher, his heavenly interests. More particularly he will be concerned respecting his spiritual food, spiritual clothing, spiritual growth in grace and knowledge and love, and for these particularly he will pray and strive.

Our Lord declares, "After all these things (food and clothing) do the Gentiles seek; but seek ye first (chiefly) the kingdom of God and His righteousness." God's people are consequently to attain a joint-heirship in Messiah's great kingdom according to the divine invitation that we should be "heirs of God and joint-heirs with Jesus Christ our Lord." We are to seek possessions in that kingdom with our Lord in his throne, by seeking to develop characters which will have divine approval and make us fit for that high exaltation. Our Lord speaks of these as seeking the righteousness of the kingdom—that kingdom which will be established amongst mankind for the very purpose of enforcing righteousness, and whoever will be a joint-heir with Christ must love righteousness and hate iniquity, and must develop this character before he dies in order to hope for a share in this kingdom and its glory, honor and immortality. For this he will be seeking, striving, praying—above all else.

"THE ROYAL DIADEM"

'Thou shalt be called by a new name: . . . thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isa. 62:2, 3.

In one place the Prophet Jeremiah declares, "This is the name whereby he shall be called, Jehovah our Righteousness." In another place he says, "She shall be called, Jehovah our Righteousness [or, the Righteousness of Jehovah]." And so the Apostle declares, "That we might be made the righteousness of God through him."—Jer. 23:6; 33:16; 2 Cor. 5:21.

These statements refer to Zion. The typical Zion is the Jewish nation; and the antitypical Zion is the glorified Christ. Very properly, then, we may understand that the blessings which belong to the church on the spirit plane will, naturally, on the earthly plane, belong to the ancient worthies, who will be in divine favor forever.

The two expressions, "a crown of glory" and "a royal diadem," express practically the same thought, the repetition making the sentiment doubly impressive A diadem is a crown. Crowns are generally used to add dignity and honor to the individuals wearing them; but the Scriptural expression, "A crown of glory, . . . a royal diadem in the hand of thy God," does not include the thought of a diadem that is to be worn, as giving glory to God; but rather as representing a beautiful ornament in the divine hand, as you take something in your hand to look at the beauty and workmanship.

The jewels that will make this diadem beautiful, when properly tested by the great Master-Workman, are the church. The Lord will come to make up his jewels, to secure his jewels. "God hath set the members in the body." The text refers to the final setting in the future, in the kingdom condition. As star differeth from star in glory, so shall these jewels differ in setting and position. This also applies to the present time. The present arrangement is subject to change in proportion as the individual will or will not be fully submissive to the Lord's will. There has been a selection of a jewel class; and the experiences of this class during the Gospel age have been the polishing processes; and there will be a setting in the end of this age, when the church is completed. This began when the first resurrection began.

The first setting in this royal diadem was, undoubtedly, **our Lord Jesus himself.** He is the first in this great diadem which Jehovah has in his hand. Next will come the members of the body, as they shall be perfected in the first resurrection—the apostles and sleeping saints, each as he is granted his change, "in a moment, in the twinkling of an eye." Each jewel will be placed in that particular setting for which Jehovah has seen that it is prepared.

When the mother of James and John went with them to Jesus and requested that her sons might sit, the one on his right hand and the other on his left hand, he said that these places would be given to those for whom they are intended

by the Father. Those positions will not be given through favor, but through justice. Any place will be glorious in this company. Only the Lord is competent to say who shall sit on the right hand and on the left. We shall be pleased to have His will done; and beyond the veil we shall have such a large sense of justice that we shall be glad to have the matter as the Father has arranged.

The Lord is first; we think probably St. Paul is next. And we think St. Peter and St. John have prominent places. We shall all be perfectly content and pleased with whatever the Father will decide. We shall be glad of any place. And any one who would not be of that spirit, of that disposition, will thereby indicate that he is not of that class which the Lord would have there. Any who will be of that class will be glad to accept the Father's decree and to prefer it to anything they could have devised.

So the church in the hand of God is the church in the hand of divine power. That power will use the church and she will be a crown of glory and a thing of beauty, gloriously reflecting to all eternity the workmanship of our God. How glorious it will be! How beautiful! The Lord Jehovah will have the setting of these precious jewels, one reflecting upon another in that crown of glory and diadem of beauty, with the Lord Jesus in the chief place, for the Father will not give to the church any glory that He would not give to the Lord himself. The church is to be displayed before men as "a thing of beauty and a joy forever"—God's handiwork.

He is selecting the jewels now, and is providentially dealing with them. When the process of polishing shall have been completed, he will use them in a very special sense for a thousand years. As a star blazes in glory, so the Lord will make use of each one of the church. But the use of the church which the Lord will make at that time will be only a part of the work which he intends to accomplish. The Apostle says, "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—**Eph. 2:7.**

All who are in Christ, all who are in the "elect" body of Christ—to these God will show His exceeding grace. His grace and favor will be showered upon the church. And the world will eventually see in the church the culmination of all of God's creative work. The glory of the church will be manifested in the sight of angels and of men. And so the Lord indicates the blessings that are to be ours if we are faithful in making our "calling and election sure."

Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us in the performance of the Master's will.

INTERESTING QUESTIONS

NO MARRIAGE IN THE RESURRECTION

Question.—Do you gather from God's plan that the present reciprocal love of man and woman is to be confirmed by the Lord so as to continue forever, both on earth and in heaven?

Answer.—We answer, No! Marriage is an arrangement that God instituted for a very special purpose, and with the human family only. The object of the separation of Mother Eve from Father Adam [she was formed from one of his ribs] was, the Scriptures tell us, that a race might be produced. Marriage means merely the union of these two recognizing each other as one; and so the Apostle says, "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God."

There is no arrangement in God's plan to have any of those on the spirit plane male and female. According to the productions of art, there are no male angels; but according to the Scriptures, there are no female angels. Possibly the reason why so many artists have supposed that angels are females is that there are more women in the church than men. But the entire idea is erroneous; for angels are an entirely separate order of beings from mankind. Man never was an angel and never was intended to be an angel. Man is of the earth, earthy. He fell from the position of king of the earth and became a degraded being; and the divine intention and promise is that when Messiah shall reign humanity shall be lifted up from sin and degradation and brought back to human perfection.—Acts 3:19-21.

The only ones who will become spirit beings, as are the angels, are the church class—those begotten of the Spirit, those who in the resurrection will be given a change of nature. As the Apostle states, "We shall all be changed," for "Flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:51, 50) Therefore the first resurrection, in which the bride only has part with her Lord, is different from the resurrection of the world. Of those who will have part in the first resurrection we read that "they shall be priests unto God and shall reign with Christ a thousand years." (Rev. 20:6) Flesh and blood cannot be a part of that kingdom. Therefore they must all be changed. We do not expect that Jesus will be changed from spirit to human nature; but that the church must be changed from human to spirit nature, for they "shall be like him and see him as he is" (1 John 3:2) and share his glory and be his bride. When the church shall thus be changed, all the peculiarities of male and female will be obliterated, for there is neither male nor female amongst the angels; and the Scriptures tell us there will not be in the glorified church. The perfection of spirit being will be one. All will be alike, sexless.

As for mankind: We think the Scriptures clearly indicate that divine provision for mankind will be that they will all be sexless when perfection shall have been reached. That is to say, at the close of the Millennial age, all having been gradually perfected, each sex will, in their development, have taken on more of the qualities of the other; during that age the woman will gradually add to her womanly graces the qualities that belong to man; and man will likewise gradually take on with his manly qualities the finer sentiments and qualities of mind and body that belong to the female. Thus man will receive again that which was taken from him originally, represented by the rib. So all will then be perfect; and they will neither marry nor give in marriage; for all will in this respect be "like unto the angels."—Luke **20:34-36.**

STILL HOLD SAME SCRIPTURAL VIEW

Question.—Are we to understand from your remarks in THE WATCH TOWER of April 1, 1911, page 102, column 2, paragraphs 2 and 3, that your opinion has altered respecting the "change" **of the church?**

Answer.—No; we have no different thought from that heretofore presented. We still believe that since 1878 we are in the time indicated by the statement, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, they shall rest from their labors, and their works follow with them."—**Rev. 14:13.**

We must all die, but "we shall not all sleep." In the cases of those remaining alive at the time of our Lord's second presence, there will be no need to sleep—the moment of death will be the moment of resurrection change.—Psa. 82:7; 1 Cor. 15:51, 52.

THE CHURCH THE BODY OF CHRIST

Question.—When does the church become the body of Christ?

Answer.—The church may Scripturally be viewed from **two standpoints:—**

(1) The church in glory will consist exclusively of the Redeemer and his bride class, his joint-heirs, or, under the other figure, "Jesus, the Head, and the church, his body"—"members in particular of the body of Christ." These alone will have part in the "first resurrection"; these alone will reign with **Christ a thousand years.**

(2) In the present time, however, the church is spoken of as the bride of Christ, in a formative or developing state, his espoused. Each one who makes a full consecration of himself to the Lord, trusting in the merit of Jesus, when begotten of the holy Spirit, is counted a member of the body of Christ. As a member he is to grow in grace, knowledge and love, putting off the former things of the flesh and putting on the fruits and graces of the holy Spirit. These, however, develop into three different classes:—

(a) A "little flock," a royal priesthood, who will become exclusively the body of Christ, through participation in the "first resurrection."

(b) A "great company" class, loyal to God and in the end faithful but not sufficiently zealous to be considered sacrificing priests, not worthy, therefore, to be counted of

the body of the "more than conquerors." These will ultimately come off conquerors and attain the plane of spirit being to which they were begotten at the time of their consecration. These will be the "virgin companions" of the bride, serving in the temple.

(c) A third class, described by St. Paul as falling away and counting the blood of the covenant wherewith they were sanctified an ordinary thing and despising the great favor and privilege of sanctification through justification. These are described also by St. Peter as "the sow returned to her wallowing in the mire"—as turned from spiritual hopes and promises to earthly. These, once counted members of the body of Christ, will die the second death, as brute beasts.

GIFTS AND SACRIFICES FOR SIN

Question.—What is signified by the words of the Apostle that our Lord was ordained to offer both gifts and sacrifices for sin?

Answer.—From the Scriptures it is evident that during the Millennial age the world of mankind will be privileged to offer themselves to God as gifts, but not as sacrifices. Hence, during the Millennial age, part of the work of the great High Priest will be to accept these gifts and to make them acceptable to God through his own merit and rights as the Melchizedek Priest. We can, however, apply this text very properly to the present time. The Apostle puts the word gifts first. We may, therefore, look to see whether there is not some way in which the High Priest offers gifts now. Surely our Lord's consecration of his own life was a gift on His part. The Father accepted that gift and ultimately permitted our Lord's gift to constitute a sin-offering for others. Likewise, throughout this Gospel age, the "brethren" are invited to present their bodies living sacrifices—to give themselves to God.—Rom. 12:1, 2.

When we thus make a present of ourselves to God, we are not making a sin-offering to God; for this we could not do. But the divine arrangement for accepting our gift is that each gift will be acceptable through the merit of Christ; and that then, later on, these gifts will, according to the same divine arrangement, constitute the great sin-offering which the High Priest gives for the world. Thus the High Priest is ordained to make the ultimate offering of that gift as the sin-offering for the world.

Amongst those who served in the office of typical high priest, says the Apostle, the uniform custom was that they should offer both gifts and sacrifices to God. Hence, he proceeds to point out that Jesus, as the Antitype of those priests, must have something to offer. He also must offer both gifts and sacrifices, in order to fulfil his priesthood. He presented himself without spot unto God; and, by virtue of that presentation, he is a sin-offering unto God; and, through his merit, he makes the same true of his church, who voluntarily give themselves to God.

SHOWS HOW MERIT OF RANSOM IS APPLIED

Question.—Is there anything connected with the Atonement Day sacrifices which corresponds to the ransom? If so, what?

Answer.—The word ransom would more properly be rendered ransom-price, corresponding price. On the Day of Atonement no type of the ransom-price is given us, but rather a type of the sin-offering, showing particularly how that ransom-price will be made applicable. If we scrutinize this Atonement day type, however, we shall find that which points to the ransom, in the killing of the bullock; for the whole matter depended upon the killing of the bullock. The goat could not be killed first. The bullock must first be killed and the blood applied in the Most Holy before anything could be done with the goat. Hence, all that was done, not only with the Lord's goat, but also with the scapegoat, was based on the death of the bullock. So if we look for anything that might correspond to the ransom-price in the day of atonement sacrifices, we shall see that the death of the goat was not necessary, but all depended on the bullock.

O! TO BE WILLING!

Oh! to be willing, willing,
Thy will to do day by day,
Obedient, humble and loving—
O help me, dear Savior, I pray.
Willing that thou mightest use me,
As forth with glad tidings I go,
That all who are hung'ring and thirsting
God's mystery now may know.

Oh! to be willing, willing,
Just to be led by thy hand;
"A messenger at the gateway,
Only waiting for thy command;"
Filled with thy spirit and ready
The message to tell at thy will;
"Willing shouldst thou not require me,
In silence to wait on thee still."

Oh! to be willing, willing,
Whate'er the task may be,
To do it as thou didst, dear Jesus,
That the world thy spirit may see.
Rather be willing, willing,
That Jehovah on earth be praised,
To surrender all earthly blessings
And walk the appointed ways.

Oh! to be willing, willing,
Each step to salvation to take,
To suffer with thee in "the Holy,"
And gladly all sacrifice make.
To walk in the way with rejoicing,
My lamp trimmed and well filled with oil,
And I'll soon hear the voice of the Bridegroom
Saying, "Enter and cease from thy toil."

DR. AGNES HAVILAND.

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"IS MANKIND ADVANCING?"

[FROM CURRENT LITERATURE.]

"In a book of the above title Mrs. John Martin administers a stiff rebuke to the pride and self-confidence of our age. She feels, and she argues with great skill, that humanity is not advancing in any real sense. 'The world today,' she remarks, 'is convinced that it is making rapid progress. In western Europe and in America increased wealth production, democratic institutions, free education, free thought, the opening of opportunities in new countries, the acceleration of travel and communication, have combined to produce upon our generation an exhilarating sense of expansion, of liberation, of growing power.' But this impression, it seems, is an illusion. We have not really progressed. Mrs. Martin likens modern civilization to a runaway locomotive going at tremendous speed on a wrong track. 'We have lost our way,' she says; and adds: 'Man may have risen from the ape; also the ape may be a degenerate man. Men are headed ape-ward quite as frequently as angel-ward. Time runs an elevator which goes both ways, down as well as up.'

"'What is progress?' asks Mrs. Martin at the outset of her argument. She replies: 'The word progress should, I believe, be exclusively used to express a rise in human capacity, the development of higher orders of human beings. Thus restricted, it remains, as it should, a strictly qualitative, never a quantitative, term. Improved conditions conduce to progress, and are necessary to progress, but may exist without producing progress. Progress is something more than improvement. Progress means movement forward.' This definition leads on to a wonderful picture:

"'Looking back along the line of history, we can see that we (mankind) have been traveling a long, long road whose winding way, rising and falling century after century, we can trace back for a few thousand years until it enters a trackless desert and fades utterly from our view in the mists of antiquity. Immediately behind the spot where we now stand there seems to lie a downward slope; that is to say, we seem to have been ascending since the eighteenth, the seventeenth, yes, part of the sixteenth centuries. But the Elizabethan era and the period of the Renaissance in Italy do not lie below us. Life was very full and splendid then; man had climbed to a higher point of outlook than that upon which we now act out our little day. Behind those centuries the way becomes obscure; it seems to pass through deep and

silent forests, over dim, somnolent plains, in shadowy twilights and through deserted wastes, until it falls away into a wide, cold swamp, noisome, dark, terrible, abounding in reptiles and the horrid monsters of sick dreams.

"'Beyond this death-bound stillness of the dark ages, the road ascends again into the upper air. Birds are singing, the sunlight touches the grain fields; the bustle of human life appears, troops of soldiery in glittering armor, citizens in gorgeous raiment, all the pomp and pageantry of the triumphant Roman Empire. Behind Rome the road drops away again suddenly, a deep, sharp drop into a valley, beyond which it begins to rise once more and, becoming steeper and steeper, it lifts our gaze to the very mountain top, where among the clouds against the deep blue sky, swept by fresh breezes, enthroned amid snow-white temples, gleaming in the golden sunshine, Greek civilization sits upon the pinnacle of human greatness.'

"Having formulated her definition of progress and expressed her conception of the human zenith, Mrs. Martin goes on to ask by what method we may set about to measure the degree of progress existing in any age. She answers this question in the spirit of Huxley's statement: 'The advance of mankind has everywhere depended upon the production of men of genius.' It is by the number and caliber of its men of genius, she holds, that any epoch must be tested.

"In the realm of practical science and pure thought, Aristotle and Plato are probably the two greatest intellects the world has ever known. 'Aristotle,' says Hegel, 'was a genius beside whom no age has an equal to place'; while Emerson exclaims: 'Compare Plato with other men. How many ages have gone by and he remains unapproached!' 'Have we, in modern times,' Mrs. Martin inquires, 'any thinkers who can compare with these ancient Greeks? Kant may be cited, and Darwin and Herbert Spencer; but are they as great as Plato and Aristotle? Very few would seriously maintain that Plato and Aristotle have ever been equaled, much less surpassed.

"'Greek sculpture, by almost universal consent, is unexcelled. The work of Phidias has no rival unless it be the work of Michael Angelo. Greek poetic genius finds transcendent expression in Homer, one of the four or five greatest figures in the world's literature, and the dramas of Sophocles, Euripides and Æschylus take their place with the dramas of Shakespeare. Dante, of the thirteenth century, and Goethe, of the eighteenth century, have no peers today. The great story-tellers,' Mrs. Martin reminds us, 'appeared, as was fitting, in the childhood of the race. The writers of the Old Testament were delightful raconteurs. Ruth is the most lovely of idyls, the stories of Adam and Eve, Joseph and his brethren, Moses and Pharaoh's daughter, Samson and Delilah, are unsurpassable as tales, while the story of the Exodus and the adventures of the children of Israel in the wilderness are told with unending charm and epic fire. As for animal stories, fables, etc., Æsop, writing seven centuries before Christ, has never been surpassed for point and brevity as well as for practical common sense. Boccaccio (1313) and Cervantes (1547) can hardly be said to have been outdone by any of the countless numbers of story-tellers who in our day are pouring out such a flood of fiction that one is sometimes almost led to believe that the world is entering upon its second childhood.'

"Coming next to men of action and statesmen, Mrs. Martin names four as being of the first rank, namely, Alexander, Cæsar and Pericles, who lived before Christ, and Napoleon, who belongs to the nineteenth century. 'We may say,' she continues, 'that there seem to have been in history about thirty-five men of absolutely first rank. These are Raphael, Michael Angelo, Phidias, Ictinus, Homer, Shakespeare, Demosthenes, Goethe, Æschylus, Beethoven, Aristotle, Newton, Euclid, Plato, Dante, Kant, Saint Paul, Pericles, Darwin, Moses, Cicero, Alexander, Cæsar, Napoleon, Jesus, Buddha, Confucius, Mahomet, Socrates, Columbus, Thucydides, Hipparchus, Hippocrates, Hannibal, Washington.' If Cicero, Thucydides, Hipparchus, Hippocrates, Hannibal, Columbus, Washington and Darwin be omitted from this list, as possibly not measuring up to the first rank, we have twenty-seven names. 'Of these twenty-seven men of transcendent genius,' Mrs. Martin comments, 'eleven were produced by one small district. Ten of them were brought forth by one small city about the size of Fall River, Mass., or Paterson, N. J. The little city of Athens produced in a few years more men of consummate genius than did all the millions of inhabitants of China, Arabia, India, Palestine, Rome, Carthage and all of Europe breeding for two thousand years!'

"But surely, it will be objected, genius is not the only standard of progress. Mankind, though it may not produce today the equals of the intellectual prodigies of the past, is nevertheless advancing in industrial and scientific efficiency, in moral insight, in democratic culture. Mrs. Martin meets this objection in a series of chapters.

"The fact that we have more things than we ever had before and can go to more places and 'get there' more rapidly, is not necessarily, she contends, a sign of progress. 'I detest,' she quotes Herbert Spencer as saying, 'that conception of social progress which presents as its aim increase of population, growth of wealth, spread of commerce. In this ideal of human existence there is contemplated quantity only, and not quality. Instead of an immense amount of life of low type, I would far sooner see half the amount of life of a high type. A prosperity which is exhibited in board of trade tables, year by year increasing their totals, is, to a large extent, not a prosperity at all, but adversity.' In spite of all our wealth, the blight of poverty, with its accompanying sickness, suffering, crime, insanity and vice, continues. The social disease manifested in 'atrophy and hypertrophy,' in 'extremities bleeding at the bottom, bloating at the top, decay in both,' is a portent of the modern world. It was not known in Athens. 'Improvements in machinery,' Mrs. Martin continues, 'have rendered the lot of the workers in some respects harder than before. Machinery,' she says, 'is the great disappointment of the modern world. We have quadruple-expansion engines which have a thirty-seven thousand horse-power, but they have not rendered less arduous the labor of coal miners. The sewing-machine was hailed as the deliverer of the sewing woman, but since its invention the sweating system has spread. The digging of the Suez canal brought India four thousand miles nearer to Europe, but India remains as miserable and poverty-stricken as before. Ocean freight rates on wheat from England to the United States have dropped to one-third in thirty-five years, but twelve millions of people, it is reported, remain in that country on the verge of starvation.' The argument proceeds:

"'Many modern inventions, instead of being sources of pride, should be occasions to us of the deepest humiliation, and others are only suggestive of the varied misery whose existence demanded their invention. Thus ingenious firearms witness to burglary and need of self-defense and the sleepless hatred between men; varieties of medicine indicate new varieties of disease, while surgery points to the failure of the whole science of medicine, even as charities reveal the depth of national poverty and the breakdown of the national economies; the police force marks the extent of national crime; insane asylums, prisons, tell their own story, as do the mountains of false hair, legs, arms, and the annual consumption in the United States alone of twenty millions of false teeth!'

"The real point at isue, as Mrs. Martin sees it, is summed up in the question: Is it possible to point to the modern world and say, 'Here are men of a more developed type, more intelligent, healthier, more moral, and made so by our vast improvements in the material conditions of life?' She herself does not see how this question can be answered in the affirmative. In her eyes, modern civilization is a Frankenstein that already threatens to destroy its makers. Very much of our modern activity appeals to her as 'sound and fury signifying nothing.' As she puts it:

"'The enormous number of inventions which are daily rendering the mechanism of our existence more complex may be roughly divided into four classes, those whose purpose is:

"'1. To make more things.

"'2. To get there more quickly, or to communicate more quickly.

"'3. To kill men faster.

"'4. To alleviate suffering.

"'These, then, would appear to be the leading ideals of our age. To have more things; to get there quickly; to kill men rapidly; and to save pain.

"'There is one element common to the first three classes of invention—they are designed to save time. The mammoth reaper which mows a county in a few days, the express train with its sixty miles an hour, the marine cable bringing an answer from the antipodes in a few minutes, the machine guns which cut down an army like a field of timothy, or the torpedo-boats which sink a navy—down to the latest egg-beater and corkscrew, are all designed to save time. We may almost say that the whole aim of man's ingenuity, embodied in thousands upon thousands of contrivances, has been directed toward the one sole object of saving time. His railroads, trolleys, canals, tunnels, cables, elevators, bicycles, automobiles, etc., are all for the purpose of enabling him to save time in getting there. His telegraphs, telephones, etc., are devised in order to save time in sending

messages. His myriad machines are invented for the purpose of saving time in producing more things. His Gatling guns, torpedoes, automatic firing rifles, etc., are designed to save time in killing men. . . . .

"'And what is the result?

"'The result is that men have less time now than they have ever had since the world began.'

"Mrs. Martin is equally emphatic in denying any substantial moral progress. In the matter of ethical theory, she agrees with Buckle in feeling that advance has not only not taken place, but is not possible. To do good to others; to sacrifice for their benefit your own wishes; to love your neighbor as yourself; to forgive your enemies; to restrain your passions; to honor your parents; to respect those who are set over you—these and a few others, according to Buckle, are the sole essentials of morals, and they have been known for thousands of years. In the matter of moral practice, can it be contended that our present age is supreme? On the contrary, Mrs. Martin avers, we are not as honest, as temperate, as just, as brave, or as public-spirited as the ancient Greeks.

"When she comes to the question of the diffusion of intelligence, she is still skeptical. Even granting that we have today a far larger number of good, average intelligences than in the past, can this fact be said to constitute progress in any real sense? Mrs. Martin replies:

"'Progress concerns itself only with quality; it means the increased power of human faculty, not the mere numerical increase of human beings.

"'This is perfectly clear if one reflects a moment upon what took place in the past, during the march from the anthropoid age up to, say, Shakespeare. Suppose at any step of this ascent it had been asserted that to multiply the species in its then stage would be progress; suppose, for instance, that a community of apes, being fairly well fed and merrily engaged in pelting one another with cocoanuts in the forest primeval, should have decided that the multiplication of apes in this (to them) satisfactory condition should be esteemed progress. Obviously they would have been mistaken. Progress meant moving toward Shakespeare, and progress could not take place until the anthropoid ape passed up into a higher species. This is as true of our stage as it has been of any previous one.'

"Genuine progress, in Mrs. Martin's sense of the word, takes place when certain individuals emerge from the common level and establish a higher standard of human capacity and excellence. The problem of progress is therefore synonymous with the problem of producing great men. She says:

"'The ideal aim of society is the production of men of genius, because it is through the activities of these that mankind acquires the means of its highest development and the satisfaction of its deepest needs. A society adopting such an end as its goal would find all grades of labor falling each into its just and honorable place, being each contributive, inasmuch as in it lay, to the attainment of the consciously realized common end.

"'The ideal of democracy is a horizontal society, but every day is demonstrating more and more clearly that this ideal is unattainable because in the nature of things impossible. Society is not horizontal; it is perpendicular. It is not flat like the sea; it grows upward like a tree toward the light. The Greek method of trying to discover justice and apply it to society, on the hypothesis that society was perpendicular (that is, naturally disposed in sections one above the other like a tree), might have led to success. It is becoming increasingly evident that our efforts to achieve justice, based upon the false hypothesis that society is level like the sea, can never solve our problems. Justice is within the bounds of attainment to a society which realizes that it has at the heart of its life a common aim—to produce the fruit of the tree—and where each individual aims at fulfilling the function to which it is best adapted toward that common end.'

"This train of argument inevitably culminates in a plea for eugenics; but eugenics in its present stage holds out what Mrs. Martin can regard only as a somewhat desolating prospect. She declares in concluding:

"'No more alluring prospect could be held up to the sorrowing and impatient lover of his kind than that propounded by the eugenicist. Think of breeding poets to order like Saint Andreasberg canaries, or Abraham Lincolns as required! Think of winning blue ribbons with lovely young girls and athletic boys bred and groomed for the show! Think of securing Rockefellers or Carnegies in one's family at will, and thus successfully replenish the family coffers!

"'Alas for the vanity of these hopes! Eugenics in its present amorphous condition, while it presents no end which seems to be unattainable, presents no beginning which seems to be feasible. Many decades must be passed in the bare effort to accustom men to the idea. Long, long years the deliberate improvement of human breeds must be discussed and dreamed of before it can be done. For this, which is the most stupendous task man has ever attempted, will need his all of intelligence, will, endurance, and foresight.'"—*Current Literature.*

A PRACTICAL SELF-EXAMINATION ON LOVE

"Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. 13:5.

It seems impossible to describe love, this wonderful quality without which nothing is acceptable in the sight of God! The Apostle does not attempt to define love, but contents himself with giving us some of its manifestations. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it. The fact is that love, like life and light, is difficult to define; and our best endeavors to comprehend it are along the lines of its effects. It is of God; it is god-likeness in the heart, in the tongue, in the hands, in the thoughts—supervising all the human attributes and seeking to control them. Where love is lacking, the results are more or less evil; where love is present, the results differ according to the degree of love, and are proportionately good.

In the Christian an outward manifestation of amiability, meekness, gentleness, patience, etc., is not sufficient, either in God's sight or in his own. These graces must be produced by the spirit of love, filling and expanding within his own heart. Many of the graces of the Spirit are recognized by the unregenerate and are imitated as marks of good breeding, and in many cases are successfully worn as a cloak or mask, covering hearts and sentiments wholly antagonistic to the holy spirit of love.

The measure of our appreciation of divine love will be the measure of our zeal in conforming our characters to the divine pattern. A naturally rough, uncouth, depraved disposition may require a long time, after the grace of divine love enters the heart, before that grace is manifest in all the thoughts and words and acts of the outward man. Others, on the contrary, of more gentle birth and cultured training, may, without the grace of God within, have many of the outward refinements. None but him who reads the heart is competent, therefore, to judge as to who have and who have not received this grace, and of the degree of its development in their hearts; but each one may judge for himself, and each one begotten of this holy Spirit, love, should seek to let its light so shine out, through all the avenues of communication with his fellow-creatures, as to glorify his Father in Heaven and "show forth the praises of him who hath called us out of darkness into his marvelous light."—1 Pet. 2:9.

Amongst the "gifts" of early Apostolic times, prophecy, or oratory, was one highly commended. Knowledge of the mysteries of God was also highly commended, and large faith was reckoned as being amongst the chief of Christian requirements; yet the Apostle declares that if he possessed all of these in their fullest measure, and Love were absent, he would be nothing—a mere cipher—not a member of the new creation at all, since love is the very spirit of the begetting to the new nature.

What a wonderful test this is! The Apostle Paul counsels, "Examine yourselves, whether ye be in the faith; prove your own selves." Let us each apply the test to himself: Whether I am something or nothing in God's estimation is to be measured by my love for him, for his brethren, for his cause, for the world in general, and even for my enemies, rather than by my knowledge, or fame, or oratory!

Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the holy Spirit of love; for the deep things of God knoweth no man, but by the Spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measure of character, therefore, we are to put Love first, and to consider it the chief test of our nearness to and acceptance with the Lord.

LOVE IS THE SECRET OF TRUE POLITENESS

Having given us such a conception of the importance of Love, the Apostle proceeds to describe what it is and what it is not—how it operates and how it does not operate, or conduct itself. Let us each make a practical application of this matter to himself and inquire within:

Have I such a love, especially for the household of faith.

as leads me to suffer considerable and for a long time, and yet to be kind? Am I patient with the weaknesses and imperfections of those who give any evidence of good intentions? Am I patient even with those who are out of the way, realizing that the great adversary blinds the minds of the masses and remembering that this manifestation of love was very prominent in our Lord Jesus, who was patient with his opponents?

Am I kind in my methods, seeking to guard my manner and my tones, knowing that they have much to do with every affair of life? Have I this mark of love pervading my actions and words and thoughts? Do I think of and am I considerate of others? Do I feel and manifest kindness toward them in word, in look, in act? A Christian, above all others, should be kind, courteous, gentle in the home, in his place of business, in the Church—everywhere. In proportion as perfect love is attained the constant effort of the heart will be to have every word and act, like the thought which prompts them, full of patience and kindness. With the child of God these qualities are not to be mere outward adornments, they cannot be; on the contrary, they are fruits of the Spirit—growths from or results of having come into fellowship with God, having learned of him, received of his Spirit of holiness, of love.

Have I the love that "envieth not," the love that is generous, so that I can see others prosper and rejoice in their prosperity, even if, for a time, my own affairs be not so prosperous? This is true generosity, the very reverse of jealousy and envy, which spring from a perverted nature. The root of envy is selfishness; envy will not grow upon the root of love. Love rejoices with them that rejoice, in the prosperity of every good word and work, and in the advancement in Christian grace and in the divine service of all who are actuated by the divine Spirit.

Have I the love that is humble, that "vaunteth not itself, is not puffed up"? the love that tends to modesty, that is not boastful not lifted up? Have I the love that would prompt to good deeds, not to be seen of men, but that would do the same if no one saw or knew but God only? that boasts neither of its knowledge nor of its graces, but in humility acknowledges that every good and perfect gift comes from the Father? And do I make return to him in love and service for every mercy? Boasting over self-esteem has led many a man not only into folly, but sometimes into gross sins in his endeavor to make good his boasts. The spirit of the Lord is the spirit of a sound mind, which not only seeks generously to esteem others, but also soberly to estimate one's self, and not to think too highly of his character and attainments.

Have I the love which is courteous, "doth not behave itself unseemly"? Pride is the root out of which grows much of the unseemly conduct, impoliteness, so common to those who think themselves somebody, either intellectually or financially. Politeness has been defined as love in trifles; courtesy as love in little things. The secret of politeness is either surface polishing or love in the heart. As Christians we are to have the heart-love which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world.

Have I the love which is unselfish, which "seeketh not her own" interests exclusively, which might even be willing to let some of her own rights be sacrificed in the interests of others? or have I, on the contrary, the selfishness which not only demands my own rights on every occasion, but which demands those rights regardless of the conveniences, comfort and rights of others? To have love in this particular means that we will be on guard against taking any unjust advantage of others, and will prefer rather to suffer a wrong than to do a wrong; to suffer an injustice than to do an injustice.

LOVE BEGINS AT HOME

Nothing in this signifies that one should neglect the caring for and providing in every way for those dependent upon him by the ties of nature, in order that he may do good to others. In every sense, "love begins at home." The proper thought, as we gather it is that men and women, possessed of the spirit of perfect love, would not think exclusively of their own interests in any of the affairs of life. Put into exercise, this element of Love would have a great influence upon all the affairs of life, inside as well as outside the home and family.

Have I the love which is good tempered, "not easily provoked" to anger—love that enables me to see both sides of a question, that gives me the spirit of a sound mind, which enables me to perceive that exasperation and violent anger are not only unbecoming but, worse than that, injurious to those toward whom they may be directed, and also injurious in their effect upon my own heart and body?

There may be times when love will need to be firm, almost to sternness and inflexibility, where principles are involved, where valuable lessons are to be inculcated; and this might come under the head of anger, using that word in a proper sense, in regard to a righteous indignation, exercised for a loving purpose, for doing good; but it should be exercised then only for a time. If justly angry we should see to it that we sin not either with our lips, or in our hearts, in which, at no time, may we entertain any but loving and generous sentiments toward those who are our enemies, or toward those of our friends whom we would assist or instruct or correct.

To be easily provoked is to have a bad temper, fretfulness, bad humor, touchiness, quickness to take offense. This is wholly contrary to the spirit of love; and whoever is on the Lord's side and seeking to be pleasing to him and to attain to an overcomer's position should jealously guard himself against this general besetment of our day. To whatever extent this disposition is fostered, or willingly harbored, or not fought against, it becomes an evidence of a deficiency and imperfection of our development in the holy Spirit of our Father, and of the deficiency of our likeness to our Lord Jesus, our Pattern.

Very few of the evidences of a wrong spirit receive from one's self as much kindness and as many excuses for their continuance as this one. But however much natural depravity and heredity and nervous disorders may tend toward this spirit of fretfulness, taciturnity and touchiness, every heart filled with the Lord's Spirit must oppose this disposition to evil in his flesh, and must wage a good warfare against it.

It will not do to say, "It is my way," for all the "ways" of the fallen nature are bad; and it is the business of the new creature to overcome the old nature in this as well as other works of the flesh and the devil. In few ways can we show to our friends and households more than in this the power of the grace of love. This grace, as it grows, should make every child of God sweet tempered. In no way can we better show forth the praises of him who hath called us out of darkness into his marvelous light than by the exhibition of the spirit of love in the daily affairs of life.

LOVE THINKS NO EVIL

Have I the spirit of love which "thinketh no evil," which is guileless, not suspicious of evil or looking for faults in others, not attributing to them evil motives? Have I the love which seeks always to interpret the conduct of others charitably, to make all possible allowance for errors in judgment rather than to impugn the motives of the heart? Perfect love is good intentioned itself; it prefers and so far as possible, endeavors to view the words and conduct of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. "Faults are thick where love is thin" is a very wise proverb.

But where love passes over offenses and takes no account of them, holding no grudges, this does not mean that love would treat evil-doers in precisely the same manner that it would treat its friends. It might be proper or even necessary to take some notice of the offenses to the extent of not manifesting the same cordiality as before, but no hatred, malice or strife should be manifested—nothing but kindness and gentleness, leaving the door of opportunity open for a full reconciliation as soon as possible, doing all that could be done to promote a reconciliation and evincing a willingness to forgive and forget the wrong.

"LOVE REJOICETH NOT IN INIQUITY"

Have I the love that is sincere, that "rejoiceth not in iniquity [in-equity], but rejoiceth in the truth"? Are the principles of right and wrong so firmly fixed in my mind, and am I so thoroughly in accord with right, and so out of harmony with the wrong, that I am grieved with evils wherever encountered and sympathize with all who fall into evil or who are beset with temptations? Am I so opposed to the wrong that I would not encourage it even if it brought advantage to me? Am I so in accord with right, with truth, that I could not avoid rejoicing in the truth and in its prosperity, even to the upsetting of some of my preconceived opinions, or to the disadvantage of some of my earthly interests?

Every one who is seeking to develop in his heart the holy Spirit, perfect love, should guard carefully this point of sincerity of motive as well as uprightness of conduct. The least suggestion of rejoicing at the fall of any person or thing that in any degree represents righteousness or goodness is to be deplored and overcome. Perfect "love rejoiceth not in iniquity" under any circumstances or conditions and would have no sympathy but only sorrow in the fall of another, even if it should mean his own advancement.

The love of God, which the Apostle here describes as the spirit of the Lord's people, is a love which is far above all selfishness and is based upon fixed principles which should, day by day, be more distinctly discerned and always firmly adhered to at any cost. However profitable error might be, love could

take no part in it and could not desire the reward of evil. But it does take pleasure in the truth—truth upon every subject, and especially in the truth of divine revelation, however unpopular the truth may be; however much persecution its advocacy may involve; however much it may cost the loss of the friendship of this world and of those who are blinded by the god of this world. The spirit of love has such an affinity for the truth that it rejoices to share loss, persecution, distress or whatever may come against the truth or its servants. In the Lord's estimate it is all the same whether we are ashamed of him or ashamed of his Word; and of all such he declares that he will be ashamed when he comes to be glorified in his saints.

Have I the love that "beareth all things"? that is impregnable against the assaults of evil? that resists evil, impurity, sin and everything that is contrary to Love? that is both able and willing to endure, for the cause of God, reproaches, reproofs, insults, losses, misrepresentations and even death? "This is the victory that overcometh the world, even your faith"—the very life and center of which faith is the holy Spirit of love for the Lord and for those that are His and, sympathetically, for the world. Perfect love can bear up under all circumstances and, by God's grace, bring us off conquerors and "more than conquerors through him that loved us."—1 John 5:4; Rom. 8:37.

LOVE IS NOT SUSPICIOUS

Have I the love that believeth all things? that is unwilling to impute evil to another unless forced so to do by indisputable evidences? that would rather believe good than evil about everybody? that would take no pleasure in hearing evil, but would be disposed to resent it? Perfect love is not suspicious, but is, on the contrary, disposed to be trustful. It acts on the principle that it is better, if necessary, to be deceived a hundred times than to go through life soured by a suspicious mind—far better than to accuse or suspect even one person unjustly. This is the merciful disposition, as applied to thoughts; and of it the Master said, "Blessed are the merciful, for they shall obtain mercy." (Matt. 5:7) The unmerciful, evil-thinking mind is father to unmerciful conduct toward others.

Have I the love that "hopeth all things," that perseveres under unfavorable conditions, and continues to hope for and to labor for those who need my assistance? Have I the love that "endureth all things," that continues to hope for the best in regard to all and to strive for the best, and that with perseverance? Perfect love is not easily discouraged. This is the secret of Love's perseverance: having learned of God, and having become a partaker of his holiness, it trusts in him and hopes undismayed for the fulfilment of his gracious covenant, however dark the immediate surroundings.

This hopeful element of love is one of the striking features in the perseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others would be discouraged or put to flight, the spirit of love gives endurance, that we may war a good warfare, and please the Captain of our salvation. Love's hopefulness knows no despair, for its anchorage enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages.

Let us, Beloved, with all our getting, get love—not merely in word but in deed and in truth—the love whose roots are in the new heart, begotten in us by our heavenly Father's love, and exemplified in the words and deeds of our dear Redeemer. All else sought and gained will be but loss and dross unless, with all, we secure love!

DO NOTHING WHEREBY THY BROTHER STUMBLETH

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. 14:21.

Very evidently the Apostle was not in these words endeavoring to put any bounds upon the liberties of God's people. Elsewhere he declares that the liberty of Christ makes us free. But he points out that while we have liberty to do things not sinful and not injurious to ourselves, yet it is part of our privilege and of our contract with the Lord to abstain from anything which would be injurious to others; and that we should seek to regulate our lives so as to be a help to others and not use our liberty merely for the flesh, for self-gratification. We are representatives of righteousness and should so deal with others, "Doing good unto all men, especially unto those who are of the household of faith."—Gal. 6:10.

In this text the Apostle is not referring to a matter where there might be merely a difference of opinion as between meat and vegetable diet. Such a question each should decide for himself. If one finds a flesh diet injurious to him, he should abstain. If, on the contrary, he finds that flesh diet is beneficial to him, he should use it. The Apostle's thought in connection with the eating of meat was in reference to religious convictions. In his time it was the custom for people to eat meat which had been offered to idols. No Jew would care to eat such meat. With a Christian it would be different. He would understand that it did not affect the meat to wave it before wooden idols, etc. Yet the Apostle goes on to show that to some it would seem a crime to eat meat that had been offered to an idol.

The Apostle's thought is that our conscience is the most important thing we have to deal with and should always be obeyed. The brother who would violate some one's conscience by eating the meat would be stumbling and harming that person. Thus a stronger brother would injure a weaker brother. And this was what the Apostle meant. In the case of a brother who could not see as clearly as we, not only should we not seek to break down his conscience, but we should not permit even our influence to break it down.

It would be very proper for us in the case of a weak brother to explain the matter from our standpoint. This would not be seeking to break down his conscience, but to educate it. Then, if he should eat such meat with impunity—without the disapprobation of his conscience—we have thus made him a strong brother rather than a weak one; and this should be to his advantage. The Apostle urges that we should be on the lookout for the interests of the brethren.

SELF-DENIAL IN THE INTEREST OF OTHERS

St. Paul here is evidently laying down a broad principle of self-denial in the interest of others—a principle which applies primarily to the church, but also to the world. He applies this principle, not merely to religion and to eating meat offered to idols, but he extends the matter, saying, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

There might be some weak brother to whom wine might be a great temptation, a snare. The Apostle urges that, while there is nothing in the Scripture to forbid the use of wine, and while he really recommended it to Timothy, whose stomach was weak, nevertheless, our liberties should be limited by the surroundings. We know that wine was used much more then than now, and is much more used in Europe than in this country; nevertheless, we know that the effect of alcohol is much more hurtful to the nerves of people now, because the race is so much weaker than in our Lord's day.

When there was no particular danger along this line our Lord and the Apostles seem to have used these things with moderation. They also counseled moderation—"Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31); and we should not use our liberty in any way that would stumble a brother in any sense of the word. God's people are to have love, to be willing to sacrifice self-gratification in the interest of others.

So far as we are able to discern, intoxication is one of the most terrible evils scourging our race at the present time. Many are so weak through the fall, by heredity, that they are totally unable to resist the influence of intoxicants. Is it too much to ask of those who have consecrated their lives to the Lord, to righteousness and to the blessing of others, that they should deny themselves in this matter, and thus lay down some liberties and privileges in the interest of the brethren, and of the world in general?

Similar arguments might be used respecting the use of tobacco, cards and the various implements which the adversary uses in luring mankind into sin. The whole, be it noted, is the argument of love. In proportion as we grow in the graces of our Lord, in his spirit of love, we shall be glad, not only to put away all filthiness of the flesh for our own sakes, thus to be more like the Lord, but also, at the instance of love, we shall desire to put away from us everything that might have an evil influence upon others, whatever we might consider our personal liberties to be in respect to them.

Another illustration of this principle would be in the observance of Sunday. The Jews thought it wrong even to build a fire on the Sabbath; and any one who was found picking up sticks on that day was stoned to death. We do not consider it wrong to do on Sunday whatever might be done on

other days. But would it be wise to use this liberty? Our conduct might have an injurious effect upon others and so discount all that we could say to them along religious lines. They would say: "These people are not good. They do not keep God's holy day." They would not understand.

It would be well for us to keep Sunday more particularly than any other people in the world. In fact, we very likely keep it better than others; and this is right. This error of Christendom has worked good for us. We can have a day full of spiritual enjoyment. If the world understood it as we do there would be no Sunday to keep. On our part we would be very glad if there could be three or four Sundays in a week. In fact, with us, every day should be Sunday. We are seeking to serve God, the main object of life being to preach the Gospel, and to enjoy the "good tidings"—the message of God's Word.

Our relationship to God is that of the new creation, a heart relationship; and the blessing which the Lord gives us is as newly begotten children—not along lines of the flesh, but along the lines of the spiritual and of heart development, which shall ultimately be perfected in the resurrection.

True, whom the Son makes free "shall be free indeed" (John 8:36), and we should all seek to "Stand fast in the liberty wherewith Christ hath made us free" (Gal. 5:1); but it is also true that we should be on guard lest we use our liberty in such a manner as to stumble others weaker than ourselves, not able to use the liberty of Christ discriminatingly, sometimes through lack of knowledge.

The liberty wherewith Christ makes free may be viewed from two standpoints; if it gives us liberty to eat without restraint, in a manner that the Jews were not at liberty to eat, it gives us liberty also to abstain; and whoever has the Spirit of Christ and is seeking to follow in his steps has already covenanted with the Lord to use his liberty, not in the promotion of his fleshly desires, ambitions and appetites, but in self-sacrifice, following in the footsteps of the Master, seeking to lay down his life, even, on behalf of the brethren—for their assistance. How different are these two uses of liberty! Its selfish use—as well as the selfish use of knowledge—would mean self-gratification, regardless of the interests of others; the loving use would prompt to self-sacrifice in the interests of others.

OUR RESPONSIBILITY TO OUR BROTHER

Knowledge does not necessarily mean a great growth in spirituality. A mite of soap will make a very large air bubble; and so a comparatively little knowledge might puff one up greatly, without any solidity of character. There is, therefore, great advantage in measuring one's self by growth in love rather than by growth merely in knowledge—though, of course, to be great in both knowledge and love would be the ideal condition. The Apostle inculcates this same lesson, asserting, "Though I have all knowledge and have not love I am nothing."

Knowledge without love would be an injury; and to consider it otherwise would imply that real knowledge has not yet been secured; but to the contrary of this the same Apostle says, "If any man love God, the same is known of him." (1 Cor. 13:2; 8:3) We might have a great deal of knowledge and yet not know God and not be known or recognized by him; but no one can have a large development of true love in his character without personally knowing the Lord and having obtained the spirit of love through fellowship with him. Hence the getting of love is sure to build us up substantially (thus avoiding the inflation of pride) in all the various graces of the Spirit, including meekness, gentleness, patience, long-suffering, brotherly-kindness, knowledge, wisdom from above and the spirit of a sound mind.

Love, after securing knowledge and liberty, will look about to see what effect the use of liberty might have upon others; and will perceive that by reason of differing mental conditions—perceptions, reasoning faculties, etc.—all could not have exactly the same standpoint of knowledge and appreciation of principles. Love, therefore, would forbid the use of knowledge and liberty if it perceived that their exercise might work injury to another.

EVERY VIOLATION OF CONSCIENCE WRONG

But why? What principle is involved that would make it incumbent upon one whose conscience is clear to consider the conscience of another? Why not let the person of a weak conscience take care of his own conscience, and eat or abstain from eating as he felt disposed? The Apostle explains that this would be right—if it were possible; but that the person of weaker mind, feebler reasoning powers, is likely to be weaker in every respect and, hence, more susceptible to the leadings of others, into paths which his conscience could not approve, because of his weaker reasoning powers or inferior knowledge.

One might, without violation of conscience, eat meat that had been offered to idols, or even sit at a feast in an idol temple, without injury to his conscience; but the other feeling that such a course was wrong, might endeavor to follow the example of his stronger brother, and thus might violate his conscience, which would make the act a sin to him.

Every violation of conscience, whether the thing itself be right or wrong, is a step in the direction of wilful sin. It is a downward course, leading further and further away from the communion and fellowship of the Lord, and into grosser transgressions of conscience and, hence, possibly leading to the second death. Thus the Apostle presents the matter: "And through thy knowledge shall the weak one perish—the brother for whom Christ died?" The question is not, Would it be a sin to eat the meat offered to idols? but, Would it be a sin against the spirit of love, the law of the new creation, to do anything which could reasonably prove a cause of stumbling to our brother, not only to the brethren in Christ, the church, but even to a fellow-creature according to the flesh?—for Christ died for the sins of the whole world.

Let us take our stand with the Lord and determine that, in regard to using our liberties in any manner that might do injury to others, we will refuse so to use them; and will rather sacrifice them for the benefit of others, even as our Master, our Redeemer, gave all that he had. Let us adopt the words of the Apostle and determine once for all that anything that would injure a brother we will not do—any liberty of ours, however reasonable in itself, that would work our brother's injury, that liberty we will not exercise; we will surrender it in his interest; we will sacrifice it; we will to that extent lay down our life for him.

"Thus sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh forevermore, that I make not my brother to stumble."—1 Cor. 8:13, R. V.

LORD'S GOAT AND SCAPE-GOAT

We have already shown in "Tabernacle Shadows of the Better Sacrifices" that Israel's "day of atonement" of old typified this Gospel age and the blessings to follow—in the Millennium; that now is the sacrificing time—from Jesus' baptism until His second advent in glory, and that then will come the time for the general application of the merit of the antitypical "better sacrifices" to mankind under the New Covenant. And we have also seen that the faithful Sacrificer (Head and body) will be the great antitypical Mediator between God and mankind in general.

Our readers have fully in mind also that the call of this age is for sacrificers only—to follow our Redeemer's footsteps of self-denial, even unto death. This was our Lord's proposal: "Whosoever shall lose his life for my sake, shall find it." (Matt. 10:39) St. Paul reiterated and expounded this saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy and acceptable to God," for "If we suffer with him we shall also reign with him."—Rom. 12:1; 2 Tim. 2:12.

APOSTLE SHOWS TYPE AND ANTITYPE MOST BEAUTIFULLY

St. Paul directly associates the sufferings of the Church with the sufferings of the Redeemer, and both with the "better sacrifices" of the day of atonement. He says, pointing back to the type, "Let us go to him outside the camp, bearing his reproach." (Heb. 13:11-15) Here the Apostle refers to the fact that as our Lord Jesus fulfilled the antitype of the "bullock," we should fulfil the antitype of the "Lord's goat" of the day of atonement. As the "bullock" was slain, so our Lord fulfilled that feature by the consecration of his life to death at his baptism. As the "bullock's" body (except the fat and the blood) was then dragged outside the camp and burned, so our Lord suffered shame, ignominy, destruction of the flesh, to accomplish the antitype.

Likewise we, who have accepted the call of this age ("gather together my saints unto me, those who have made a covenant with me by sacrifice"), should fulfil the antitype of the Lord's goat. As the body of that "Lord's goat" passed through the same experiences as those of the "bullock," so we should, like our Lord, first make a full covenant of sacrifice and then fulfill the burning of the flesh of the Lord's goat by suffering shame, ignominy and revilings, even unto death. Only those who thus suffer with the Redeemer for righteousness

sake will reign with him as the royal priesthood of the Millennium.

SCAPE-GOAT CLASS FAIL TO BEAR "HIS REPROACH"

The "scape-goat" shows a class which, after making consecration and being accepted and spirit-begotten, refuse or neglect to "go to him outside the camp bearing his reproach"—even unto death. This class does not repudiate the Redeemer, nor "the blood of the covenant wherewith they were sanctified." As the "scape-goat" remained tied at the door of the Tabernacle, so these in antitype remain loyal, outwardly, to their consecration, but bound—as the Apostle declares, "who through fear of death were all their life time subject to bondage."

The Lord will "deliver" these, however, but not to the glory, honor and immortality which he will bestow upon the class antityping the Lord's goat. Their deliverance will mean tribulations, which will test their loyalty by forcing them into the "wilderness" of sorrow, disappointment, separation. They may suffer just as much tribulation as the Lord's goat class as they go unto death. The difference is that one class endures willingly, voluntarily, joyfully, while the other endures under compulsion of circumstances; or, failing so to endure, is cut off in the second death, and is not represented in the experiences of either of those goats.

Some erroneously think of the two goats as representing two different classes from start to finish. Not so; they represent the finished classes only—those who "sin wilfully" (Heb. 6:4-8 and 10:26, 27) being entirely ignored, because they fail entirely and go into the second death.

THE END OF THE RACE FULLY REVEALS OUR POSITION

Until the finish it may not be known where any of those consecrated to sacrifice may terminate their race. "Ye are called in one hope of your calling"—the hope that we may be of the Lord's goat class. Some for a time may appear to be fulfilling the part of the Lord's goat, but later they may "become weary and faint in their minds" and seem to fulfil the experiences typified in the scape-goat; yet eventually they may allow pride or some other form of selfishness to quench the holy Spirit whereby they were sealed and may be dropped entirely from the favor of God and treated as his enemies—and be destroyed in the second death.

On the other hand, many are so slow of development, so slow to be quickened by the Lord's Spirit to sacrifice for the truth or for righteousness' sake, that it may for years appear as though they would belong to the "scape-goat" class. Yet later some of these receive the light of truth more clearly and by their noble self-sacrifices apparently show that they finish the race as members of the Lord's goat class.

Nothing is determined or fixed in respect to any of us until our tests have all been passed. St. Paul, after having sacrificed much, after having experienced many sufferings of Christ as a tentative member of the Lord's goat class, and even after being honored of the Lord as a special mouthpiece, wrote: "I keep my body under (in subjection to the new will and its consecration to sacrifice), lest after having preached to others I myself might be a castaway."—1 Corinthians 9:27.

Brethren, the Lord's goat's experiences are the type of what the Lord would have fulfilled in us if we would attain the crown of glory, the honor and the immortality promised to the faithful—the bride class. There will indeed be a secondary class of "virgins" who foolishly hold back from sacrificing their little all, and who consequently will fail to become members of the bride of the Lamb. These, after demonstrating an inferior loyalty, will follow the bride into scenes of glory as her honored servants. (Psalm 45:14.) These are represented in the scape-goat.

If any reader realizes that he has not been zealously and voluntarily suffering with his Savior, laying down time and strength, reputation and life in his service he is realizing his danger of being counted in as one of the scape-goat class, or worse. Such should quickly arouse himself or herself and appeal in prayer to the Master for grace and faith to walk in his steps of voluntary sacrifice. He should also seek to "arm himself with the same mind" that the Lord had by studying afresh the "exceeding great and precious promises" of God's Word. He should at once "Lay aside every weight, and the sin which doth so easily beset (whichever weakness may be his special besetment) and run with patience the race set before him" in the gospel—the narrow way. He should indeed, Look unto Jesus, the Author of our faith, who is also to be the finisher of it. He should consider him lest he be weak and faint in his mind and thus fail to be an overcomer. —Heb. 12:1-3.

NOBILITY CONQUERS MEANNESS

Nehemiah 6.—DECEMBER 10.

"The Lord is the strength of my life; of whom shall I be afraid?"—Psa. 27:1.

After many difficulties Nehemiah's work had almost reached success when a great wail of distress went out. The poor Jews had been giving all of their time to the repairing of the walls and had thus cut off their income from other sources. In their zeal they went into debt in mortgages on their property. When the tax collectors came and the interest became due they were unable to meet these and so, destitution staring them in the face, a great wail went up. Disasters spread rapidly and a food riot was barely averted.

Nehemiah looked into the matter and found that the wealthy Jews had advanced money to their poor neighbors on mortgages at exorbitant interest rates, and they were thus profiting by the calamities of their brethren. He called them together and had a plain but kind talk with them respecting the brotherly obligations required by the law—"Thou shalt love thy neighbor as thyself." He gave them a practical exemplification of his good exhortations. The wealthy Jews were abashed. They acknowledged the injustice of their course and rectified matters. Here we see the power of noble character and good example in its influence upon others. As custom and example foster unjust methods and usage makes right in the minds of many, so likewise examples of justice are powerful in opposition to wrong. Thus every Christian owes it to himself and to God and the principles of righteousness which he represents, not only to take the proper stand, but also to let this stand for righteousness be known to others as reproofs of unrighteousness.

TREACHERY AND SLANDER IN OPPOSITION

No sooner had the prevailing difficulties been successfully combated than a new foe arose. The outside enemies, perceiving that the wall was about finished, and that only the hanging of the gates remained to complete the defenses of Jerusalem, tried new tactics. They professed a desire to reconsider the whole matter—to meet with Nehemiah for discussions of their business and fresh examination of his papers of authority from the King. But he replied that his work was a great one, very important, and that he could not take time for discussion. He had time to discuss with his brethren; he had time to show them as the people of God the right and wrong of each important question, but he had no time to dispute about outside matters while his important mission was unfinished.

There is a lesson in this for Christians. We should always have time to discuss God's Word and His love with the brethren. We should always have time to give to everyone that asks a reason for the hope that is in us. But surely while important interests of God's cause are needing our attention we have no time to give to discussing outside questions which St. Paul denominates "science falsely so called." We are to have the same mind on the subject as St. Paul expressed, saying, "I have determined to know nothing amongst you save Jesus Christ and him crucified." Anything relating to Jesus as God's anointed Son, the Messiah, or anything relating to his crucifixion and the hopes built thereon, St. Paul was ready to discuss at any time. The defense of this cause and subject was his special business in life. Although he was well educated and well informed on topics of general interest, he acted as though he were ignorant of those things that he might give all his influence and time to the one paramount matter—to the cause for which he was an ambassador.

Four times the outsiders sought to converse with Nehemiah; four times he declined, not only because of the importance of the work he was doing, but because additionally he perceived that they were merely urging this as a pretext for the conference which was to be held in a village twenty miles from Jerusalem on neutral ground, and during Nehemiah's absence they might overpower the garrison of Israel and destroy the work already accomplished, or they might do him violence at the conference, or both.

EVIL SPEAKING AND SLANDER

Finally, the enemies resorted to the usual weapons of slander. They did not charge directly that Nehemiah sought to make himself king of the Jews, with Jerusalem its capital, and that he was secretly employing men to speak favorably for him amongst the people, but in an open letter sent declared that these things were commonly reported amongst all the people—they were "common gossip;" and by way of giving personality and force the letter added, "And Gesham saith

that thou and the Jews think to rebel, for which cause thou buildest the wall; and that thou desirest to be their king."

This message was sent by Sanballat in a complimentary way as though he were a friend and hoped to save Nehemiah from trouble with the king, and he still urged him to come to the counsel which was to be held for his interest. Nehemiah's answer was quite to the point: "There are no such things done as thou sayest; thou feignest them out of thine own heart." The object evidently was to alarm the Jews and to thus discourage the completion of their work.

How cruel are the multitudinous methods of slander! How contrary they are to everything that is right, not to mention the highest of all standards, Christian love! Nevertheless, how frequently God's people are ensnared by the spirit of slander. How grievous are the wrongs thus accomplished; how unbearable is the injustice inflicted; how dreadful are the responsibilities incurred! Assuredly those who lend their lips to slander are correspondingly opening their hearts to the adversary. Not only is evil speaking condemned in the Scriptures but also by all noble men and women, even though heathen. Even when Nehemiah's life was threatened, his consciousness of loyalty to God and of divine guidance kept him without fear. We close by quoting the poem, "Three Gates of Gold":—

"If you are tempted to reveal
A tale someone to you has told
About another, let it pass,
Before you speak, three gates of gold—

"Three narrow gates—First, 'Is it true?'
Then, 'Is it needful?' In your mind
Give the truthful answer. And the next
Is last and narrowest, 'Is it kind?'

"And if, to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

INTERESTING QUESTIONS

LIFE RIGHTS WERE NEEDED

Question.—Could Christ become the Everlasting Father to the world if he did not have earthly life-rights at his disposal?

Answer.—If our Lord Jesus did not possess the right to earthly life as an asset, in order to give that right to Adam and his race during the Millennial reign, then he could not properly be spoken of as the Father of that race. He could not regenerate the race unless he had a life to give, an earthly life.

WE ARE "IN CHRIST A SWEET SAVOR TO GOD"

Question.—Should the sweet incense burned by the high priest, and which represented the perfections of the man Jesus, be understood as having been offered also by the members of the body of the high priest, the under priests? If so, how was this shown?

Answer.—Since there is nothing in the account in Leviticus that says that the incense was offered a second time, it is rather improbable that it was offered twice. And yet the thought is there that the sacrifice of the church, made acceptable by the Atonement effected through Jesus' death, must continue to be presented until death, that these members might eventually be received into glory. "As our Lord was, so are we, in the world." As he was rendering obedience day by day, so are we rendering obedience day by day. As the spirit of loving zeal was demonstrated in his case, so in our case; otherwise we should not be permitted to be members of that body.

So we might say that the incense which he offered up, in a certain sense and to a certain degree, represented the whole church, which is his body; for in harmony with the divine intention, before the foundation of the world, he was to be the Forerunner, the Representative and the Advocate of those who would be accepted as his members. Hence, in offering up his own perfections, he was offering up that which would, by imputation, be our perfection, as his members.

In view of the fact that nothing was said about offering the incense the second time, and since we do not go into the Holy as individuals, but as members of his body, we are safe in saying that we are, "in Christ, a sweet savor to God," though a bad savor to the world. "Be ye, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor." "For we are unto God a sweet savor of Christ." (Eph. 5:1, 2; 2 Cor. 2:15; Rev. 8:3, 4.) "Therefore, let us offer the sacrifices of praise to God continually"; "for with such sacrifices God is well pleased."—Heb. 13:15, 16.

ALL IN THE COURT IN FAVOR WITH GOD

Question.—Could any one be in the Court condition without being in God's favor?

Answer.—The Court of the Tabernacle represented a condition of divine favor. But the Tabernacle represented divine favor in a still higher sense and degree.

In the present time the Court represents the condition of all those who, exercising faith in God, are approaching nearer and nearer to him and his service. Such are in favor with God because of their spirit of loyalty to him, which leads them to go on step by step to know and to do his perfect will. God's perfect will respecting all those called in this age is that they shall present their bodies living sacrifices, holy and acceptable to him through the imputed merit of their Advocate—their Redeemer. But if, after full opportunity to know and to do his will, these hold back and refuse to make a consecration, from that time onward theirs will be a backward course in which there will be less and less of divine favor, until they will be back again in the world. But even then God's purposes for them are generous, for they may share with mankind in general the gracious provisions of the New Covenant for the thousand years of Messiah's reign.

Those who make the covenant of sacrifice and thereby pass from the Court into the Holy enter into the highest favor with God, as children of God and joint-heirs with Jesus. But if, later, they fearfully hold back and neglect to complete their sacrifice, they may not remain in so close a fellowship, but will eventually be expelled into the Court. There they will, indeed, be in God's favor as the great company class, unless they entirely draw back, in which event their portion will be the second death.

EZRA'S BIBLE CLASS

Nehemiah 8.—DECEMBER 17.

"The law of the Lord is perfect, converting the soul."—Psa. 19:7.

Ezra apparently returned to Babylon, there to prosecute his study of the Law and his collating thereof. We next hear of him thirteen years after, again a prominent figure at Jerusalem. Nehemiah's work on the city wall and its gates was completed a week before the Jewish new year. That week was used for rest and refreshment, and on that day (about October 1st) a general convocation or public gathering took place in an open square just behind the temple. There a platform or pulpit was erected for Ezra who was the scribe or learned man of the occasion, who read to the people from morning until noon out of the Book of the law. It was read in sections; The priests and Levites commingled themselves with the people and explained to them the meaning of the various sections. The people, out of respect while the law was being read, stood, and then sat on the ground while it was being discussed.

It was an immense Bible class and aroused deep interest. As the people heard the words of the divine law, and realized that they had failed to keep that law—even to the extent of their ability—they perceived the reason why the Lord had allowed various chastisements, captivities, etc., to come upon them. They perceived that such was His covenant with them; that obedience on their part was to be rewarded with blessings and prosperity, and disobedience with punishment, captivity, etc. The realization of sin brought sorrow and tears—the people wept sore.

Then Nehemiah, Ezra and others explained to the people, directly and through the Levites, that this was not a time for tears, but, on the contrary, a time for rejoicing. They were not only to remember the severity of God in punishing the wrongdoings of their fathers, but they were to remember also his mercies now returning to them, and especially to appreciate the fact that he had again sent to them the law, and thus indicated his willingness to receive them back again to his favor. They were reminded that the very law which foretold the punishments declared also God's mercy, and that when

they would repent he would forgive and restore them to his favor. Thus their tears were turned to smiles, their mourning to rejoicing.

Nehemiah's message was: "Go your way; eat the fat and drink the sweet, and send portions unto those for whom nothing is prepared; for this day is holy unto our Lord; neither be ye grieved, for the Lord is your strength."

THEY READ THE LAW DISTINCTLY

The declaration is that they "caused the people to understand the law." There is evidently great need of just such instruction today. Nominal Spiritual Israel is in a dilapidated condition because of the lack in understanding God's Word. We seem to be in the time referred to by the Prophet, saying, "There shall be a famine in the land," saith the Lord, "not a famine for bread, neither a famine for water, but a famine for the hearing of the Word of the Lord."—Amos 8:11.

Many imagine that they are familiar with the teachings of the Bible, when in reality they are familiar with one or another of the creeds of the darker past, all of which contain some truth with considerable error, we must all admit. Our great mistake has been in assuming that our confessions of faith and all of our creeds strongly and fully represent the Bible's teachings. This mistake has already been costly. Thousands of the most generous minds have been turned away from the Bible by the mistaken supposition that the creeds properly represent its teachings. Assured that they could no longer endorse any Christian creed as a whole, these bright minds have renounced them and the Bible as well.

The necessary thing to be done is to resume Bible study, and that without our creedal spectacles. Our forefathers who made our creeds participated more or less in persecutions of each other which we today entirely condemn. They were as honest, doubtless, as are we, but they had less light—they lived in a darker age. The belief that God is torturing thousands of millions of His creatures led some of our well-intentioned forefathers to torture one another in God's name, in a manner which we today cannot endorse as being either just or loving or Christlike.

Why then should we assume that those creeds are correct in all particulars? Should we not the rather see that if so good a man as brother John Calvin committed so great a mistake as to sign the warrant which sent a brother Christian, Servetus, to the stake, this proves that there was something wrong with Calvin's theological ideas, which lie at the foundation of nearly all of our Protestant creeds?

With the wonderful Bibles which we possess today, found in nearly every Christian home, we should know more of its teachings than any of our forefathers could possibly have known. Not only has education aided in this respect, but our Bibles are conveniently formed, and we have study-aids, in the form of concordances, marginal references, etc. Is it not time to strive as Levites and spiritual Israelites to turn afresh to the Bible and instruct the people respecting its teachings?

We are not advocating merely the reading of so many chapters a day, or the committing of verses to memory, nor the ordinary Sunday School lessons. We advocate a reconstruction of our faith upon the basis of the Bible only. Surely if all of God's people could take from their minds their creed spectacles and study the Word afresh in its own light, a great blessing would speedily follow. The Bible students would soon become one with each other and with the Father, and with the Lord Jesus Christ—the one church of the living God mentioned in the Scriptures, with one Lord, one faith, one baptism, one God and Father of all.

THE POWER OF THE DIVINE LAW

There is a power for good in the Word of God which can be found nowhere else. Higher criticism has much responsibility in connection with the growing lawlessness of the world. "The Law of the Lord is perfect, converting the soul"—transforming the being. The higher critics in all of our colleges and seminaries are doing a terribly destructive work, in comparison to which the work of Voltaire, Thomas Paine and Robert Ingersoll were as nothing. It is safe to say that three-fourths of all the graduates of all colleges within the last thirty years have been unbelievers in the Bible, and that their influence has been used persistently to undermine the faith of others. The errors which led them to infidelity are liable to influence others. The Bible itself is a study, and only what it teaches should be believed whether favorable to or contrary to our former creeds.

"WHAT DOES IT MEAN?"

1 PETER 4:12, 19.

"It does not matter what it means, poor heart,
The dear Lord knows, to bear it is your part;
Nor think some strange thing happens unto you
Which he would not allow so if he knew.
He does know. In his all-wise fatherhood
He knows it, and allows it for your good.
He is not hard; you do not think he is
When in the dark you find your hand in his;
When it was light you tried to walk alone,
And thought the strength he gave you all your own.

"You did not ask what that last blessing meant;
Just smiled and took it, satisfied, content.
You did not think it strange. You thought he knew
And planned the sweet surprise which came to you.
Tried one, then do you take life's sweet and good,
Yet cannot trust that tender Fatherhood,
But think it makes mistakes whene'er it sends
Some hindrance which your eager haste offends?

"Or when he lets the wicked plot you harm,
And stir a whirlwind when you seek a calm,
You think it strange, this trial swift and keen,
And in your weakness ask, 'What does it mean?'

"I think the language of God's heart would read:
'I love my child, I note his slightest need;
I long to prosper him in all his ways,
To give him quiet nights and peaceful days,
But if I do, he'll lose himself from me,
My outstretched hand he will not wait to see;
I'll place a hindering wall before his feet;
There he will wait, and there we two will meet.

" 'I do it not in wrath for broken laws,
Or wilful disobedience, but because
I want him nearer, and I cannot wait
For him to come, for he might wander late.
My child will wonder, will not understand,
Still half in doubt he'll clasp my outstretched hand;
But when at last upon my heart he leans
He will have ceased to wonder what it means.' "

SOME INTERESTING LETTERS

My Dear Pastor:—

I have just returned home, enjoying eight days at the convention. This convention was to me a great spiritual uplift, and I write to say that while I have never been in opposition to the vow, yet had never seen the necessity of making it my own until September 4, when present at the morning prayer, praise and testimony meeting. I ask your prayers that I may be able by God's grace to keep it until I stand complete in Him.

Yours in Christ, THEODORE ANDERSON.

Dear Brother Russell:—

Inclosed you will find something I have copied from Oliver Spencer Halstead's book. Thought you might like it for THE TOWER. F. BENNER.

"The Rev. Dr. Theodore Clapp, in his autobiography, says he had preached, at New Orleans, a zealous sermon for endless punishment; that after the sermon Judge W., who, says he, was an eminent scholar and had studied for the ministry but relinquished his purpose because he could not find the doctrine of endless punishment and kindred dogmas, asked him to make out a list of texts in the Hebrew and Greek on which he relied for the doctrine. The Doctor then gives a detailed account of his studies in search of texts to give to the Judge.

"He began his study with the Old Testament in the Hebrew, and prosecuted it during that and the succeeding year, and yet was unable to find therein so much as an allusion to any suffering after death; that in the dictionary of the Hebrew language he could not discern a word signifying a place of punishment in a future state; that he could not find a single text in any form of phraseology which holds out threats of retribution beyond the grave; that to his utter astonishment it turned out that Orthodox critics of the greatest celebrity were perfectly familiar with these facts.

"He was compelled to confess to the Judge that he could not produce any Hebrew text. But still he was sanguine that the New Testament would furnish what he had sought for without success in Moses and the Prophets. He prosecuted his study of the Greek of the New Testament eight years. The result was that he could not name a portion of it, from the first verse in Matthew, to the last of Revelation, which, fairly interpreted, affirms that a part of mankind will be eternally miserable.

"The Doctor concludes by saying: 'It is an important and most instructive fact that I was brought into my present state of mind (the repudiation of the dogma of eternal torment) by the Bible only—a state of mind running counter to all the prejudices of my early life, of parental precept, of school, college, theological seminary, and professional caste.'

"How could the Doctor expect to find any such teaching in the New Testament, after he discovered that it was not found either in Moses or in any other of the Prophets? And if he could have found any passage in his Greek of the New Testament which might seem to teach what he could not find on so fundamental a matter in Moses and the Prophets, would he have accepted it as genuine?

"OLIVER SPENCER HALSTED,
"Ex-Chancellor State of New Jersey."

My Dear Brother Russell:—

Yours dated August 9 reached me today, and I praise the Lord for all his goodness. It seems that the Lord is answering the prayers of thousands here in India. May the Father bring you speedily so that you may proclaim the glad tidings here also. It would be a great disappointment to the friends here if you should omit them. You can hold meetings in three places in Travancore. There is a little improvement in the traveling, as a motor service was recently started between three important places.

If I could know definitely about your coming here I could make arrangements for some meetings in English and also one or two meetings for the brethren in these parts.

May the Lord bless you and bring you in His own time in our midst. With love and prayers from us all,

Your brother and servant in the harvest field,
S. P. DEVASAHAYAM.

Dear Brother Russell:—

Being somewhat familiar with the subject of incubation, I submit the following as illustrative of the development of the new creature: We are not able to determine at the time of filling the incubator whether the eggs are fertile or sterile. At the first testing the sterile eggs are sorted out and removed, as they would lower the temperature of the egg chamber, not developing the degree of heat perceptible in the fertile egg.

At the next testing there are found to be eggs that were fertile and in which the development had progressed to a certain degree. Under inspection these are proved to be lifeless, the germ of the new being having died, and, further progress toward development being impossible, these are removed from the incubator, as they would not only lower the temperature of the egg chamber, but they would befoul the atmosphere. The effect of these "bad eggs" is to weaken the vitality of the live embryos.

Just before hatching time we usually again make sure that there are no "bad eggs" in the incubator, as these become offensive in proportion to their stage of development.

Does not the Lord accept to the knowledge of the truth both naturally-minded and spiritually-minded persons? Only those actually begotten of the spirit are represented in the "fertile" eggs. But are there not many who come under the influence of the truth who, after testing, fail to reveal the warmth and life—the zeal represented in the heat of the "fertile" egg?

When a spirit-begotten new creature, after having received the germ of the new being, the new mind, the mind of Christ, and after having progressed to some extent in the new life, discloses the fact that the new life has died, does he not give evidence of this fact by a course somewhat similar to the egg in the incubator? Does not the Lord find it necessary to remove such from the fellowship of those who still have the life and the vitality of the Spirit lest their coldness and general offensiveness jeopardize the interests of the other live embryos of spiritual being?

Is it not also true that the dead embryos reveal offensiveness in proportion to the advance in their stage of development? Is it not observable that the persons who were never begotten of the Spirit, even if they have been defiled by sin, never seem to reach the depths of heart-defilement revealed in those who once "tasted of the heavenly gift, and were made partakers of the holy Spirit and have tasted the powers of the world to come?" This would seem to be illustrated in the difference in the measure of corruption of the fertile and the sterile egg.

Praying the Master's rich blessing upon your service and labor of love, I remain your brother in the fellowship of Christ,
W. A. WHEELER.—N. Y.

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EDITOR'S BRITISH AUTUMN TOUR

God has greatly blessed us on our present tour. The meetings have been grandly inspiring. Not only have the attendances been large, but the interest has been keen and evidently deep. The friends as well as myself have been encouraged. In every place thus far visited the very best halls available have been secured. The volunteering has been thoroughly done, and the posters have been well placed.

All of our Sundays were apportioned to London Tabernacle except one given to Glasgow on the occasion of its convention. Good audiences were the rule. The Tabernacle was packed in the evenings, sometimes with standing room only. This is encouraging to us and to all the friends who shall read this report and who properly feel that the work is theirs, because it is the Lord's and the Society's.

THE GLASGOW CONVENTION

This convention was every way a success. The attendance ranged from 700 to 800 at the ordinary sessions, and the meeting advertised for the public ran up to 5,000, of whom about 500 stood, while about 200 failed to gain admission.

And such attention from so vast an audience! You could have heard a pin drop. For nearly two hours they studied with us "Which Is the True Gospel?" Together we considered what has been presented as the Gospel by various denominations, and then came to the one preached in advance to Abraham, and finally announced "in due time" by Jesus, who brought life and immortality to light through the Gospel. The audience saw a vast difference between the creeds of the dark ages and the Gospel of divine grace, of which St. Paul was not ashamed and in which we, too, may well rejoice.

We had three delightful days of spiritual refreshment at this convention. Friends attended from England, Ireland, Wales and Scotland. Our goodby greetings were at the railway platform, where about 300 tried to shake hands with us; they all waved and sang us away, using "Blest be the tie that binds our hearts in Christian love" and "God be with you till we meet again."

BRIGHTON—SOUTHAMPTON—PORTSMOUTH, ETC.

In the South of England, where we had few or no friends, we now have some loyal defenders of the divine plan of the ages; and more, we trust, are ripening. At Brighton we had a grand auditorium, The Dome, whose capacity, 3,000, was none too much. We spoke on the "Hereafter" and had close attention to the message of God's wisdom, justice, love and power. Besides this witness 35,000 PEOPLES PULPITS had been previously used in announcing the meeting. The Lord only knows how many or how few had really "hearing ears."

At Southampton we had the Coliseum, seating 2,000, and a splendid audience: we used same topic; 20,000 copies of PEOPLES PULPIT had been distributed. Some told of blessing received; others are thinking.

Portsmouth: Another rousing meeting, in Town Hall, seating 2,000, crowded, middle class, reverential, thoughtful, many gray and bald heads; mostly men; same subject, "Hereafter"; 20,000 PEOPLES PULPIT. How many ripe grains of wheat and what will the Harvest be only the Lord knows.

Bournemouth: 10,000 PEOPLES PULPIT; we had an extremely intelligent and attentive audience—700—in St. Peter's Church Hall. The volunteering in some of these places was done considerably by brethren, who journeyed 100 miles or more at their own expense to thus serve the Lord, the truth and brethren as yet unknown to them. How precious is such loving service in the sight of our Lord and his brethren!

PERTH—DUNDEE—PAISLEY—GREENOCK

Our visit amongst the Scotch Bible students was extremely interesting and encouraging, in the smaller places as well as in Glasgow. Everywhere we had the best halls obtainable, and correspondingly large and intelligent audiences. Our

weekly sermons in some of the newspapers affected our audiences favorably, and we trust that the oral presentations will make the printed discourses more popular and more profitable.

It was our first visit to Perth, but the friends had advertised our coming thoroughly. The City Hall, of 2,000 capacity, was crowded in the evening with the public, while we gave an afternoon talk to the interested students of God's Word. A witness to the "Gospel of the kingdom" was given which, we trust, will tell something for good when the Lord of the harvest shall reckon with His own servants, to whom he gave talents and pounds for service. Ten thousand copies of PEOPLES PULPIT were distributed to announce the service.

Dundee we visited some years ago, and amongst those who helped arrange for this visit were some interested then. Our afternoon session was for the interested in Masonic Hall. Nearly one hundred were present, their faces beaming out the joy within—the joy the world can neither give nor take away. Gilfillan Hall, 1,600 capacity, was well filled by the public at night to hear respecting "The Great Hereafter." We believe the Lord's blessing was upon the meeting and that good was accomplished; how much we may not judge. Our united services, dear friends, are rendered to the Lord. We are sure he accepts them irrespective of results seen.

Paisley we visited for the first time. We had a splendid hearing of intelligent middle-class people. Although the night was stormy, Good Templar Hall (capacity 1,000) was nearly full, although there were several public functions to divert. The message of God's Word respecting the "Hereafter" was presented in contrast with the horrible fantasies of the dark ages. Some got a start in Bible study and sober thinking such as they never before comprehended. Surely, as the Bible declares, the woman, with the golden cup in her hand full of explanations of her abominations, made all nations drunk with her false doctrines.—Rev. 17:1-5.

Greenock we visited for the first time. We had a splendid reception. The Town Hall, holding 3,000, was crowded. Here as elsewhere on this tour the intelligence of our hearers impressed us. Surely people with such heads and faces could not hear of God's Hereafter in contrast with human theories without being thereby impressed in regard to the truth.

FOUR APPOINTMENTS IN IRELAND

The North of Ireland people like to remind us that their country was the original Scotland according to history; that some of their brothers conquered Caledonia and gave it the name Scotland, and that they have furnished the United States more than half her Presidents and statesmen. Thus impoverished for the blessing of others they fear the proposed "Home Rule." They declare that the Catholics of the south and west of the island, outnumbering them, will trample them.

We encouraged them to believe that Catholics as well as Protestants are more civilized than of yore, and that anyway it will not be long until Messiah's kingdom shall set all matters right. We encouraged them to do all in their power to be well represented in that glorious kingdom, in comparison to which victories in Scotland and America will be as nothing.

Belfast was our first stop. We were accompanied by three brethren of Irish birth or lineage from the Glasgow church, and they rendered valuable aid in various ways in connection with the meetings. We had blessed fellowship. The meetings were quite successful, even though the attendances were smaller than in England and Scotland. Every night was stormy, and the night at Belfast was Hallowe'en. We certainly had very intelligent audiences, and many evidences that a good impression was produced. There were follow-up meetings held by Brother Hemery in which was manifested considerable interest.

At Belfast we met about forty Bible students in private session. We discussed with them the great blessing of God upon the elect church, which, it is declared, is "his workmanship." Although God rested from his work with mankind to permit the Savior to redeem and restore it, God did not rest from his still higher work of developing the "new creation." He is now "working in us to will and to do his good pleasure"—drawing, calling, sanctifying us by his Word and providences.

In the evening we had about 1,000 present in the large Ulster Hall. It was a remarkable gathering in many respects. (1) The personnel: The people were intelligent, fine looking and most attentive. (2) About three-fourths of the audience were men. (3) There were other large meetings and it was Hallowe'en Night. Our address was on, "Which Is the True Gospel?" We made it quite clear that we are in fullest sympathy with all Christians, but opposed to the creeds of the past, which have divided God's people into 600 sects and dishonored God and violated human reason.

We defended the Bible against the modern infidelity, which styles itself "Higher Criticism," and is undermining Christian faith and leading on toward Atheism and anarchy. We reminded our hearers that all Christians believe that there is but "one church of the first-borns whose names are written in heaven: but one Lord, one faith, one baptism; that our forefathers organized our different "churches," each as the only one, and consigned members of other churches to eternal torture, and sometimes even tortured them to death. All that is past, thank God; but the faulty creeds we still hold, and they still separate us. God's time has come for us to return to the Bible and to ignore and destroy all human creeds and isms if we can find, surely, what is the true Gospel, of which St. Paul was not ashamed. That Gospel we presented to the best of our ability.

Ballymena we visited for the first time and had a good hearing. The attendance was about 250; at Portadown about 500; at Dublin about 800. We had excellent order everywhere, except, we might say, at Dublin. At the latter place the same Y. M. C. A. secretary who formerly tried to catch us in our words was present, accompanied by about 100 young men of his association, who gave no great evidence of a work of grace. Evidently the "hell-fire" faith which they profess has not had sanctifying power in their lives. On occasions they yelled and hooted like "hoodlums," and quite disgraced the fair name of Dublin and of the Y. M. C. A.

The questions were of the usual order and were answered fully and promptly and to the apparent satisfaction of all the audience except the "Y. M. C. A." rowdies. One of the questions was inspired by an attack made on me there recently by the Rev. Dr. Torry. It was, "Is it true that you are divorced from your wife?"

I replied that my topic was, "Which Is the True Gospel?" and that my home affairs and my relationship to my God were my personal affairs. Nevertheless I would answer the question. "I am not divorced from my wife. The decree of the court was not divorce, but separation, granted by a sympathetic jury, which declared that we would both be happier separated. My wife's charge was cruelty, but the only cruelty put in evidence was my refusal on one occasion to give her a kiss when she had requested it." I assured my audience that I disputed the charge of cruelty and believed that no woman was ever better treated by a husband. The applause showed that the audience believed my statements.

"THE FEET OF HIM"

It is necessary for the discipline, trial and final proving of the church of God that they should be subjected to adverse influence; for "to him that overcometh" is the promise of the great reward. If we would reign with Christ, we must prove our worthiness to reign, by the same tests of loyalty to God, of faith in his Word, of zeal for the truth, of patient endurance, of reproach and persecution, even unto death, and in the unwavering trust in the power and purpose of God to deliver and exalt his church in due time. To such faithful ones are the blessed consolations of Psalm 91, which we believe is a picture of the church in the end of this Gospel age —a picture of The Christ. Hearken:

"He who dwelleth in the secret place of the Most High [typified by the Holy of the Tabernacle] shall abide under the shadow of the Almighty." We thus place ourselves under the divine protection when, having come to a knowledge of God's willingness to accept us as his children, we gratefully accept the invitation and approach in his appointed way, through Christ our Redeemer, and consecrate ourselves fully to his service. Such may sweetly rest in the precious promises of God, all of which are yea and amen in Christ Jesus. (2 Cor. 1:20.) The world does not see the overshadowing wings of divine protection, but the faithful have a blessed secret realization of it. Praise the Lord!

"I [Christ Jesus, whom David here, as elsewhere, personifies, and who thus addresses his body, his church] will say of Jehovah, He is my refuge and my fortress, my God; in him will I trust, that he will surely deliver thee from the snare of the Fowler and from the noisome pestilence"—from the deceptions of Satan, into which all those not protected shall stumble; for our Lord said that so subtle and deceptive will they be that, if it were possible, they would deceive "the very elect." But this is not possible; for those who are making their calling and election sure abide under the pro-

tection of the Almighty. Such shall be delivered, not from the destructive pestilence of physical disease, but from the moral and spiritual pestilences of destruction—from the sinful propensities of the old nature, which in unguarded moments are liable to assert their mastery and overwhelm the souls of those who are not abiding under the secret protection of the Most High; and from the spiritual pestilences of false doctrine which, with subtle sophistry, destroy the faith of the unwatchful.

Such pestilences are already abroad in the world in the shape of so-called Christian Science, Spiritism and the various no-ransom theories which take the name of "The Larger Hope," and which bid fair, both from present prospects and from the prophetic outlook, ere long to become epidemic. From all these pestilences the Lord's elect shall be protected, resting safely and sweetly under the shadow of the Almighty

"He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." So close to his heart does Jehovah gather his loyal and faithful children that they feel the warmth of his love; and the responsive language of their hearts is, "I will abide in thy tabernacle forever; I will trust in the covert of thy wings; for thou hast been a shelter for me and a strong Tower from the enemy; for thou hast heard my vows; thou hast given me the heritage of those that fear thy name." (Psa. 61:4, 3, 5.) Yes, his truth—that grand system of truth comprised in the divine plan of the ages—is an ample shield and buckler to all who in simplicity of heart receive it and prove faithful to it. It is the armor of God, which the Apostle urges all the faithful to put on—to appropriate, to meditate upon and to store up truth in mind and heart—that they may be able by its use to withstand error and evil in every form presented to them in this evil day.

JEHOVAH SHALL KEEP THE FEET OF HIS SAINTS

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." This is the "night," the dark night of which the Prophet Isaiah spoke and to which our Lord also referred, "The morning cometh, and also the night"; "The night cometh when no man can work." (Isa. 21:12; John 9:4.) The Millennial morning comes, and just as surely the great time of trouble will immediately precede it—the night wherein no man can labor for the dissemination of divine truth; so great will be the "terror," the tumult and trouble and persecution of that night; the arrows—"even bitter words" of the opponents of the truth—will fly by day—at the present time, which in comparison with the dark night that is coming, is called day. The various besetments and difficulties from infidelity, Higher Criticism and other false doctrines are pictorially represented as the shooting out of arrows, as pestilences, as stumbling stones. None of these are to injure the "elect," of which Christ is the Head and the church his members, as specially indicated in this Psalm. The church shall be immune, and nothing shall in any way hurt them. As the Lord said, the difficulties of this day would, if possible, deceive the very elect; but this will not be possible, for "the feet" class shall be kept. No; the church need have no fear of the moral and spiritual pestilences that walk in darkness, spreading and making their victims amongst those who are ignorant of the truth, or who are unfaithful to it and are, hence, unworthy of it, and who, therefore, lack the divine protection and are subject to the "strong delusions" of error that subvert the faith and hope of many, just when the light of divine truth is shining clearest upon the faithful, as it is shining upon us today.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Great will be the falling away from the truth, even amongst those who, like ourselves, received it once with joy and who did for a time run well; but the church, because of their loyalty and uncompromising faithfulness and because of the ample armor of truth and righteousness, shall stand and not fall.

We are not to think of those who will be injured and who will fall ("A thousand at thy side and ten thousand at thy right hand") as of the world, but rather as being friends of the church; closely associated with the church. The world could not fall from divine favor, for it has not been in divine favor. The whole "world lieth in the wicked one," and, therefore, could not be overthrown. This verse seems to apply to those who were actually begotten of the holy Spirit or who have assumed a position such as those begotten of the holy Spirit; as, for instance, the tares which affect to be wheat. They never were wheat, and will not be garnered with the wheat class. Time will show that they are not of this class. So in this picture we see the fall of these in general and of the consecrated in particular. There is a distinction between the thousand falling at the side and the ten thousand at the right hand. We might infer that the one thousand may fall into total unbelief, and the ten thousand, the "great company," into the great time of trouble to wash their robes white and to purify themselves. They will be partakers with Babylon in her sins and have part in her great fall.—Rev. 14:18; 18:10.

None too extravagant is the prophetic declaration, "A thousand shall fall at thy side." Only the sanctified in Christ Jesus, copies of God's dear Son, will be able to stand complete in him. These will be the very elect, and it will not be possible for them to be deceived and ensnared; for God will give his messengers a charge [message] for them ["present truth"] and thus these "feet" of the body of Christ shall be upheld that they stumble not.

"Only with thine eyes shalt thou behold and see the reward of the wicked," who reject the truth or prove unfaithful to it. We know that we are already passing through the beginning of these troubles (the troubles upon the nominal church incident to its testing), and that we are escaping, while many on every hand are falling into error and infidelity. We escape, not by being taken away from the scene of trouble, but by being supported, strengthened and kept in the very midst of it all by the Word of the Lord, our shield and buckler.

"NO EVIL SHALL BEFALL THEE"

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling" —no evil of the kind referred to; and any other seeming evils shall, under divine providence, work together for your good. —Rom. 8:28.

God has so arranged that only the truly consecrated will be kept from stumbling into error in this evil day. Every day we learn to appreciate more and more the divine favor which has anointed the eyes of our understanding, and permitted us to see the internal strength and beauty of the divine Word and plan. If, then, we are thus, by divine favor, made strong in the Lord, and enabled to "stand fast" while thousands are falling from their faith and steadfastness, let us "rejoice with fear" (reverence). Let him who feels strong and well supported "be not high-minded," but "take heed lest he fall." Humility and zeal for the Lord are the terms upon which we received the great blessing, and are also the terms upon which we may retain it to the end—until our "change" comes and establishes in glory what grace began in our weakness.

"For he shall give his angels charge concerning thee, to keep thee in all thy ways." That is, God will raise up some faithful pastors and teachers who will "watch for your souls as they that must give account." True, there shall arise false teachers, perverting the Word of the Lord, and seeking by cunning sophistries to subvert your souls; but if in simplicity of heart the Lord's children require a "Thus saith the Lord" for every element of their faith, and carefully prove all things by the Word, they will be able readily to distinguish the true from the false. And having done so, the Apostle Paul (Heb. 10:35) counsels us to have confidence. The Lord, our Shepherd, will care for the true sheep.

The Apostle Paul assures us that the angels of God are ministering spirits sent forth to minister unto and serve those who shall be heirs of salvation, the saved ones of this Gospel age—not only the overcomers of the "little flock," but also the overcomers of the "great multitude." Our Lord Jesus sets forth practically the same thought in His declaration, "Their angels do always behold [have access to] the face of my Father." (Matt. 18:10.) The Master's words seem to imply, at least, that one or more angels have charge over the consecrated ones, the "very elect." Nothing can by any means, therefore, harm these, except as the heavenly Father sees that the earthly injury or disadvantage would prove profitable either to the individual new creature or to the Lord's general cause. This is in full accord with his general assurance that all things shall work together for good to those that love him.—Rom. 8:28.

Such a use of the heavenly messengers by no means invalidates the thought that the Lord's earthly children are frequently used of him as ministers, servants, the one to the other. Indeed, we may be assured that the invisible messengers or servants, generally, if not always, are required to act through human instrumentalities—preferably through "the very elect." Of this kind of service done by the brethren, one for the other, we have illustrations in the harvest work, for instance—supervised by our present Lord and his heavenly

hosts, yet in the main carried on by the members of his body still in the flesh.

THE HARVEST MESSAGE GOD'S KEEPING POWER

"They shall bear thee up in their hands, lest thou dash thy foot against a stone"—"thee"—all the members of the body of Christ, individually and collectively, using all their strength to protect against any stumbling-stone of false doctrine, and especially that great fundamental rock-doctrine of the redemption through the precious blood of Christ; that "rock of offense and stone of stumbling" to both the houses of nominal Israel. (Isa. 8:14) "The feet" of the body are its last members; the saints now living are members of "the feet of him" (Christ), the ones who are now in danger of being stumbled, as the feet of the Jewish house of servants were in danger in the end, or harvest, of the Jewish age.

How do such messengers bear up the feet of Christ? By helping them to a clear understanding of the truth, and teaching and encouraging them by word and example how to be faithful to the truth, and how to run so as to obtain the prize of our high-calling.

While doubtless the heavenly messengers are connected with this work, yet it is surely done through the church in the flesh, as already intimated. The Lord in this present harvest time has given his messengers, the leaders of his consecrated people, a "charge," a message, a word of warning, counsel, advice—an opening of the Word of truth, an enlightening of their understanding—that they should bear up all the members of "the feet" class, all of "the very elect" in this time of serious trial, testing and stumbling, lest at any time any of this class should stumble through the peculiar trials of the present time. How manifestly this is fulfilled! The harvest message in its various features, bearing on every phase of truth now due, and every phase of error now brought forward, is God's keeping power by which, according to his guarantee, we know that nothing shall by any means hurt "the feet" members of the body of Christ.

It is for us to rejoice in these blessings and favors of the Lord and to increase our faith; and we remember that even before the "House of Sons" was organized the Lord had power and exercised it in the "House of Servants" in a way that illustrates to us the abundance of that power.

Satan would like to have us walk by sight, not by faith; he would like to have us continually tempting God, and demanding some ocular demonstration of his favor and protection, instead of accepting the testimony of His Word, and relying thereupon implicitly, in faith. In the light of the unfolding of the Scriptures we see that Satan, probably unwittingly, quoted this passage of Scripture wholly out of its proper meaning and interpretation, a passage which referred, not to the literal feet of Jesus and to literal stones and to literal angels, but to the symbolic feet-members of the body of Christ today, and to the stones of stumbling, doctrinal and otherwise, which are now permitted in the path of the faithful, and to the angels, or ministers, of divine truth, who in the present harvest time would be commissioned to bear up "the feet" members with such counsels, admonitions and expositions of Scripture as would be necessary for them.

"Thou shalt tread upon the lion and adder; the young lion and the dragon thou shalt trample under feet." Thus borne up in the hands of the Lord's faithful messengers and guarded by their vigilant watchfulness, and under the constant protection of the Most High, God's trusting, faithful children shall triumph over every device of Satan either to overpower or to beguile them—whether he goes about like a roaring lion, or whether, serpent-like, he stealthily lurks about to insert his venomous poison.

"Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known [appreciated] my name." On account of the love and loyalty of each individual composing "the feet" class, the heavenly Father will deliver him from the pestilences, etc., and will exalt him to joint-heirship with Christ, make him a member of the "royal priesthood" and a partaker of the divine nature.

"He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him, and show him my salvation"—He will make him understand his plan. As individuals they are known unto the Lord, who judges not merely by the sight of the eye and the hearing of the ear, but who discerns and judges the thoughts and intents of the heart. And, however widely they may be scattered, whether standing alone as "wheat" in the midst of tares, or in company with others, God's eye is always upon them. Dwelling in the secret place of the Most High (sanctified, wholly set apart unto God), they shall abide under the shadow of the Almighty, while the judgments of the Lord are experienced by the great religious systems that bear his name in unfaithfulness. They have no share in the judgment of Great Babylon, but are previously enlightened and called out of her.

Praise the Lord for such assurances of his loving care! "Bless the Lord, O my soul; and all that is within me, praise his holy name!"

OUR RESPONSIBILITY TO ONE ANOTHER

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1.

The great principle set forth in our text is the principle of love, the essence of the divine Spirit. God is love; and the Spirit of love is the Spirit of God. This spirit, operating amongst God's people, necessarily makes them considerate of one another. It is the opposite of a selfish spirit. It seeks the welfare of others as well as of itself, especially the welfare of the household of faith.

In every case it should be our disposition, as far as possible, to help the weak and those who need assistance. The general disposition of the world, on the contrary, is to speak slightingly of those who are weak and to say, "They have my sympathy." But really, the weak do not get much sympathy. The world applauds those who are the most successful, the mighty, the rich. But as God has sympathy for the weak and lowly, so we should show sympathy more for those who are in need of sympathy than for those who are not. In the church there are some who are intellectually strong, some who are intellectually weak, some who are physically strong, others who are physically weak; some who are spiritually strong and others who are spiritually weak.

In proportion as we are strong, we should not only help others to overcome their weaknesses, but should be assistful to all, encouraging them and pointing out to them how they can best overcome their shortcomings. We should not make these points too strong, however; for most people do not appreciate their own weaknesses; and the stronger should bear with them in their difficulty as well as bear some of their blunders. If anyone sees his own weakness, it becomes a wonderful incentive to endeavor. Therefore, the mission of the stronger would be so to call the attention of others to their weaknesses as not to offend or stumble them. If their attention be called to these weaknesses in a wrong way they are liable to be stumbled; but if called in a wise way, they will be helped. This might be applied in all the ramifications of life. We should ever be on the alert to see and to overcome our own weaknesses, and to be glad to spend and be spent in the interest of the brethren, considering matters from their standpoint and lending them our assistance.

The elders in the church should be really elder brethren. In the family the elder brother is supposed to be next to the father, helping and assisting, and spending himself for the interests of the other members. And so in the church. Those who are older in the truth, who are more developed in the truth, should encourage, assist, lift up and defend the younger. This we observe in the affairs of earthly life in every family. The elders are helpful in the family to give assistance to the younger, and at the loss of their own convenience, their own preferences; their own pleasures are to be yielded up in the interests of the younger of the family. The thought of the Apostle is that both strong and weak should be growing in grace, in knowledge and in love by exercising themselves in spiritual things.

"WE ARE NOT TO PLEASE OURSELVES"

The latter part of the text, "And not to please ourselves," carries with it the thought that, although we have made a consecration to the Lord, although we have turned our backs upon sin, nevertheless we have a tendency, a disposition to sin. The disposition of the new creature, however, is not to sin, but to do that which is right and to build himself up in the "most holy faith." Yet in seeking to build himself up in that "most holy faith" he might allow something of self-interest to stand first in his mind. But while he should have self-interest prominent in his mind—his own upbuilding—he should remember that, having responsibility in being a member of Christ, he should not wish merely to please himself, but should be willing to forego some of the right and proper things that he might serve others, and thus get a lesson in the Lord's providence. For instance, the more spiritually de-

veloped might choose to be off by themselves discussing the interests of the work. But the spirit of the Apostle's exhortation seems to be that they should look beyond their own preferences, seeking to arrange their own affairs so as to be most helpful to the brethren.

Amongst the different classes of the Lord's people, the classes of Bible students, there is a disposition among those who are more advanced to segregate themselves, to hold themselves aloof from the others. We have endeavored to throw our influence against this disposition. If there are some who have less knowledge let them have the opportunity to learn. If they should bring in good, hard questions, so much the better. We are not merely to please ourselves in respect to time and places of meetings. We might see that some would be desirous of having the meetings in places more difficult of access, but we are not to be selfish or self-seeking, but seek to please the majority of those whose interests are concerned. If this spirit were observed in classes, more progress would be made; and the Lord's people in general are learning this lesson.

The same thought applies to the servants of the church. There is a disposition for the elders to say, "We will meet together and discuss amongst ourselves different things." Now, this is not with bad intention. It might be wise to do so occasionally. But as a general thing, the elders should meet with the deacons and treat them with confidence, so that they also might be counted in the Lord's service: it is better for all to meet together, and in the majority of things to have the congregation informed about everything, rather than to keep secrets from the church. Of course, there would be, at times, something not to be made public in a general way; but, as a rule, the elders and the deacons should seek to arrange their meetings so as to assist all the congregation who have time and ability, etc., that all will feel that there is no class separation.

Centuries ago the theory was started by the Catholic friends that the clergy are a separate class constituting the church, and that the others are the children or infants of the church. This theory was adopted afterwards by the Protestants. And so we see that the clergy set themselves off by themselves as a separate class. The fact that the Lord has set some in the church as elders does not make them separate. We are all one class. Thus, the Apostle says that the eye cannot say to the foot, "I have no need of thee." Every member is to be considered; and no one is to assume a position over others. If one has a higher office he is to use it for the others; if one has a lower office he is to use it for the general good. And so, the church is to make herself ready until all come to the fulness of the body of the Anointed, of which we are all members.

Principles may never be abandoned for any consideration; but liberties and personal rights may be ignored in the interest of others frequently and to divine pleasing. The Apostle Paul was ready to go to any length in defense of principle (Gal. 2:5-11), but in the sacrifice of earthly rights and privileges and liberties for the sake of Christ and the church, the Apostle evidently came next to our Lord Jesus, and is a noble example to all the church.

"How wise are God's commands;
How sure his precepts are!"

THE GRACE OF HUMILITY

"In lowliness of mind let each esteem other better than themselves."—Phil. 2:3.

Those who naturally have a humble mind have no particular difficulty in esteeming others better than themselves. But there are some who naturally have another attitude of mind. This is not necessarily their fault, for they may have been born with larger self-conceit than were others. But even if we were born with humbleness of mind, we should need to take care that self-conceit and pride do not come in. Sometimes in their own heart some people feel boastful of the knowledge they possess. They like to shine, even though they know they have no more brilliancy than others; they would like to obscure the shining of others that they might be the more noticed in the darkness.

It would, therefore, be a safe matter for each of us to follow the Apostle's suggestion to cultivate this humility of mind and never allow it to be lost. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time"; "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (1 Pet. 5:6; Luke 14:11.) God would do this abasing, not of a vengeful spirit, but because the one who would vaunt himself must be brought low.

There might, however, be circumstances when some who appear to be vaunting themselves really are not doing so, but circumstances and conditions make it seem so. Therefore, to best fulfil the Apostle's injunction, we should, as he suggests in this text, cultivate the spirit of humility—not considering our own good qualities so much as those of others. If we have good qualities, we are glad; let us make use of them.

In comparing ourselves with others, let us look at our own blemishes. There are very few in whom we cannot see some good qualities, good traits. If, therefore, we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others; and this will be of assistance to us in running the race.

As an illustration of seeing something to admire, even in our enemies, we have the suggestion of the old lady to her nieces. One niece said to the other, "Auntie can say something good about everybody. I believe she could say something good even about the devil." "That is so," answered the other. "Let us ask her." Then she called, "Auntie, is there any good about the devil?" "My dear," replied Auntie, "I wish we all had as much perseverance as he has."

So if we could find something in the adversary that we could admire and commend, we can certainly find something in all others to admire and commend and to give them credit for. Thus we will cultivate the spirit that will be most helpful to ourselves for our future work.

The consideration of our own imperfections would, as we have suggested, make us very humble of mind and keep us in a very humble attitude of mind. This might discourage us unless we had the proper relationship with the Lord and his Word. We know that "all things work together for good to those who love God." (Rom. 8:28) Through his Word our Lord has provided for such the "Balm of Gilead" for their encouragement, and the anointing oil and the comfort of the Scriptures.

The Lord does not cast us off if we are not wilfully wrongdoers and if we take in the right spirit the humiliating things. That disposition is what he wants. Those things which would humiliate us in the sight of others and in the sight of the Lord himself, will, if we are rightly exercised by them, work together for good to us. Such he will bless and lift up and give an appreciation of his love. This he purposes to do. We have every evidence that the Lord will give the necessary encouragement, and we have the assurance of the Scriptures that those who obey his Word to the best of their ability shall not be overcome.

For each one to look merely upon his own things, interests, welfare or talents and to ignore those of others would manifest a general selfishness and, consequently, a dearth of the Spirit of Christ, which is a spirit of love and generosity. In proportion as we are filled more and more with the holy Spirit, love, we shall find ourselves interested in the welfare of others. This was the mind, disposition, or spirit which was in our dear Redeemer, which he so wonderfully manifested, which we must copy and develop in our characters if we would ultimately be of the "little flock," who shall be joint-heirs with Christ in His glory, concerning whom God has predestinated that to be accepted with Him to this position they must be "copies of his Son."—Rom. 8:29.

OUR GREAT EXEMPLAR

That we may partially discern how our Lord Jesus exemplified this spirit of humility, the Apostle briefly sums up the story of his humiliation and shows how it led to his present exaltation. He points out to us that when our Lord Jesus was a spirit being, before he stooped to take our nature and to bear the penalty of our sin, he was in "a form of God"—a spirit form, a high and glorious condition. But instead of being moved selfishly and ambitiously to grasp for higher things than God had conferred upon him—instead of seeking to set up a rival Empire, as Satan did—he did not meditate a robbery of God to make himself the Father's equal (Satan's course), and say, "I will ascend above the stars [the bright ones, the angelic hosts], I will be as the Most High" [his peer, his equal]. Quite to the contrary of this, our Lord Jesus, "the beginning of the creation of God," was willing, in harmony with the Father's plan, to humble himself, to take a lower nature and to do a work which would involve, not only a great deal of humiliation, but also a great deal of pain and suffering.

The Apostle points out how the "Only Begotten" proved his willingness and humility by complying with this arrangement; and that after he became a man he continued of this

same humble spirit, willing to carry out the divine plan to the very letter by dying as man's ransom-price; and not only so, but when it pleased the Father to require that the death should be a most ignominious one in every respect, perhaps beyond the requirements of the ransom merely, he did not draw back, but said, "Thy will, not mine, be done," and stooped even to the ignominious "death of the cross!"

Here we have the most wonderful demonstration of humility, meekness and obedience to God that ever was manifested or that could be conceived of. And this is the pattern the Apostle points out that we should seek to copy. "Let this same [humble] mind be in you which was also in Christ Jesus."—Phil. 2:5-10.

This humility enabled our Lord to render perfect obedience, on account of which the Heavenly Father has so highly honored him as to raise him from the dead to the divine nature, to a station far above angels, principalities and powers, and every name that is named. That this is the Apostle's argument is shown (verse 9) by the word "wherefore"; i. e., on this account, on account of this humility just described, God has highly exalted him.

Not only did our Lord's beautiful and perfect humility and obedience demonstrate that he was to the core loyal to the Heavenly Father, but it also demonstrated that in him the Father's spirit, love, dwelt richly, for he shared the Father's love for the race he redeems. On this account also he is found worthy to be the divine agent in the blessing of all the families of the earth, according to the terms of the divine covenant made with Father Abraham.

Thus he has become the "seed of Abraham" which is to bless the race redeemed; and hence it will be to him that "every knee shall bow and every tongue confess" when Jehovah's "due time" shall come for the pouring out of divine blessings upon the redeemed world—that all may come to a knowledge of the truth and, if they will, into full harmony with God, and to eternal life.

Not only does the Apostle hold up the Lord Jesus as the great Example of a proper humility, self-abnegation and obedience to God in the interest of others, but he would also hold up before us the reward, the high exaltation of our Lord by the Father, the result or reward of his obedience, that we also might be encouraged and realize that, if faithful in following the footsteps of our Redeemer and sacrificing the advantages of the present to serve the Lord and his cause, then in due time we also may expect to be glorified with him and to share his name and throne and work, as members of his anointed body, his church, his joint-heir.

Beloved, let us apply to ourselves the loving exhortation of the Apostle to the church at Philippi, contained in the succeeding verses (Phil. 2:12-16), and continue in the way upon which we have entered, making more and more progress in the race-course, working out in ourselves through humility and obedience the character, the disposition of Christ, with fear and trembling, and thus working out each our own share in the great salvation to glory, honor and immortality which God hath promised.

WORKING OUT OUR SALVATION

We cannot work out our own justification, but being justified by the blood of Christ, and being called with the heavenly calling, we can make our calling and election sure. We can work out our own share in the great salvation to which we have been called in Christ by giving heed to the instructions of the Lord, by following the pattern which he has set for us; not that we shall attain perfection in the flesh, but merely perfection of will, of intention, of heart, and if we keep the body under to the extent of our ability, its weaknesses and imperfections will be reckoned as covered by the merit of our Lord, the Holy One.

It is encouraging also for us to know that this warfare against weakness and sin is not merely one of our own, but that God is for us, has called us, and is helping us. He already works in us, by his word of promise, and has led us thus far in the willing and the doing of his will, his good pleasure; and he will continue thus to lead and to help us and to work in us by his Word of truth, if we will continue to give heed to his counsel. "Sanctify them through thy truth—thy Word is truth." The Gospel is "the power of God unto salvation" to every one that so accepts it; and no greater stimulus to true godliness can be found than the "exceeding great and precious promises given unto us; that by these ye might be partakers of the divine nature."—2 Pet. 1:4.

Moreover, in following in the footsteps of our Lord Jesus, running the race for the great prize set before us in the Gospel, we are not to murmur by the way, finding fault with its difficulties and narrowness; nor are we to dispute respecting it, nor seek to have any other way than that which divine providence marks out for us, realizing that the Lord knows exactly what experiences are necessary to our development in the school of Christ; and realizing also that, if obedience were possible, while our mouths are full of complaints and dissatisfaction with the Lord and our lot which he has permitted, it would indicate that we are at least out of sympathy with the spirit of his arrangement; and such an obedience, if it were possible (but it would not be possible), would not meet the divine approval, nor gain us the "prize." Hence, as the Apostle exhorts, we should "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, . . . holding forth the Word of life in the midst of a crooked and perverse nation, among whom we shine as lights in the world."—Verses 14-16.

FERVENT IN SPIRIT—SERVING THE LORD

The Heavenly Father, through His various agencies operating during the more than eighteen centuries of this Gospel age, has been seeking for His Son a companion, a bride of many members, although in comparison to the world a "little flock." Various good qualities are desired and all of these will make the bride class in the character-likeness of their Redeemer, their betrothed Bridegroom. They are deficient in all of these qualities according to the flesh, but fortunately the flesh will not be the basis of the decision as to their worthiness or unworthiness of the glorious prize. All will depend upon the mind, the will, the heart. It must be not only good, but absolutely perfect. "Blessed are the pure in heart, for they shall see God." They shall be the children of God. They shall be the joint-heirs of the Redeemer.

This purity of heart which the Lord approves and desires might be summed up in the expression, loyalty of heart—loyalty to principles of truth and righteousness, the principles of the divine government—loyalty to God the Father and to our Lord Jesus Christ and to all the members of his body. This perfect heart-loyalty includes, therefore, love for God and for the Redeemer and for the brethren, as well as sympathetic love for the world of mankind, in harmony with the divine purpose and Revelation. The Apostle says, "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord," and "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:8, 11.

There is a particular force attaching to this word "abound." All of God's people, all begotten of the holy Spirit, are inspired by the Spirit of the Father, the Spirit of love, the Spirit of justice and loyalty. But how about the degree, the abounding, the having of this love permeate all of life's affairs? If this Spirit of the Lord abound in us it will influence our business, our pleasure, our homes, our workshops, our kitchens, our dining rooms, our bed chambers, our very thoughts.

May it be possible to have a measure of the Lord's Spirit with very little abounding, and hence have merely an enjoyment of some spiritual things, on special occasions, at church, etc.? It is the abounding love, the all-pervading influence of our Lord in the lives and in all of life's affairs of those who would have the abundant entrance into the kingdom of Messiah as members of the bride class, that is required. If they have this abounding loyalty and love they will be copies of God's dear Son, the Redeemer; otherwise, they will not. And God has predestinated that only such as are copies of his Son shall have a share in the kingdom of Messiah. Others may reach, indeed, a secondary place, in the "great company" class, but will never reach the throne and never be members of the bride class.

How important, then, that we discern clearly the necessity for this abounding love, this zeal for God and for righteousness which will amount to a hatred of iniquity, even while loving, succoring and helping the evildoers into right paths.

THE HARVEST A SPECIAL TIME OF TRIAL

So surely as we recognize that we are in the "harvest" time, we must also assume that the Lord is now specially ripening the "wheat" and separating it from the "tares" and, shall we say, dividing the wheat into two classes? It is this special testing of this harvest time which the Scriptures draw particularly to our attention, frequently warning us of the necessity of having on the whole armor of God and being not slothful in business, but fervent in spirit, serving the Lord.

From our vantage-point in THE WATCH TOWER we perceive

that just such testings as we should expect are in progress throughout the Lord's ripe wheat field. Divine providence is permitting tests of love and loyalty, faith and obedience, brotherly kindness and patience. Sometimes the trials come to the classes through the elders, who should be the very ones to help, protect, admonish and assist the flock. Sometimes the elders assume a lordly disposition quite contrary to the divine Word and example and trying to the patience and love of the brethren.

Sometimes the trial is from the other side. Some members of the class may be very exacting, very ready to strain at a gnat and swallow a camel, very ready to find fault with everything that the elder may do, however faithful he may be. Such experiences, whether coming from the one side or the other, are tests, and it behooves each of the Lord's people to see just how he receives these tests and just what effect they have upon his own heart and character. If the experiences embitter him, anger him, or wound deeply his pride, it proves that he needed just such disciplinary experiences to show him his own lack and to point him to the throne of heavenly grace for mercy and help.

Again, some of the dear classes are assailed by the adversary through false doctrines and have their own difficulties in endeavoring to defend the truth, the divine plan of the ages, and to maintain their stand in harmony therewith. Or, on the other hand, the difficulty may arise from some of the dear friends being hypercritical and trying to find differences where there are none—fomenting the spirit of strife rather than the spirit of harmony—discord rather than love.

We exhort, dear brothers and sisters, what we all can agree to, namely, that we are in the testing time and these various matters are our test. Only by the exercise of much fervency of spirit, much zeal for the Lord, for the truth and for the brethren, can we hope to stand faithfully and to be of assistance to others to a faithful stand. Let us not be faint-hearted. If we faint not, we shall soon reap our reward and hear the Master's voice: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

We are in the time of general unrest, grumbling, etc. Let us not think for a moment that such grumblings and murmurings are contentions for the "faith once delivered to the saints." Let us rather cultivate more and more the fruits and graces of the holy Spirit. Let us specially exercise these in connection with our brethren of the "household of faith," of course not neglecting to "do good to all men as we have opportunity" and to be patient and forbearing to one another. But the special blessing of the Lord comes to those who specially seek to promote peace, happiness, welfare, prosperity and growth in grace in the body of Christ, which is the "church of the Living God."

"TO SHOW THYSELF APPROVED"

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." —2 Tim. 2:15.

God seems to have greatly blessed and used in the "harvest" work the six volumes of STUDIES IN THE SCRIPTURES. Probably none who are today rejoicing in the truth would dissent from this statement in the slightest degree. Some we know would express the matter more strongly than this. Nevertheless every now and then we are brought to a realization that many of those who rejoice considerably in the truth have but an imperfect knowledge of it—they are not rooted, grounded, established and built up in the truth; they are not able to "rightly divide the Word of Truth"; they are not workmen who need never be ashamed in discussing the truth with others.

Some of these, deficient in their knowledge of the Truth, are mere babes, beginners, who have not yet had a full opportunity for study. Some of them have read Vol. 1 and have skimmed over the other volumes. They perhaps learned of the classes for Bible study, and, attending them and discussing with the brethren and hearing some discourses, seemed to assume that they knew the teachings of the entire six volumes as though they had read them, studied them.

This is a great mistake; more, it is a serious mistake, because we are in the time when each and all must expect to be specially tried and tested. And those who have only a partial understanding of the divine plan—those who have only a part of the provided armor, will find it difficult, if not impossible, to stand in this evil day the assaults of the world, the flesh and the adversary. If they have proper zeal for the Lord and a proper love for the plan, they should manifest that zeal by thorough and persevering study of the volumes. They cannot afford to do less.

We find also that some of the dear friends who read the SCRIPTURE STUDIES years ago, and not recently, imagine that they remember their contents, when in reality they are quite ignorant of many of their teachings. We all have leaky, earthen vessels and the precious treasure of divine truth soon exhausts unless we keep replenishing. One way of replenishing is to go to the Bible direct. But many have found what the Scriptures seem to imply, namely, that human teachers are necessary, and that they can get much more knowledge of the Scriptures through the assistance of a teacher than they could obtain by their own energy. Such of our readers as have not read the STUDIES IN THE SCRIPTURES this year can scarcely appreciate how much they probably have lost of what they originally learned therein.

WAITING FOR MESSIAH

Mal. 3:1; 4:3.—DECEMBER 24.

"Behold he shall come, saith the Lord, even the Messenger of the Covenant, whom ye delight in. But who may abide the day of his coming? for he is like a refiner's fire and like fullers' soap.—Malachi 3:1, 2.

Malachi's prophecy, the most striking features of which constitute the lesson of today, concludes the Old Testament canon. It contains not only a divine rebuke for sin, but also a divine promise of rescue. It fits well to the time generally assigned to it—Nehemiah's period. It remained for Israel to show thorough repentance and to institute thorough reforms. The needed reformation fits equally well to our day. In their professed devotions they were robbing God and impoverishing themselves. It rested upon them to note what great blessings would be theirs if they rendered a whole-heart service to the King of kings.

The Jews, comparing themselves with other nations, perceived that as a result of being God's people they had been held to a more strict account than other nations, so that although their nationality was superior, it was through repeated and severe chastisements. They were even questioning the profitableness of being "God's chosen people." The arrogant, proud nations around them flourished in temporalities more than they. They could not stand this; they forgot that they were a people for a purpose, and that to fit them for divine service in the future trying experiences were permitted, and were really evidences of divine favor. "What son is he whom the father chasteneth not? If ye be without chastisement, then are ye not sons."

This lesson of a future reward is brought forward by the words, "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his Name. They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."—Malachi 3:16, 17.

ISRAEL—TYPICAL AND ANTITYPICAL

The foregoing has revealed very much of all prophecies respecting Israel's favors to be fulfilled—a portion in Spiritual Israel's experiences and another portion in Natural Israel's. The faithful of the Jewish age, Abraham, Isaac and Jacob and all the prophets, will surely have a great reward. When Messiah's kingdom shall be inaugurated on the spirit plane, invisible to men, those ancient worthies, who were once called the fathers, will have a very high rank of service in connection with the kingdom, in that they will be its earthly representatives and exponents. "Instead of thy fathers shall be thy children [of Messiah], whom thou [Messiah] mayest make princes [rulers] in all the earth."—Psa. 45:16.

Spiritual Israel, as history shows us, is the great Messiah for whom the Jews have so long waited. This Messiah has many members—Jesus is its Head, the church are his members. This Messiah, Jesus and his members or bride, constitute the spiritual seed of Abraham—"as the stars of heaven." These must first be completed, and will be glorified in kingdom power before the ancient worthies can receive their blessing on the earthly plane, and before natural Israel can be gathered to them as the nucleus of the kingdom of God on earth, to which ultimately all nations, peoples, kindred and tongues shall flow for a share in Israel's New Covenant blessings. Of these St. Paul says, "If ye be Christ's then are ye Abraham's seed [typified by Isaac], and heirs according to the promise." (Gal. 3:29) These are to be God's jewels on the spirit plane, as the faithful Jews of the past are to be the jewels on the earthly plane, marked or enrolled for distinguished honor in connection with Messiah's kingdom.

"MESSENGER OF THE COVENANT"

The Israelites, discouraged with their failure to keep the Law and to get the blessings promised therefrom, were encouraged by the Lord with the promise that some day a great Messiah would appear—greater than Moses, with whom God would make a New Covenant on their behalf. The New Covenant would be superior to the old one in that it would have a better Mediator, for Israel already had God's perfect law. The New Mediator would not relax the law, either. The advantage to accrue through him would be that somehow his covenant and sin-offering would be more efficacious than that which Moses instituted, because it would put away sin forever and give willing Israelites a new heart, a heart of flesh, after which they would be given everlasting life on condition of their maintaining their relationship with the Almighty.

Jeremiah particularized this, saying: "It shall come to pass after those days, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers when I led them out of Egypt, . . . but their sins and their iniquities will I remember no more."—Jer. 31:31.

Israel's hope thenceforth was in the Messiah, whose coming would bring to them the New Covenant blessings. They have waited for him since. Who can help admiring the persistency of the Jewish faith—their loyalty to God! Who can help noticing how sharply it is in contrast with their previous unbelief and idolatry! Who can doubt that God still loves his people whom he foreknew and whom he has promised shall be regathered—back to their own land and back to his favor under the New Covenant!—Rom. 11:25.

But the Prophet Malachi clearly intimates that there might be disappointment in connection with the much longed for Messenger or Mediator of the New Covenant, in whom the Jews so delighted and hoped. The declaration is that his day will be a strenuous one: "Who shall stand when he appeareth?" "Who will abide the day of his coming?" (Malachi 3:2) The intimation is that not many will abide, not many will stand—the majority will fall.

The reason is given. He will require such purity, such holiness, that few will come up to his requirements. The tests he will impose will be like fullers' soap, which is the foe of every spot upon a garment white. His requirements will be like those of a refiner of silver—all the dross must be eliminated, in a furnace hot enough to insure its separation. The test will last a considerable time, for he will sit as a refiner sits, giving close inspection, that the heat be neither too great nor too little, the time neither too long nor too short.

This great Messiah, the Messenger of the New Covenant, began his refining and purifying work more than eighteen centuries ago. He followed the divine rule, "To the Jew first." He began to refine and purify a priestly class for association with himself in the glorious Messianic work. To the Jew first came the privilege of being the antitypical Levites. Thousands of them responded at Pentecost, and subsequently, but not enough to complete the foreordained number of spiritual Israelites, members of the body of Messiah.

Since then the selecting work has been in progress for eighteen centuries. God has been calling and drawing from all nations, and as many as respond the great Refiner has been purifying; and if these suffer afflictions for righteousness they are sharing in the sufferings of Messiah that they may be accounted worthy also of a share in his glories to follow. Soon the "elect" number will be completed; the blood of the New Covenant will be made efficacious for Israel and for all the families of the earth, and on that basis the Messianic kingdom or reign of righteousness will begin.

"HE IS FAITHFUL AND JUST"

DECEMBER 31ST.

"If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness."—1 John 1:9

We know of no heathen religion which teaches a god of mercy and love and kindness. Heathen deities are represented as powerful, ferocious, terrible. The people fear them as demons, but know nothing about the God of love. Alas! that we must say it, but there are many Christians who, misled by the creeds of the darker ages, do not recognize, do not worship the God of the Bible—the God of all grace, concerning whom we have the declaration, "God is love."

The Psalmist's words give us a proper conception—"But there is forgiveness with thee, that thou mayest be feared"—reverenced. (Psa. 130:4) We can see readily enough that the Almighty must be the very embodiment of justice—not, however, a justice of the kind we are taught, which was really a great injustice. God was just in sentencing father Adam to death because of his disobedience to the divine law. He was just in making that sentence applicable to all of Adam's posterity. Had he let the sentence rest and allowed man to die like the brute beast, without any hope of a future life, we would have had no ground for complaint. It would have been simple justice.

But God commended his love to us, and it is his love which constrains us to seek him and to desire to serve him and to walk in the footsteps of Jesus. God's will meant the requirement of justice and he opened up the way by which he could be just and yet be the justifier of those who believe in Jesus, who become his disciples, to take up their cross and follow him; and having thus arranged for the satisfaction of these, God purposes to give a blessing to Adam and his race in a way which would do them the most good. And this showing of the divine character is not merely to bring laudation to the Almighty, but specially for the purpose of making his creatures acquainted with his character, that they may have great confidence in him throughout eternity, and that, seeing the beauties of his character, they may copy the same and thus be more abundantly blessed.

SALVATION'S FIRST STEP

The first step of God's plan is the selection of a special class, a saintly few from amongst mankind. They are chosen for a purpose. In them God would show forth the exceeding riches of his grace and his loving kindness in Christ Jesus (Eph. 2:6, 7), in lifting sinners from the miry clay to so glorious a station as he has promised them—the divine nature, far above angels, principalities and powers. Additionally he proposes to use them and their experiences with sin, and their victories over sin, by making them joint-heirs with Christ in the ruling and blessing and judging of the world by and by.

Following the completion of the church of the first-borns will come the later borns. It is the divine intention, not only that the church shall attain to the liberty of the sons of God on the spirit plane, like unto the angels, but it is his purpose also that humanity in general shall be granted an opportunity to become sons of God during Messiah's reign: "For the creation itself also shall be delivered from the bondage of corruption [death and sin] into the glorious liberty of the sons of God" [human sons, such as Adam was in his perfection, free from sin and death, possessed of the full liberty which God provided for all in full fellowship with him].—Romans 8:21.

IF WE CONFESS

Our text undoubtedly refers to those now called of God to be members of the bride of Christ, and sharers of the liberty and glory of sonship on the spirit plane. Nevertheless it states a principle which will be applicable also during the thousand years of Messiah's reign. None then need expect to make progress on the highway of holiness except first they confess their sins and turn from them and accept the proffered blessing of Messiah, who then will be reigning for the very purpose of destroying sin and uplifting sinners.

Applying the text to the present time, we see that it does not refer to sinners in general, but to the church of Christ, as again we read, "If we sin we have an Advocate with the Father, Jesus Christ." So this confession of sins does not relate to the world, who have not yet become children of God through faith and consecration. This statement corresponds to the one in our Lord's prayers which says, "For-

give us our trespasses as we forgive those who trespass against us."

"JUST TO FORGIVE US"

Those who have become new creatures in Christ by faith and obedience—those who have taken up their cross to follow him and have been begotten of the holy Spirit—God has agreed to forgive all their unwilling trespasses upon request. Hence the Apostle John here says that it will be merely just on God's part to fulfil to his holy ones this promise which he has made to them. Reasoning upon the same subject St. Paul urges, "Let us come with courage to the throne of heavenly grace that we may obtain mercy and find grace to help in time of need."—Heb. 4:16.

It was evidently because the Lord foresaw that his people might become so abashed by their repeated failures through inherited weaknesses of their flesh that he provided this special exhortation for their encouragement. This is a point well to be remembered. At this, the close of another year and the opening of a new one, we urge that all Christians keep daily record with the Lord and never retire to rest without obtaining this grace of forgiveness and help. But if any have delayed the matter and a cloud has come between them and the Lord, let them surely avail themselves of these promises in the close of this year that they may start the New Year with a clean slate—with the smile of their Father's face upon them, and with the fellowship of their Redeemer and with fresh resolves for earnestness and carefulness in walking in his steps.

WEARY AND HEAVY LADEN

There are other Scriptures which apply to those of the world who have not yet become the Lord's people, and who are not therefore included in our text. This class we refer to are included in the Lord's words, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest to your souls." (Matt. 11:28, 29) There is no rest of heart in the restless striving of selfishness and sin, yet these sometimes work out experiences which lead the weary to the great Sin-Bearer, the Friend above all others.

What more opportune time than the beginning of the year to make the one great contract with the Lord which will make us disciples indeed—the covenant of self-sacrifice, self-denial, self-renunciation, taking up the cross to follow the Lord's leading whithersoever he goeth, knowing that the end of the journey will be glorious and blessed; yea, and that the trials on the way toward the heavenly kingdom will be blessed and overruled for good, because Jesus will be a sharer also in them.

BROTHER RUSSELL'S ROUND-THE-WORLD ITINERARY

After serving the public at Newark, N. J., and also the Brooklyn Tabernacle congregation on the first Sunday in December, Brother Russell will start at once on the trip that will encircle the world:—

Tue.	Dec. 5	Arrive at St. Louis, Mo., Penn. R. R.....	8.30 a. m.
Tue.	Dec. 5	Leave St. Louis, Mo., M. K. & T. Ry.....	10.05 a. m.
Wed.	Dec. 6	Arrive Dallas, Texas, M. K. & T. Ry....	9.10 a. m.
Wed.	Dec. 6	Leave Dallas, Texas, M. K. & T. Ry.....	8.00 p. m.
Thu.	Dec. 7	Arrive San Antonio, Texas, M. K. & T. Ry..	7.30 a. m.
Thu.	Dec. 7	Leave San Antonio, Texas, So. Pac. Ry..	8.30 p. m.
Sun.	Dec. 10	Arrive Los Angeles, Cal., So. Pac. Ry.....	6.30 a. m.
Sun.	Dec. 10	Leave Los Angeles, Cal., So. Pac. Ry.....	7.30 p. m.
Mon.	Dec. 11	Arrive Fresno, Cal., So. Pac. Ry.....	7.00 a. m.
Mon.	Dec. 11	Leave Fresno, Cal., So. Pac. Ry.....	12.30 night
Tue.	Dec. 12	Arrive San Francisco, Cal., So. Pac. Ry....	7.50 a. m.
Wed.	Dec. 13	Leave San Francisco, Cal., Steamship "Shinyo Maru"	
Tue.	Dec. 19	Arrive Honolulu, Hawaii..Steamship "Shinyo Maru"	
Sat.	Dec. 30	Arrive Yokohama, Japan..Steamship "Shinyo Maru"	
Sun.	Dec. 31	At Tokio, Japan.....Imperial Japanese Ry.	
	1912.		
Mon.	Jan. 1	Leave Tokio, Japan.....Imperial Japanese Ry.	
Tue.	Jan. 2	Leave Kobe, Japan.....Steamship "Shinyo Maru"	
Thu.	Jan. 4	Leave Nagasaki, Japan....Steamship "Shinyo Maru"	
Sat.	Jan. 6	Leave Shanghai, China....Steamship "Shinyo Maru"	
Tue.	Jan. 9	Arrive Hong Kong, China..Steamship "Shinyo Maru"	
Wed.	Jan. 10	Leave Hong Kong, China for Manila....by steamship	
Sun.	Jan. 14	At Manila, Philippine Islands.	
Tue.	Jan. 16	Leave Manila, Philippine Islands.....by steamship	
Sat.	Jan. 20	Leave Hong Kong, China.....P. & O. S. S. Co.	
Thu.	Jan. 25	Leave Singapore, Straits Settlements. P. & O. S. S. Co.	
Sat.	Jan. 27	Leave Penang, Prince of Wales Island P. & O. S. S. Co.	
Thu.	Feb. 1	Arrive Colombo, Ceylon.....P. & O. S. S Co.	
	Feb. 3	to 9 .....Visit Travancore District	
Sun.	Feb. 11	At Madras, India.	
Mon.	Feb. 12	Leave Madras, India...for Calcutta (via Juggernaut)	
Sun.	Feb. 18	Arrive Calcutta, India	
Mon.	Feb. 19	Leave Calcutta, India, for Bombay via Lucknow and Agra	
Sat.	Feb. 24	Leave Bombay, India..... .....P. & O. S. S. Co.	
Thu.	Feb. 29	Leave Aden, Arabia.....P. & O. S. S. Co	
Sun.	Mar. 3	.....(Disembark at Suez, rail to Cairo)	
Tue.	Mar. 5	Leave Cairo, Egypt.....by rail	9.30 a. m.
Tue.	Mar. 5	Arrive Alexandria, Egypt.....by rail	12.45 p. m.
Wed.	Mar. 6	Leave Alexandria, Egypt....Khedivial S. S.,	4 00 p. m.
Fri.	Mar. 8	Arrive Piraeus, Greece....Khedivial S. S.,	10.00 a. m.
Sat.	Mar. 9	At Athens, Greece	
Sun.	Mar. 10	At Corinth, Greece	
Mon.	Mar. 11	Leave Corinth, Greece.....by rail	10.25 a. m.
Mon.	Mar. 11	Arrive Patras, Greece.....by rail	3.45 p. m
Mon.	Mar. 11	Leave Patras, Greece..by steamship, sailing	7.00 p. m
Wed.	Mar. 13	Arrive Brindisi, Italy.....	3 00 p. m.
Wed.	Mar. 13	Leave Brindisi, Italy.....by rail	4 55 p. m.
Thu.	Mar. 14	Arrive Rome, Italy.....by rail	9.35 a. m.
Thu.	Mar. 14	Leave Rome, Italy.....by rail	11.50 p. m.
Sat.	Mar. 16	Arrive Paris, France.....by rail	6.45 a. m.
Sat.	Mar. 16	Leave Paris, France.....about	1.00 p. m.
Sat.	Mar. 16	Arrive London, England.....about	10.00 p. m.
Sun.	Mar. 17	At London, England.....One week	
Sat.	Mar. 23	Leave London, England.....for America	
Thu.	Mar. 28	Arrive New York City.....Steamship Mauretania	
Sun.	Mar. 31	At New York Hippodrome..Public Service,	3.00 p. m.
Sun.	Mar. 31	At Brooklyn.....Memorial Supper,	7.00 p. m.

INTERESTING QUESTIONS

"NOW ARE WE THE SONS OF GOD"

Question.—Are consecrated believers actually or only reckonedly sons of God?

Answer—Consecrated believers are actually sons of God. The Scriptures so state the matter. "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." (1 John 3:2) Old things have passed away and all things have become new. (2 Cor. 5:17) Either you are a son of God or you are not a son of God. If you have made the proper consecration and God has begotten you of the holy Spirit, you are a son of God. It is just as well, dear friends, that we have this matter clearly before our minds.

In England a business man said to us after one of the great Albert Hall Meetings, "I was out to hear you at Albert Hall, and you discouraged me very much." At first we did not know what he meant. As he proceeded we found out. He said, "I had been thinking that I was a good Episcopalian, and that if God had anything good to give away I should be sure to get it if any one would. From the way you talk I see you think there is only a 'little flock' which gets these good things which the Father has. You have quite upset my faith."

When we came to understand what the gentleman meant we told him that we were very glad, for we wanted to wake him up before he should die with such a misunderstanding of God's terms. God is not calling people who say, "I would rather serve you than go to hell, but that is all the interest I have in you." God is calling those people who love righteousness and hate iniquity. Of that kind he is getting the number he wants for his special place—to be joint-heirs with his Son. He is not calling the remainder of mankind. After this Gospel age will be the time for those on the earthly plane to receive their blessing, to reach human perfection.

But the only ones who will ever get the spiritual or high calling are those who are saints. How can we suppose that God will exalt to association with Jesus, as members of his body, any who are not saints at heart, pure in their intentions, especially pure—loyal to God to the very core? Would you expect him to take any others? You would not even respect the government of God if you knew he would have all sorts of people in highly exalted places and give them the divine nature. If you believed such to be the case you must lose all respect for the Almighty's government. But when he tells you that all those who will be highly exalted to association with Jesus will be copies of his Son, you will say, "That sounds right." It is right. The Lord's ways are just and righteous altogether. If we should never make our calling and election sure we would say, "True and righteous are thy ways, Lord God Almighty."

But we could never count it right if anyone should be roasted through all eternity or in purgatory for a time. We could never agree to the righteousness of that. Such ways would be most unjust. There is no one who for his shortcomings could ever warrant the sentence of eternal torment, or even one hundred years of torment, or even one year of torment. It would not be right for poor, imperfect human beings to be held responsible for perfection and to be tormented because of coming short of it. But you know, and everybody knows, that to whatever extent you co-operate with evil, to that extent you will bring upon yourself degradation, mental, moral and physical; and every step you go downward must be retraced, if you attain to anything good in this life or in the life to come.

There is a righteous recompense of reward, as the Scriptures say, to the righteous as well as to the evildoers.

THE LAND WAS FORCED TO KEEP ITS SABBATHS

Question.—In a chapter in Vol. II of STUDIES IN THE SCRIPTURES it is shown how the Israelites while in captivity were forced to observe the Sabbaths which they did not observe before. Why are these Sabbaths called Jubilees in Vol. II?

Answer.—What the Second Volume of STUDIES says is, not that the Jews were forced to keep their Sabbaths while in Babylon, but that the land was forced to keep these Sabbaths, while the Jews were in Babylon. God says so. (2 Chron. 36:20, 21) The Jews were commanded that in the Jubilee year the land should rest. Like the rest of humanity, somewhat selfish, they were afraid that if they should let the land rest a whole year they would get behind in their taxes, etc. So they did not properly keep those Jubilees. Israel had kept nineteen Jubilees up to the time when they went into captivity; and the Lord was greatly dissatisfied with them. He said: While you have had the land, the land did not observe the Sabbaths. You did not keep the Sabbaths properly. We are not herein blaming the Jews, for we believe that if the Lord should put such a commandment upon the United States or any other country, very few would keep it.

According to the law, the Sabbath year occurred every seventh year. The people were instructed to count seven times seven years, and then came the fiftieth, the Jubilee. Thus two Sabbaths came together, one of which, the fiftieth, was the great Jubilee year. The Jews kept these Sabbaths in a half-hearted way; so the Lord put them out of their land into the enemy's land, until their land should accomplish her Sabbaths. Evidently God did not wish the Jew to understand the full import of these time features; for the Jew does not understand even to this day. If God had meant for the Jew to understand, the Jew would have understood. But we believe that these time features were meant chiefly for the spiritual Israelite, and that the number 70 was put there to show us when the time should come for the Lord to bless Israel and the whole world. When the time comes, then the Jews will understand about their Sabbaths, the captivity and the fulfilment of all things. But we get this information from the spiritual source, a higher source than the Jews and the remainder of the world.

PRAYER OF THE CONSECRATED

"We seek not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power thy Gospel to proclaim—
The balm for wounds that sin has made.

"Breathe on us, Lord; thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.

"Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon thy words of grace
The wondering crowds enraptured hung.

"Grant faith, that treads the stormy deep
If but thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home."

SOME INTERESTING LETTERS

EXTENSION WORK IN AFRICA

My Dear Brother Russell:—

I have just returned from a pilgrim visit to Johannesburg and am writing to supplement my reports of the work in that district by what I have learned from personal observation.

In fulfilment of a long-standing promise and regarding it opportune for the advancement of the Lord's work, I arranged a ten-days' visit to Johannesburg and the Orange Free State to meet brethren in both places. Most of that time I spent in the "Golden City."

As there were no regular meetings held there I did not have an opportunity to lecture, but spent a busy time visiting those who were more or less interested, seeking to strengthen and confirm their faith.

I had also some interesting conversations with friends who do not quite see eye to eye with us, among whom was the President of the Natal and Transvaal Conference of Seventh Day Adventists. I had a more profitable time with some other friends I visited, and the outcome is that with the beginning of September there will be a little class meeting in Johannesburg for the study of God's great plan. This is a small beginning, but it is a beginning, and I am hopeful of further development.

Johannesburg is a peculiar city. Being the center of the gold industry of the world it attracts to itself from all parts people of an acquisitive type, whom we would not expect to show much interest in spiritual things. The vigorous existence of several modern religious idiosyncrasies, such as the Apostolic Faith Movement (gift of tongues), Spiritism, Christian Science, etc., etc., indicate, however, that, despite our expectations, there exists even in this modern Babylon a spiritual hunger, which the old errors and superstitions cannot satisfy and reveals the presence of many who, though meantime blinded by the adversary, are nevertheless groping for the light.

While in that district I took the opportunity to run down seventy miles into the Orange Free State to make the acquaintance of some Dutch brethren with whom I had been corresponding. I suggested a chart lecture in the little town of Parys, where they live, and they jumped at the idea. Through the courtesy of the municipality we had the free use of the Town Hall for the lecture, which was quite an event. The Mayor of Parys occupied the chair and introduced the lecturer with a few well-chosen words. The Vice-Mayor, a brother in the truth, translated our remarks into Dutch for the benefit of the non-English-speaking portion of the audience after we had been accompanied to the platform by a prominent merchant in town, also a brother in the Lord. There were about 250 people in the audience and they listened attentively to an exposition of the chart.

I had also interesting talks with several of the Boers and found them quite ready to reason about God's plan and very tired of the spiritual fare served out to them by the Predikants of the Dutch Reformed church.

The South African Dutch are a Bible-loving people. They are as yet free from the demoralizing influence of higher criticism and evolutionary theories and are growing restive under the continued preaching of a theory of eternal torment that is an insult to the intelligence of humanity and a libel on the character of God. Having met some of these people I feel more than ever convinced that God has a work to do among them and would earnestly recommend the proposals which I submit under other covers for their assistance.

The Lord of the harvest is at work. The time is short. Not a single grain of wheat will fail of being gathered. May we then be diligent in (his) business that we may gather fruit unto life eternal!

With much Christian love, dear brother, and earnestly soliciting your prayers for the harvest work in Africa, I am,

Your brother and co-laborer,

W. W. JOHNSON.—Africa.

"ROLLING THE OLD CHARIOT ALONG IN AFRICA"

Dear Brother in the Lord:—

We, a few in South Africa, gratefully own possession of your "keys" [STUDIES IN THE SCRIPTURES] and ofttimes praise our dear Lord for the privilege of the free access they afford us to the great storehouse of the riches of his truth.

With uplifted hearts we bless and praise the God of our forefathers that he hath magnified the Law and made it honorable; that his mercy endureth forever.

Further, in addition to the "keys," which we may also term a magnifying glass, we are greatly blessed with a carpenter in the flesh and "he stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with a compass." Oh, "What shall we render unto the Lord for all his benefits!"

Thus, our little band realizes that the Lord is ever mindful of us; yea, specially favoring us and we rejoice in the love and fellowship of his saints.

But, dear brother, we know full well that there are not many in South Africa who put "the keys" to their practical use and that few have the penetration of spiritual character that would lead them to the use of the magnifying glass and many there are who cannot be reached by present temporal facilities.

We are, therefore, praying the Lord of the harvest to call a feast in order that special opportunities may be afforded the lame, the halt, the blind and the indifferent ones, to "see themselves as they are" and afterward contemplate the King in all his love and beauty.

We feel that this is the Lord's due time in this corner of the earth for a special awakening of estranged brethren and the shaking of the structures of the formalist, the scientist, the spiritist and the atheist.

The "weekly flashlights" from across the waters are specially welcome to us, but our hearts are fervently zealous in supplication to our Heavenly Father that he will ship to us the Instrument of his handiwork and favor us with his command—"Let there be Light."

We have come to realize "the liberty of the sons of God," hence our full freedom from restraint in holding converse with a brother we know and love, but have not yet seen with the natural eye, but hope to see in darkest Africa. And until you arrive on our shores we will do our best to serve the Lord and "roll the old chariot along" in his dear name, gratefully ascribing to him all the honor and the glory.

May the special blessing of the Master rest upon you, dear brother, is our earnest prayer and thus will we continue to pray.

Yours in the Lord, WILHELMINA J. PITT.—Africa.

"DIE STIMME" STIRRING UP JEWS IN RUSSIA

Dear Brother Russell:—

Your favor of August 1 gladly received. My visit to this place is at an end. The Lord knows best what result shall come from it. The truth is spread considerably over the country in many different ways. There is also a good deal of interest in present truth, but the Roman Catholics in general and Poles especially are very slow to join any Protestant congregation. Many are coming to the meeting and are circulating our literature, but they do not join the class.

The class at Warsaw is about twenty-five, at Pabianice twenty, at Ricin about eight, besides a few scattered here and there. On August 15 seven of the brethren were immersed. Some interest is manifested in Lodz. One of our brethren here in Warsaw doing colporteur work will go there to assist. He is a young man, full of zeal, and consecrated; I believe it may be the Lord's will for him to go and do the work. Lodz is a large city of about 500,000 and is very close to Pabianice, where we have a class. At the railroad station in Lodz, at a newspaper stand, we placed *Die Stimme;* many Jews coming and going to Russia are buying and carrying the paper with them.

Many Jews in Warsaw and small towns already know your name. All Jewish papers were writing articles pro and con, but most of them have the idea that *Die Stimme* is a missionary paper. However, there is a good deal of interest all over the country amongst the Jews.

It is very hard to do colporteur work here. One or two books is all that a colporteur can sell in a day's work; besides, there are many difficulties at every step.

In regard to the permission for meetings, which Brother Bente tried to get, it is a complete failure. The first petition to the Secretary of Religious Affairs was refused on account of some miswording, though it cost fifteen rubles. The second petition was placed in the hands of a lawyer and cost seventy-five rubles and, after all, is good for nothing. I think I have found a man, however, who will do the work for us and bring desirable results. In whatever way the Lord's answer may come this time we will take it as from the Lord.

With this letter I enclose a copy of the Russian PEOPLES PULPIT, "Where are the Dead?" For ten thousand copies they charged seventy-three rubles, about $36. I ordered also stereotypes which will cost about $4 for four pages. Some difficulties were experienced before the paper could appear as it is now. While it is true that there are many difficulties, nevertheless there are many souls longing after God.

As soon as I have everything ready I shall leave for Galicia, and by the end of the month, or October 1, I expect to land in America.

May our dear Lord continue to bless you and all your co-workers until the Harvest work is over.

Your brother in the Lord Jesus,

R. H. OLESZYNSKI.—Russia.

VOL. XXXII BROOKLYN, N. Y., DECEMBER 15, 1911 No. 24

1911—ANNUAL REPORT—1911

DEC. 1ST, 1910—DEC. 1ST, 1911.

WATCH TOWER BIBLE & TRACT SOCIETY

Swiftly speed the years—another has gone! But none too swiftly do they fly when we reflect that they bring us nearer and nearer to our goal—"the hope set before us in the Gospel"—"the kingdom of God's dear Son," in which with all the faithful of this age we hope to share, as members of "the bride, the Lamb's wife," associated with him in his Throne. Yet, while rejoicing in the nearness of the kingdom, another thought presents itself—are we ready for it—have we the graces of the holy Spirit shed abroad in our hearts? Have we the fruits of the spirit well ripened in our characters? The greater our faith the more earnest should be our zeal in the race for the prize set before us. If by God's grace we discern with clear vision the goal of glory, honor and immortality, in association with our Redeemer in the glorious work of his Messianic kingdom of a thousand years, what manner of persons ought we to be in "all holy living and godliness" while awaiting that consummation!

We are glad to be able to report from our vantage point on THE WATCH TOWER that a deep work of grace is in progress amongst the readers of this journal. We know this from the thousands of letters which come to us, as well as through the reports of the pilgrim brethren and from our own personal contact with you at conventions, etc. Apparently there has been quite a clearing of the spiritual atmosphere within the past two years; some whom we loved walk no more with us, yet, strange to say, their places have been more than filled; and many who have come recently into the light of "present truth" give evidence that for a considerable time they have been in the school of Christ and learned of him. In the light of "present truth" some of these have made such remarkable progress as to startle and abash others who have enjoyed the light of the divine plan much longer.

The general effect is stimulating; many are realizing the force of what we have long pointed out, namely, that while the divine requirement is not knowledge but grace, nevertheless, in divine providence, the two go hand in hand today, the one sealing the heart and the other the intellect. The daily Manna text and comments are proving helpful in many homes. Many are joining with the Bethel Family daily in the use of the same hymn of praise and in the reading of the vow. The numbers who have informed us that they have taken the Vow is now close upon 10,000. What a wonderful prayer circle—these each remembering the others throughout the world. The Berean Studies with the printed questions are stimulating thought and are helping Bible students to consider deep subjects far more than would printed answers. The little classes everywhere are finding that they thus make much better progress than ever before in the mastication of spiritual food. Increasing numbers are following the suggestions offered by one of our correspondents—that the reading of eight pages per day permits the reading of the SCRIPTURE STUDIES series of six volumes in a year. Great blessing is reported; truths are kept freshly in mind which otherwise would be forgotten or lost. The daily touch with the Scriptures and their gracious promises is strengthening and assists in repelling the spirit of the world and in entertaining the holy spirit of the truth.

But while this personal work is indispensable, class work is progressing also. More and more it is being realized that while the church is indeed commissioned to let her light shine before men as a witness—to reprove sin and to attract those who are feeling after God—yet this is not her only work nor the most important. The bride is to make herself ready, the various members are to build one another up under the Headship of Jesus. And more and more is it seen that the divine plan interweaves for our highest welfare.

Thus while we let our light shine before men, and additionally seek to build one another up in the most holy faith we are by both of these good works developing ourselves personally in the fruits and graces of the holy Spirit. Thus personal character-building leads us to "forget not the assembling of ourselves together as the manner of some is, but so much the more as we see the day drawing on."

Similarly, it leads to volunteering or free-tract distribution, to class extension work and to a personal work amongst our neighbors and friends, in the sale or the loaning of STUDIES IN THE SCRIPTURES. So many and so diversified are the opportunities of service that every consecrated child of God may have a share in the blessed harvest work, however few his talents or opportunities. And the zeal for this work to a considerable extent marks our love for the Lord and our appreciation of our invitation to be associated with him in the conquest of the great enemies, sin, Satan, error. Faint-hearted fighting against these implies a lack of love for the Lord, the truth and the brethren—a lack which must be made up if we would be counted in amongst the "more than conquerors" who will share the Messianic throne.

FACTS AND FIGURES HELPFUL

While we are confident that you will rejoice as you read our estimate of the spiritual growth of Bible Students with whom you are so closely in touch, we are sure that you will appreciate the corroborative testimony of the facts and figures of our annual report. And while you read with pleasure of the considerable work accomplished by our Society through its office, through its pilgrims, colporteurs, and by tons of free literature, etc., do not forget your own share in this great harvest work. Do not forget the thousands of patient, earnest, self-denying laborers whose zeal has been shown to the Lord, to us and to their neighbors by their faithful circulation of the free literature, and also by the providing of the money wherewith the entire campaign under God's providence has been carried on.

Sometimes our carefulness and economy in connection with all the details of the work have been reflected upon as parsimonious, as a greater degree of economy than the Lord would approve. But we reply that divine economy is everywhere shown—nothing goes to waste. Every leaf, every flower and every blade of grass, as well as every animal, dying, produces a fertilizer or nourishment for others. And when our Redeemer multiplied the loaves and fishes into an abundance for thousands, he was economical enough to direct that the broken fragments should be collected, that nothing be lost. Frugality is a new lesson to some of the Lord's people, but love will teach it. A desire to do good to others will prompt not only economy, but self-denial. Many of our readers have surmised that the growing donations to the Tract Fund for the spread of the truth implies that there are many rich amongst the donors. This is a mistake. It is with us as the Lord declared it would be amongst his faithful, "not many rich."

We are glad of the opportunities afforded by these earnest reapers to show all the dear friends who have contributed to the funds how carefully these have been handled—how much work has been accomplished—so much more than usual in religious or other enterprises. The secret is the love, the zeal of all the workers. Without this no such results would be possible. We believe that the Lord guided from the very beginning—that no financial inducement should be extended to anybody connected with the work—that none should have more than comfortable necessities—"things decent." The love of money lies close to every evil, and money lovers find nothing to attract them in our Society's arrangements for any part of the world.

LETTERS RECEIVED AND DISPATCHED

The importance of the Correspondence Department may be judged to some extent by the report below of mail received and mail dispatched. We take this opportunity to assure our readers that their letters are always very welcome—including those which seem to require no special answers except THE WATCH TOWER articles twice a month. Ordinary letters please direct invariably to the Society to insure prompt attention. Occasional changes in the office force might otherwise delay replies. Of course, with the considerable development of the work in recent years, the Editor has been obliged to give less and less time to the correspondence. Nevertheless, if you so desire, important doctrinal or business questions may still be addressed to the Editor. Such letters will be handled by brethren specially deputed to act as his private secretaries. With these as with the Editor, communications will be confidential. If the questions require, the secretary would communicate with the Editor before sending a reply. But remember, please, to address all general and business communications to the Watch Tower Bible and Tract Society—to the Brooklyn, London or Melbourne address, as may be most convenient to you. Where the business relates specially to colporteuring, you may add, "Colporteur Department;" where it relates specially to pilgrim service, you may add "Pilgrim Department," and where it relates specially to class extension work, you may add "Class Extension."

Total letters received 1911—Brooklyn.....128,712
Total letters dispatched 1911—Brooklyn.....221,789

"WATCH TOWER" SUBSCRIPTIONS

We watch THE WATCH TOWER subscription list with keen interest, considering it our very best index to the general growth of the work, because all who become truly, deeply interested in "present truth" we assume will want to be on THE WATCH TOWER list—that they may keep in touch with the work as well as with the truth. Especially have we reason to expect this because we continually keep before our readers the fact that we are glad to have their names there whether they are able to pay their subscription or not. All who ask for THE WATCH TOWER may have it on credit and will not be held responsible if they never pay, or they may have it sent to them free if they will request it as the "Lord's poor"—for whom we have a specially contributed fund.

We have felt considerable disappointment that our list has grown so slowly—that even now it is not much above the thirty thousand mark. True, sometimes the one paper supplies several of the interested, but we would rather that each one have a copy himself, even though the additional copy be on the free list. Specially would we like to have the name of all fully consecrated Bible students on THE WATCH TOWER list. For various reasons we incline to think that our list should be at least double what it is.

However, we must not forget that long ago, before the government made more stringent rules respecting newspaper subscriptions, we had names upon our list from whom we had heard nothing for years. New postal regulations required that addresses be dropped unless subscriptions be renewed, either for money or on credit. We encouraged the Students everywhere to do what they could to help forward this branch of the service because we believe that a stimulating and helpful influence is exercised by the twice a month visits of our journal.

THE COLPORTEUR DEPARTMENT

We have a grand little army of colporteurs, numbering about six hundred faithful bearers of the cross, enduring hardness as good soldiers. Although more than half a million volumes of STUDIES IN THE SCRIPTURES went into the hands of the public during last year, and although this is a phenomenal sale for such books, we nevertheless are not quite satisfied. We hope that 1912 will show a considerable increase. To facilitate this the books are now appearing in a new style of binding—still more attractive than formerly. And now the sets are put up in paper boxes, making them very attractive. Besides, the prices have been made uniform for all volumes, and the colporteurs, sharpshooters and classes ordering twenty volumes at a time will be supplied any volume, in any language, at sixteen cents net. Some who cannot give all their time to colporteuring can give two or three half days of each week. Application to the office will bring to you helpful suggestions along the lines of this work which God has so greatly blessed in connection with the harvesting of the "wheat."

The total volumes of STUDIES IN THE SCRIPTURES circulated in 1911 was 538,783.

I. B. S. A. BIBLE STUDY CLASS EXTENSION

During this year our Society recommended a class extension work on the part of classes possessed of more talent for public work than they required. Any brethren who are thought by the class to be worthy, on Scriptural lines of selection, as elders, whose talents could be spared, they were encouraged to send forth to start new classes in surrounding villages or wards, as opportunity might offer. Full particulars were sent to the classes telling upon what terms the Society would be glad to co-operate in this work by furnishing free literature for the public announcements of these meetings, and occasionally by rendering some assistance, financially. The subjoined report shows that little financial assistance was called for—the dear friends gladly and enthusiastically took hold of the service. We hope that the results may be a blessing to some truth hungry. Although this work has been under way but a few months, the following reports received are very encouraging:

Number of meetings reported	3,049
Attendance at meetings	97,898
Number of copies "Everybody's Paper" circulated	1,111,238
Reported cost of the above	$6,927.21
Amount supplied by the Society	1,116.34
"Everybody's Paper" supplied by the Society	Free

We encourage the dear brethren possessed of ability for public speaking to engage in this Class Extension Work rather than to visit and attempt to preach to other classes. This latter work we believe can better be done by the regular "pilgrims" sent by the Society in every direction in response to requests. It may be urged that the Pilgrim visits are not very frequent, and we reply that we believe this is all the better for the classes. It gives them an opportunity to serve themselves through the Berean Studies published in THE TOWER. This stimulates thought more than does preaching. Besides it tends to throw responsibility upon each little class and thus to draw out or develop whatever talent for leadership it may possess. Class Extension work is evangelistic and the plan which it outlines and which is being followed is bringing good results and apparently has the divine blessing.

We have noticed with regret that some of the dear colporteurs have left their special work to engage in the class extension work. We are sure they meant well, but not so sure that they are doing wisely. The Class Extension is excellent for those classes which have more talent for public speaking than they need—brethren who cannot engage in the colporteuring. For those who have time for colporteuring we still recommend that branch of the service as the very best and most useful. All of our meetings anyway will be without results, except as we get the STUDIES into the hands of the interested, and get them to read. One brother and sister, besides colporteuring, usually leave a class of Bible Students in every town or city they serve. They note evidences of interest and call back and "water" the seed sown.

HARVEST WORK IN NEWSPAPERDOM

Many of our readers appreciate, as we do, the publication of our weekly sermons by the secular press. This is effected by a newspaper syndicate. The prosperity and success of the syndicate depends upon getting sermons into numerous papers and keeping them there. We supply the sermons to the syndicate free, but, additionally, the one thousand papers which it supplies should have every encouragement our readers can give them. The number of American papers and their circulation is practically the same as a year ago, but the number of British papers publishing the sermons has greatly increased—to about three hundred. The syndicate estimates that thus our sermons go weekly to over ten million readers. This is little short of a miracle. Never before have sermons reached one-fourth this circulation. We are not to deceive ourselves into supposing that this number read the sermons, nor that all readers are converted to the truth. We have, however, good evidence showing that gradually superstition, ignorance and the errors of the dark ages expressed in our creeds are giving way before the light now shining from God's Word. It is our privilege to let our light shine before men, witnessing to the truth whether they hear or whether they forbear to hear.

A GREAT VOLUNTEER WORK

This year's figures on the volunteer work are astounding. To those who understand what tract distribution is these figures speak of an immense amount of work—carrying the Gospel into millions of homes of all denominations of Christendom, in all parts of the world, to which all other efforts put together are as nothing in comparison with our figures, yet they include great institutions with powerful financial backing. There is a difference, for which there is a reason. And we know what the reason is! Ours is the true Gospel of God's love and mercy, not only for the elect church but also in due time for the non-elect world. Ours is the Gospel of which we are not ashamed, and this cannot be said of the other messages of bad tidings of great misery which are mis-named the Gospel, for the word Gospel signifies good tidings. We hope that every reader scanning these figures may have the consolation of thinking—I was a volunteer! I shared in this work! My labors are represented in the grand totals! Well has someone said that to love means to serve—to serve the Lord, the truth, the brethren.

TRACT DISTRIBUTION FOR 1911 IN U. S. AND CANADA

(includes EVERYBODY'S PAPER and PEOPLES PULPIT)

Dec. 1, 1910—Nov. 1, 1911.

In the English language (copies)	22,308,582
(equaling in usual tract pages)	356,101,756
In the Swedish language (copies)	92,500
(equaling in usual tract pages)	1,480,000
In the German language (copies)	25,700
(equaling in usual tract pages)	422,400
In the Polish language (copies)	189,500
(equaling in usual tract pages)	3,032,000
In the Greek language (copies)	109,200
(equaling in usual tract pages)	1,747,200
In the Italian language (copies)	53,500
(equaling in usual tract pages)	856,000
In the Hollandish language (copies)	11,750
(equaling in usual tract pages)	124,000
In the Hungarian language (copies)	7,000
(equaling in usual tract pages)	224,000
In the Spanish language (copies)	19,750
(equaling in usual tract pages)	**316,000**
In the Finnish language (copies)	16,500
(equaling in usual tract pages)	264,000
In the Norwegian language (copies)	1,000
(equaling in usual tract pages)	16,000
In the French language (copies)	2,000
(equaling in usual tract pages)	20,800
In the Syrian language (copies)	1,300
(equaling in usual tract pages)	20,800
Grand total of tracts	22,838,282
Grand total in tract pages	364,624,956

THE YEAR'S FINANCIAL SUMMARY

The cost of foregoing work, including all the expenses of the Office and of the Bethel Home maintenance, was	$140,729.51
Last year's deficit	11,901.94

ADDITIONAL EXPENDITURES IN OTHER LANDS:

British Branch	$23,401.87
Germany and Holland	4,098.81
Australasia	2,046.40
India	1,366.25
South Africa	904.71
Sweden	3,462.65
Jamaica	3,004.42
Greece	240.00
Crete	50.50
Syria	69.34
Egypt	115.84
Cuba	5.00
Hungary	115.25
France, Italy and Switzerland	137.67
Total	$ 39,018.71
Grand total	$191,650.16
Receipts from "Good Hopes" and other sources	169,234.23
Deficiency or shortage	$ 22,415.93

We doubt not this indebtedness will soon be cancelled; nevertheless the fact that it is nearly double the shortage of last year cautions us that we must to some extent put on the "brakes"; for it is our judgment of the Lord's will that we spend money only as it is supplied under his providence.

PUBLIC PREACHING OF THE TRUTH

During the year a very successful work has been accomplished by the brethren of the Peoples Pulpit Association. Every one of them participated and some other laborers were from time to time pressed into service as the work seemed to require and as the funds seemed to permit. Altogether fifty-eight participated in these public ministries, setting forth the teachings of the divine Word. Some of these brethren labor during the week in the Correspondence Department and otherwise in the Brooklyn Tabernacle, and attend to public preaching on Sunday only, or chiefly.

About an equal number have traveled through the length and breadth of the United States and Canada, holding meetings, both public and semi-public—the latter in connection with classes of the International Bible Students Association. These are routed from the Office here and all of their expenses are provided. They average meetings twice a day every day in the week. Without flattery we can say for them that they are able to "rightly divide the word of truth" and that they are thoroughly furnished for their work of helping God's people to an understanding of his message. They make weekly reports covering every meeting held and are entirely free from family and business cares, and thus are able to say, with St. Paul, "This one thing I do"—the preaching of "the good tidings of great joy which shall be unto all people."

We encourage our readers everywhere to co-operate with these dear brethren, whose entire lives are given to the Lord and his service. All classes who are prepared to supply places for meeting and to provide for the entertainment of the speaker are requested to write to us if they desire such

services for the New Year, giving particulars re the numbers usually attending the class meetings and whether any public meetings would be undertaken. Those unable to provide for the speaker at any of their homes should also mention that fact.

While our Society urges upon the brethren strict economy it nevertheless desires them to be suitably dressed for their profession as ministers and representatives of the Lord and his message. As for their entertainment it is expected or desired merely that it be clean and wholesome—nothing elaborate or costly.

The totals below testify to the zeal of these dear brethren and the efficiency and economy of the arrangements under which the Society regulates this branch of the harvest work. We are sure that all of our readers, as members of the Society, will greatly rejoice in the work in this direction which they have been able to achieve during the last twelve months:

Total number of ministers engaged	58
Total number of cities and towns visited	4,735
Total number of public meetings	3,780
Total attendance	508,900
Semi-public meetings held	8,333
Total number in attendance	168,904
Total miles traveled	470,702

1912—VIEWS FROM THE WATCH TOWER—1912

Who can tell what experiences lie just before us within the portals of the New Year! Ah! 'tis better so; 'tis better that the future is open to our Lord alone, and that we by faith should trust him for life's blessings and for a measure of the peace which passeth all understanding and which the world can neither give nor take away. It is better, too, that the trials, the difficulties, the sharp stones and thorns of the narrow way we tread are seen alone by our gracious Care-taker who has promised his faithful that all things shall be so overruled as to outwork for their highest welfare.

"My times are in thy hand; my God, I wish them there."

But while rejoicing that God knows, not we, what lies before us of joy or pain, we may profitably retrospect the past year and begin the new one with good resolutions. Indeed, the custom of merchants to take an account of stock and to map out their business energies at the beginning of each new year is evidently a wise one which may be adapted to our still more important spiritual interests and activities.

Looking back upon the activities of 1911, we are surprised at their magnitude, and amazed that the apparently wise expenditure of so much money has not produced greater results as respects the number of those who have publicly acknowledged the opening of the eyes of their understanding. One would think that our wonderful message of the grace of God shining out as an electric searchlight would have aroused much more interest than we see manifested. One would suppose that so reasonable and gracious and Bible-harmonious a message, so widely delivered in this our wonderful day of intelligence and increasing liberty from superstition, would have aroused the world to a far greater degree than is manifest.

One lesson taught us by this retrospect is a fresh reminder that only he that hath an ear to hear can hear; and that the number with hearing ears at the present time must be comparatively small. Another lesson is that our work must be more particularly in the interest of those who believe—the workers. The wonderful opportunities presented to these for serving the truth at the cost of self-sacrifice serves to prove their zeal, their loyalty and love for God, the brethren and the truth. A third lesson is that the present very widespread circulation of the truth into every nook and corner of civilization implies a general "rounding up," to the intent that not one saint in all the world shall fail to come into contact with "present truth," which, if he be an Israelite indeed, without guile, must surely prove attractive to him and thus draw him to the feast of fat things which some of us have been enjoying for years. Remember the words of the Master, "Wheresoever the carcass is there will the eagles be gathered together."—Matt. 24:28.

Year after year the swing and impetus of the work has increased until, as the report for 1911 shows, our Society is spending nearly $500 per day for the heralding of the Good Tidings of Great Joy. True, that sum is little compared with the estimation of the value of the truth to our own hearts, and therefore its value to others with whom we would desire to share our great blessings of the knowledge of divine grace. True, our shortage of a year ago, as we predicted, was made up by the third of January; but, as the report shows, since then our expenditures have exceeded the income, leaving a much heavier deficit than ever before. We have no doubt whatever that the deficit will be wiped out; but the increase in the amount warns us that we must curtail expenses—that we are moving too rapidly. This was our Society's decision long ago: that it would work on a cash basis and avoid any danger of insolvency.

Some months ago we realized that we were going behind, and we began to put on the brakes. But the momentum was so great and the opportunities for the service of the truth so many, that it has been difficult to know just when, where and how much to curtail most wisely in the interest of the cause we serve. The colporteur work is self-sustaining, except for foreign editions and "bad debts," when some of the dear colporteurs, through no fault of their own, fail to make ends meet. Neither can we think of curtailing the pilgrim service—so valuable has it appeared to be. Our curtailment evidently must be along the lines of the supply of free literature, and we must withdraw our offer to assist in "Class Extension," except in the providing of free literature—until we get evened up and see that the expenditures do not exceed the income. Meantime let our watchword be "faithfulness," not only in energy but in frugality. If any have literature laid by, unused, let it be brought forward; and let all orders for free literature be for no more than can and will be used faithfully and judiciously. Perhaps this is a lesson which the Lord would have us learn.

THE OUTLOOK IS PROMISING

Never has the outlook been more promising than at the opening of 1912 A. D. More than twelve hundred newspapers, whose combined circulation is probably twelve million copies, are carrying the truth to reading, thinking people, especially in country districts. City papers are too crowded for sermons; and if they were published, the readers would not appreciate them. But the colporteurs are reaching the people in the cities. The increased attractiveness of the books, the increased wisdom of the colporteurs in presenting them, the increased intelligence of the people and the growing evidence that we are in the midst of a change of dispensation—these are all very favorable to the colporteur work; and some of the dear brethren and sisters engaged in this work are not only greatly blessed themselves, but are making their work more efficient by calling back on the interested and watering the seed sown, and starting classes of Berean students. Many are having excellent success in selling the entire six volumes with one year's subscription to THE WATCH TOWER, all for $2.65, the ordinary price for one volume on theology.

There are good evidences both in Great Britain and America that 1912 may be our very best year yet, so far as the colporteur work is concerned; and for the volunteering, order all the free literature you can wisely use. If we find it necessary we will cut down the quantity sent you, but not otherwise! Let us hope that 1912 will not fall short of 1911 in the circulation of free literature.

WHAT RECENT EVENTS FORESHADOW

The confession of the McNamara brothers has made a profound impression on the social world. For several years they have been under the pay of $1,000 per month to dynamite bridges and buildings with a view to the intimidation of capitalists and the assistance of trades-unionism. It is claimed that no less than twenty serious dynamite explosions have been accomplished through them —some say sixty. The most serious of the lot was the damage done to the LOS ANGELES TIMES building, in connection with which twenty-one persons lost their lives. It was hard to believe that members of our race could be so depraved and still harder to believe what trades-unionists claimed, namely, that the explosions have been caused by capitalists in order to incite the public mind against trades-unionism. Now we have the truth in the confession of the McNamaras and the implication of various prominent labor leaders.

The shock to moral sense is tremendous and is sure to cause a reactionary sentiment against all trades-unionism and socialism.

The results we anticipate are the drawing closer together than ever of capitalism and of all law-and-order people. This will mean a practical union of church and state.

Everybody not in sympathy with lawlessness will be expected and ultimately required to identify himself with the politico-religious arrangement thus inaugurated. Those who for any reason attempt to stand free and to oppose churchianity will doubtless be seriously misunderstood and make themselves liable to hatred and persecution. Thus the readers of this publication, although the most staunch defenders of law and order and the most pronounced opposers of everything like anarchy, may yet find themselves branded as opponents to law and order—just as Jesus was crucified between two thieves.

WHAT OUR POSITION SHOULD BE

The exhortation of the moment is loyalty to God and to the Truth, but great moderation and love and wisdom in every expression respecting the same. Nevertheless, even at the risk of being misunderstood, the true message of the kingdom must be proclaimed by those who would be esteemed of the Lord good soldiers of the Cross and Ambassadors for God. But let us not forget the Master's words, "Be ye wise as serpents and harmless as doves."

The results of the combination will be powerful restraints upon everything supposed to affect the present social order and the ultimate results will be that this weighing down of the safety-valve will bring the great explosion of anarchy a little later on, very much as described in the volumes of STUDIES IN THE SCRIPTURES, explanatory of the divine prophecies that our age will end with "a time of trouble such as was not since there was a nation," and that this will usher in the glorious kingdom of Messiah.

The experience of our British friends in connection with the dock-workers' strike and the railway men's strike of last September was good. They had read of strikes elsewhere, but seemed not to dream of their possibility in Britain. The general stagnation of business for a few days opened their eyes to the fact that, prolonged a little while, it would mean starvation to thousands—so dependent are we today upon modern methods of food and fuel distribution. The British people seem to realize that a mighty struggle between capital and labor is not far distant. The working people are boasting that they realize their strength as never before, and that the next strike will be much more severe than was this one. Capitalists are saying, "It must be settled once and for all who is master; and next time we will resort to severer measures." This determination on both sides is what will make the crisis the more severe when it comes. Both sides will be shouting, No quarter! No surrender! The next demonstration may be in Germany or in America.

The proper course for us is to keep close to the Lord, maintaining an attitude of humility and justice toward all —always counseling peace, never strife. Half a loaf is better than no bread. The worst government is better than anarchy. To those who expect strikes, etc., we suggest the advisability, where financially practical, of keeping a full supply of coal and of such staples as oatmeal, dried beans, etc.

However, our special concern should be to abide under the shadow of the Almighty, by abiding in His love and hence under the assurance that all shall work for our good. Then with hearts full of faith and rejoicing that the day of redemption draweth nigh, let us use our every opportunity for promoting peace and consolation amongst those of the world with whom we are in contact. "Blessed are the peacemakers, for they shall be called the children of God." As the time of trouble closes in, the "foolish virgin" class are to get the oil, the light; and we should be on the alert to assist them. Many of the worldly also will then be amenable to the truth who are now deaf to it. Perhaps 1912 A. D. may be one of our most successful years for witnessing. In the meantime let us never forget that our main responsibility is in connection with our own covenant with the Lord—a covenant of sacrifice—whereby we are to make our calling and election sure. "They shall be mine, said the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."—Malachi 3:17.

THE EDITOR'S BRITISH TOUR—PART 2

The attendance at the meeting held in the Royal Albert Hall was estimated at three thousand—excellent, indeed, for a mid-week religious service in an Auditorium not very conveniently located for the general public. We had an excellent hearing on the topic, "Two Heavens and Two Hells." Amongst those who spoke to us after the meeting was a Methodist brother, who thanked God for what he had heard, saying that he accepted the message fully, and that previously he had been in danger of drifting into infidelity. Another remarked that he came in an unbeliever and departed with faith both in God and his Book. We thanked God and took courage.

The London Tabernacle was the center of our activities in the world's metropolis. We delivered thirteen public addresses there; the attendance and interest were excellent. On one or two occasions the Tabernacle was overcrowded; even with extra chairs some stood. We hope that the dear friends of London and vicinity were as much encouraged and spiritually strengthened as we were.

In our previous report of our visit to Scotland, we overlooked mention of the meeting at Motherwell Town Hall, which was attended by a thousand. Our Scotch brethren are very enthusiastic in their love of the truth and in its service. We were most hospitably entertained, and brought back greetings to the Bible Students of America and everywhere.

THE GOOD TIDINGS IN WALES

We visited two of the principal Welsh cities and gave two addresses in each. At Cardiff the public address was in Park Hall. About fifteen hundred gave most earnest attention to what we had to say respecting "The Great Hereafter." About the same number were present at the public meeting in Swansea at Albert Hall.

The Welsh friends are a little diffident, but evidently warmhearted and very keen in their love of the truth and in their service of it. They worked hard for both of these meetings. The truth is making good progress in Wales, and the brethren are much encouraged.

HOW THE ENGLISH HEARD

We visited eleven English cities—outside of London. In almost all of these at least two meetings were held—one specially advertised to the public. These gatherings of the Bible Students were well attended, and in many cases were really little conventions of five, ten, fifteen, twenty, thirty and forty, who attended from surrounding cities and towns. How we enjoyed their fellowship, their earnestness, and how we noted their zeal for the truth and the earnest endeavors put forth to make the meetings a success! And they were very successful.

In our previous report we mentioned four English cities visited; now we record others:—

At Reading at the Town Hall about a thousand were present—intelligent, attentive, sympathetic hearers. At Oxford the Corn Exchange was crowded to its capacity, seven hundred, and closest attention was accorded our message. At Newport we addressed the public in Phillips' Memorial Hall. The audience was estimated at above a thousand. They gave the same close attention and showed the same keen interest in the argument that was noted in preceding meetings. So also it was with the audience at Kittering, where Victoria Hall was filled—about seven hundred. Next came Nottingham. We spoke in Mechanics' Hall to an audience estimated at twelve hundred. We had various manifestations of deep interest and sympathy here also. In Sheffield the public service was at Albert Hall. It was well filled; the audience, approximately eighteen hundred, gave us undivided attention and evidenced much interest. At Leicester we addressed the public in Corn Exchange. Nearly a thousand were present, and from the sympathetic looks and occasional applause we feel sure that many of our hearers caught views of the Hereafter which will help them in future days in their battle against infidelity, doubt, fear, the world, the flesh and the devil.

On Friday, Nov. 17, at the London Tabernacle, our visit concluded. We bade the friends goodby, exhorting them to be of good courage and be faithful unto death. We spoke from the Apostle's words, which indicate that although our lives and message are an odor of death unto death to those who are in darkness, they are an odor of life unto life to the children of light, and to God a sweet odor in the Anointed One. Although the meeting was not advertised about eight hundred were present. The next day about thirty met us again at the railway platform, where we took the boat train.

Surely we were greatly privileged of the Lord in connection with this British visit. The Lord alone knows to what extent it has stimulated and encouraged the faithful, or enlightened some of his faithful who previously sat in darkness. We leave the results with him, thankful for the privilege of knowing the truth and for the joy of being permitted to serve him in this or in any manner. We felt, and endeavored everywhere to impress upon the dear friends the thought that the truth is not ours; that it is God's, and therefore belongs to all who are his, and that it is a great privilege to be his ambassadors and mouthpieces in making it known to all who have hearing ears. Hence we properly ascribe all the glory to him, from whom cometh every good and perfect gift, our Father in heaven, and

to him through whom these gifts come to us, namely, our Lord and Redeemer, Jesus.

A summary of our tour shows twenty-four cities visited, fifty-five public meetings held, forty-four thousand hearers and over a million papers and pamphlets distributed free. The dear friends in every place displayed great energy and devotion in connection with the meetings, arrangements and announcements.

Our homeward journey was uneventful. The ocean voyage furnishes excellent opportunity for our literary work.

A SPECIAL JANUARY NUMBER

The Pastor Russell Lecture Bureau is the style of a newspaper syndicate which handles Brother Russell's weekly sermons. This syndicate felt a deep interest in the world tour and published a pamphlet descriptive of said tour and containing sketches of Brother Russell's younger days, gleaned from an article in the National Encyclopedia of American Biography, Vol. XII. Several WATCH TOWER readers saw the pamphlet, which is about the size of THE WATCH TOWER, and they urged that it be made a part of the January 1st issue. We have adopted the suggestion, believing that the pamphlet would be interesting to all of our readers. The value will be enhanced by the printing of the outside cover of that issue in colors, thus making that page suitable for framing, if desired.

Additionally, on another of the cover pages, we purpose a reproduction of a new and very popular picture of our Lord and His Apostles passing through a wheat-field, Jesus and Peter in conversation, John following, then James, Matthew the Levite and others. We are sure that this picture will be greatly prized by every WATCH TOWER reader. To avoid the marks of folding, we purpose that they shall be rolled and suggest to you great care in cutting the wrapper, lest the picture be injured. It is quite a work of art and probably could not be purchased in any art store for less **than fifty cents.**

We trust that our subscribers will be as interested in the receiving of the January number as we feel interested in preparing it for them.

YOUR CHURCH CONNECTION REPORTS

In our issue of October 1 we suggested an appropriate answer for such as might inquire respecting our church connections. It is important that we state ourselves truthfully and explicitly that we be not misunderstood—that our good be not evil-spoken of. Many were greatly pleased with our suggestions, yet they prefer not to cut the item from their WATCH TOWER and inquire if we cannot provide this same matter neatly gotten up in card form.

The suggestion seems a good one and we have followed it, only that we have put the entire matter on one side of the card and on the back of the card the synopsis of faith found on page 2 of each issue as to what the Scriptures teach. We believe that these cards will be very desirable to the friends. We are able to provide them at a very small price, postpaid, namely 20c per 100.

PREPARING FOR THE KINGDOM

Luke 1:5-23.—JANUARY 7.

"Without faith it is impossible to please God."—Hebrews 11:6.

Our Berean Study Course for the year has been mapped out by the International Committee. It constitutes a very thorough investigation of our Lord's earthly life, from his birth to his ascension. Today's study very appropriately calls for investigation of God's dealings and promises up to the birth of John the Baptist, the Redeemer's forerunner and herald.

Four thousand years before the birth of Jesus, God declared that the seed of the woman would bruise the serpent's head. This dark saying we now see signifies that sin with all its work of havoc in the world is to be offset and destroyed in due time and that the power of God to this end will operate through a wonderful son of the disobedient Eve. Centuries passed with no sign of a fulfilment of this promise. Our race became more degraded and lapsed more and more into unlief. Then Enoch was born, of the line of Seth. "He walked with God" and was used as a divine mouthpiece to give a further prophecy, saying, "Behold, the Lord cometh with myriads of his holy ones, to execute judgment (justice) in the earth."—Jude 14, 15.

Another thousand years elapsed before God made any further suggestion of his benevolent intention of giving the world a fresh trial or judgment. Then to Abraham, the friend of God, he made known more fully still the hope of the world —the Gospel. God declared to Abraham his intention to bless all the families of the earth, and secondly, that this blessing upon mankind would come to them through Abraham's posterity: "In thee and in thy seed shall all the families of the earth be blessed."—Gen. 12:3.

This statement to Abraham, St. Paul pronounces the first Gospel message, because the other statements were so vague as not to make certain human recovery. Sin and the serpent might have been destroyed without the seed of the woman being specially blessed, and the judging of mankind mentioned by Saint Enoch implied, but did not positively say, that human blessing would result. The message to Abraham, however, was explicit—"All the families of the earth shall be blessed." See Gal. 3:8.

St. Paul reminds us that God not only declared His coming blessing, but that he made oath to the same. God's oath was not necessary to Abraham. He confidently believed; but, as St. Paul said, the oath was for our sake. The fulfilment of the promise would be so long deferred that we, who are so specially interested in it, might have feared some change in the divine program. St. Paul assures us that the oath was in order that, "by two immutable things (God's word and God's oath), we might have strong consolation (we, the church), who have fled for refuge to lay hold upon the hope set before us (in 'the good tidings', the promise), which hope we have as an anchor to our souls, sure and steadfast, within the veil, whither our Forerunner has for us entered." (Hebrews 6:18-20.) We see, then, by the Apostle's words, that the Abrahamic promise or covenant has not yet been fulfilled—it is still an anchor for our faith.

SEEKING ABRAHAM'S SEED

Ishmael was not the heir of the promise, but Isaac was; Esau was not, but Jacob was. Finally, all of Jacob's family were accepted as Abraham's seed, and in due time they were all baptized into Moses in the sea and the cloud and became heirs of the promise, on condition that they would keep the law given at Mt. Sinai. Obedience to the requirements of that Law would give them eternal life, and forthwith the approved ones would be God's agents in fulfilling the promise—in "blessing all the families of the earth."

But, imperfect like all the remainder of our race under the death sentence, the Israelites were unable to keep the perfect Law of God; hence they all died, like the remainder of the race—because they were sinners. As Jesus said, none of you keepeth the law; as St. Paul said, "By the deeds of the law shall no flesh be justified in God's sight." Nevertheless, the endeavor of the Jews to obey their law brought a great blessing upon them; though some were hypocritical and said prayers, not from the heart, others were "Israelites indeed in whom was no guile."

The heart-loyalty of the "Israelites indeed" God appreciated, and they were granted the privilege at Pentecost of stepping from the house of Moses, as faithful servants, into the house of Christ, as faithful sons. (Heb. 2:5, 6) "To as many as received him (Jesus), to these gave He liberty to become sons of God." (John 1:12) They were accepted into this sonship after Jesus had laid down his life sacrificially, had been raised from the dead to the divine nature, and had ascended far above angels, principalities and powers to God's right hand of favor and had appeared as the Advocate for all "Israelites indeed," all willing to walk in his steps.

OTHER GRACIOUS PROMISES

All of God's promises were to Abraham and his seed (his natural seed primarily). Consequently all through the Jewish age, while they as a people were trying to commend themselves as worthy to be the seed of Abraham, by endeavoring to keep the law, God spoke to them prophetically. He informed them that it was his intention ultimately to make a New Covenant with them, still better than the one which Moses mediated. Under that New Covenant he would take away their sins and iniquities; but he did not tell them how these would be can-

celled; that they would be cancelled through the merit of "better sacrifices" than those which they offered through the Law year by year.

God assured them that this New Covenant would have a Mediator who would be higher than Moses. Of that Mediator Moses prophesied, saying, "A prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me (I am a type of him); him shall ye hear in all things—and whosoever will not obey that prophet shall be destroyed." (Acts 3:23) That greater Mediator would be the one by whom they would be really helped up to a place where they could keep the divine law perfectly and be used of God in blessing all the earth.—Jer. 31:31.

How the Israelites longed threafter for the New Covenant with the better Mediator, whom they styled Messiah, or the Anointed of God! Hearken again to God's message respecting this glorious Messiah, the Mediator of the New Covenant; He says, "Behold, I send you the Messenger of the Covenant, whom you delight in [the one whom you have been so long praying for, the one through whose assistance you will be enabled to keep my law and to become my agents in the instruction and blessing of the world]; but who may abide the day of his coming and who shall stand when he appeareth, for he is like fuller's soap and a refiner's fire? And he shall sit to refine the sons of Levi that they may offer an acceptable sacrifice."—Malachi 3:1-3.

Thus the Israelites had the precious promise respecting the coming of the Messiah—and not only so, but intimations that there would be special trials and difficulties on those living at that time. Naturally every mother amongst the Israelites longed for the birth of a son, hoping that she might be honored as the parent of the seed of the woman, who would bruise the serpent's head—the great one of Abraham's seed through whom, by some unknown arrangement or process, a great blessing would come upon the sons of Levi, upon Israel and through these upon all the nations of the earth.

These promises led up to and culminated in the birth of John the Baptist, the incidents of which constitute the study of today. He was not to be Messiah, but his herald. He was not born of a miraculous conception of the holy Spirit and without human father, but he was announced by a special messenger of God, as our lesson most beautifully tells. If Zacharias' faith was tested, it was found strong and was assisted by his nine-months' experience of dumbness. Thus did God prepare the way before sending his only begotten Son to be man's Redeemer.

THE VERY GREATEST PROPHET

Luke 1:57-80—JANUARY 14.

"Blessed be the Lord God of Israel, for he hath visited and redeemed his people."—V. 68.

Of John the Baptist Jesus declared, "Verily I say unto you, of those born of women there hath not risen a greater Prophet than John the Baptist; and yet I say unto you that the least in the kingdom of God is greater than he." (Luke 7:28) These words are valuable as showing us that John was the last of the Prophets announcing the coming of Messiah and the beginning of the great work of selecting from amongst sinners a loyal class, to be associates with the Redeemer in his Messianic kingdom and glory. John could not be of the Kingdom class. His grand work terminated before the Redeemer's sacrifice was finished—before Pentecostal blessings came accepting some as joint-heirs with Christ in his kingdom. John himself seemed to understand this, for he declared, "He that hath the bride is the bridegroom," but I am the Bridegroom's friend and rejoice to hear his voice.—John 3:29.

JOHN—"THE FAVOR OF GOD"

In harmony with the message of the Angel Gabriel, John the Baptist was born. On his eighth day he was circumcised and named. The family relatives urged the name of his father, but the father and mother named him John, and immediately Zacharias' dumbness departed. His faith had been helped. He had triumphed over all doubts and manifested this by giving the name mentioned by Gabriel. The name John has a beautiful signification—"The favor of God."

As a man John was peculiar in that he had no other aim or object in life than to be God's messenger—to proclaim his anointed One and to prepare the people for the trying experiences and character-test which Malachi had declared would come with the revealment of Messiah, who would "sit as a Refiner, to purify the sons of Levi, that they might offer to God an acceptable sacrifice." So it was that John in his ministry declared, "The kingdom of God is at hand." Believe the good news. Repent, reform. Get ready for a share in that kingdom.

The trials came in a way not expected. Messiah was not born an heir to earthly wealth or name or fame, and his experiences as well as his teachings were different from any that the doctors of the law had anticipated. The opposition of sinners and hypocrisies of his time produced a burning which had a refining effect upon some and made of them antitypical Levites, consecrated people, many of whom became antitypical priests, presenting their bodies living sacrifices, walking in the footsteps of the Redeemer.

THE PROPHECY OF ZACHARIAS

St. Peter distinctly tells us respecting the Old Testament Prophets, that "holy men of old spake and wrote as they were moved by the holy Spirit." He intimates that frequently they uttered deeper and broader truths than they themselves comprehended—truths which only the future would fully reveal. This is true of the prophecy of Zacharias, in this lesson. Verses 68-70 constitute the first division of this prophecy; praise to God, the Fountain of every good and perfect gift, comes first. To him all honor and praise are to be given for the fulfilment of his gracious promises of old, "for he hath visited and brought redemption to his people; he hath raised up a horn of salvation for us in the house of his servant David," in harmony with the promises. Here, after the usual manner of prophecies, the thing about to be accomplished is spoken of as though it had been done.

As John the Baptist was born but six months before Jesus, it follows that the begetting of Jesus had already taken place at the time of this prophecy. The holy Spirit spoke of the things begun, but not yet accomplished, as though finished: "He hath visited and brought redemption for his people." This word redemption applies not only to the redeeming work accomplished by Jesus in the consecration of his life at baptism and down to the completion of his sacrifice at Calvary, but it is comprehensive enough to take in the entire work of reclaiming humanity.

A small section of our race, the "elect," is being reclaimed during this Gospel age; but the Scriptures assure us that the Messianic reign of a thousand years will all be for the purpose of redeeming or bringing back from the power of sin and death Adam and so many of his children as shall be willing to accept the divine favor, when brought to their knowledge. The import, therefore, of this first strophe or section of the poetic prophecy is, The Lord be praised that the time has come beginning the great blessing which he long ago promised.

DELIVERANCE FROM ENEMIES

The second section or strophe of this prophetic poem runs from verse 71 to 75. It relates to the deliverance of God's people from the power of their enemies. One important thought here is that none but God's people will ever be delivered from the enemies here referred to. However, there have been many in the past, as there are at present, enemies through wicked works—not because of intentional wickedness, but because blinded by the god of this world, the deceitfulness of riches, the weaknesses of their fallen flesh, etc.

During Messiah's reign of a thousand years, when all the blind eyes will be opened and all the deaf ears will be unstopped, and when the knowledge of the glory of God's character will be clearly revealed and the horribleness of sin be fully manifested—then many, now led captive by Satan at his will, will bow the knee to Emmanuel and confess to the glory of God. In other words, as Jesus said, his consecrated followers are his "little flock" of the present time. But during his glorious reign he will gather another flock. As he said, "Other sheep I have which are not of this fold—them also I must bring, that there may be one fold and one Shepherd."—John 10:16.

"One fold and one Shepherd" does not signify that all of the sheep will be of the same nature. On the contrary, the Apostle tells us that God's plan is ultimately to "gather together under one Head (Shepherd) all things, both in heaven and in earth." (Ephesians 1:10) Of these "all things" the church, the bride, will be chief, on the plane of divine nature. The great company, cherubim and angels will follow in order, and redeemed and restored mankind in human perfection will be the lowest order in the divine fold.

St. Paul tells us about the enemies from whom ultimately all of God's people shall be delivered. Satan is an enemy. He shall be bound for a thousand years and ultimately shall be destroyed. Sin is an enemy, which will be stamped out in its various phases during Messiah's kingdom. And we read, "The

last enemy that shall be destroyed is death''— and with it will go the tomb. Adamic death will be no more. None will be under its power. The resurrection power will release all. Only those who sin wilfully, deliberately, will die the second death, which is not an enemy.

THE PREPARATORY WORK

The third section or strophe of this prophetic poem tells us of a work to be accomplished before the grand consummation of the destruction of all enemies and the lifting up of all accounted worthy to be sons of God. This is recorded in verses 76-79. It tells how John the Baptist would be the forerunner of the Lord's special Servant, Jesus, to pave the way for his great work. That great work would be to give the knowledge of salvation to thousands who were already God's people, to show them the ''high calling'' of this present age. Thus in God's tender mercy the church sees and is enlightened by the ''Morning Star'' or ''Day Star'' before the Sun of Righteousness arises to scatter the darkness of mankind during Messiah's reign. This lesser light of the present time shines into the hearts of believers with sanctifying power and sets them afire with zeal for the truth. They in turn shine forth upon those who are sitting in the shadow of death. This ''Day Star'' guides the feet of the saints in the way of peace, even while still in the time of trouble and before the new dispensation is ushered in.

WHAT WE ARE TO EXPECT

While it may be difficult to clearly prognosticate the future in respect to God's ''times and seasons'' relating to the church and her glorification, the world's time of trouble and the new epoch of ''joy for all people,'' we may surely expect all the time and increasingly tribulations: ''Marvel not if the world hate you; ye know that it hated me before it hated you; if ye were of the world, the world would love its own''; ''I have chosen you out of the world'' and ordained you.

How should these attacks be received? may be a question with some. Our answer is, With patient endurance and without bitterness of heart, but with sympathy, recognizing that ''they know not what they do.'' The Lord's people must never retaliate, must never render railing for railing, accusation for provocation, blow for blow, but must ever keep in memory the example of the Lord and the apostles.

This, however, does not mean that the Lord's people may not use means provided by law for their defense, when it seems wise for them to do so. Jesus protested against being stoned in violation of the law. St. Paul defended himself in court before Felix, as well as upon other occasions. He became the plaintiff and aggressor in his dispute with the Jews when he appealed his case to Rome. Similarly we, if persecuted contrary to the law under which we live, are at liberty to appeal our case before the courts, but not at liberty to take matters into our own hands to judge and punish our enemies.

When the Apostle reproved some of the early church for going to law with each other, the stress of his argument was that brethren should adjudicate their own troubles amongst themselves and not go to law before unbelievers—not ask unbelievers to judge between Christians. This has no bearing upon our dealing with unbelievers, who can be dealt with only through the public courts. If nominal Christians should set up the claim that they are believers, the answer then would be that in the same sense the courts are courts of believers and that, therefore, the action before them would not be before unbelievers.

We must expect that the opposition of the world, the flesh and the devil will increase in virulence. Thus our faith in the Lord and in each other—our meekness, gentleness, patient endurance, long-suffering, brotherly kindness, love—will be in the crucible for refining. And the experiences, properly received, may be reckoned amongst the ''all things'' guaranteed to work together for good to all those who love the Lord, to the called according to his purpose.—Rom. 8:28.

A SAVIOR — A LIFE-GIVER

Luke 2:1-20—JANUARY 21.

''For unto you is born this day in the city of David a Savior, which is Christ, the Lord.''

Today's study is a most interesting one, relating to the birth of Jesus. The Scriptures are most careful to point out to us that he was not begotten after the usual manner—that he had no earthly father, but was begotten by the holy Spirit. The necessity for this is manifest. The father is the life-giver, the mother is the nourisher of the offspring. If Jesus had received His life from a human father it would have been tainted, impaired, under condemnation of death, as is that of all others. This would have frustrated any work on his part as the world's Redeemer, because no imperfect man could have redeemed a perfect one, as the Psalmist declares—Psa. 49:7.

In order for Jesus to be able to give his life a redemption price for father Adam's life (and for the life of his race, forfeited by disobedience), it was necessary that He be perfect, sinless; as we read, ''He was holy, harmless, undefiled, separate from sinners.'' And again, "A body hast thou prepared me," for the suffering of death.

It is not enough, then, that we recognize Jesus as good, well-intentioned in mind. We must see in him human perfection, sufficient as a sacrifice to offset the forfeited life of the first perfect man, Adam. And we must see also that he was begotten from above—that the holy spark of life in him as the babe was transferred life-principle from a pre-existent condition, mentioned by our Lord when he prayed, ''Glorify thou me with the glory that I had with thee before the world was.'' St. Paul explains to us that ''He was rich and for our sakes became poor, that we through his poverty might be made rich.''

FOR OUR SAKES HE BECAME POOR

Few babes in all Judea or in all the world were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for tax registration, under the imperial edict. The little city was crowded with others on similar errand. And so it came that Jesus was born in a cattle stall, where Joseph and Mary had been compelled to lodge for the night. Ah! we cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth his Son for our redemption under such ignominious conditions! Only those who have the spirit of the divine plan, through the begetting of the holy Spirit, can see the wherefore.

FEAR NOT!—GOOD TIDINGS—GREAT JOY—ALL PEOPLE

The Message of the angels was surely an inspired one, fully in harmony with God's promise to Abraham—only an enlarged statement of the same—the same ''all people'' to be blessed—and it was still good tidings and it still meant great joy; but now, two thousand years later, the Message pointed out the very individual through whom the good tidings would have fulfilment—the Babe of Bethlehem.

The angelic announcement, ''Fear not,'' is interesting. All humanity realize that they are sinners and naturally have forebodings. They find it difficult to believe that God is really gracious and loving. The gods of the heathen nations are ferocious, unloving and unlovable. But the God of all grace, the Father of mercies, is a God of love, who delights to use his divine power for the blessing and uplifting of his erring children. Therefore he was peculiar in sending the Message of ''good tidings of great joy unto all people,'' as well as in sending his Only Begotten Son at great cost to be man's Redeemer—that he might be just and still be the justifier of those who believe.—Rom. 3:26.

The Message declared that a Savior had been born—the Anointed, the Lord. He was to be the antitypical Moses, the antitypical Aaron, the antitypical Melchisedec, the antitypical David. In addition to the qualities pictured in these various typical characters, he was, also, the Son of the Highest. He was to be the Savior—the Deliverer—the Mediator of the New Covenant, so long looked for, hoped for, prayed for.

There is a special force or meaning in this word Savior—it signifies life-giver. The Syriac version is the one in which Savior is translated life-giver; and Syriac was, likely, the language spoken by Jesus and others of Palestine at that time. And is there not a special fitness or appropriateness in this name life-giver? What had man lost and what would he wish to have back? The Scriptures answer that Adam lost life and came under the penalty, ''Dying, thou shalt die.'' He did not lose heaven, for he never possessed it. He lost earthly life, an Eden home, human perfection. And Jesus declared that he ''came to seek and to recover that which was lost.''—Matt. 18:11; Luke 19:10.

Hence, as we have seen, he was provided with a perfect, human life, that "he by the grace of God might taste death for every man," and that by thus suffering, the Just for the unjust, the penalty of the sinner, he might become the purchaser or the Redeemer of Adam and all his race, with a full right to restore to perfect life and to all that was lost as many as would receive it at his hand—thankfully. Throughout his entire Messianic reign of a thousand years he will be the world's Life-Giver, raising the willing and obedient up out of sin and death conditions to perfection and everlasting life and earthly, human blessings.

But our Lord also does a work for the church, the "elect," his bride and joint-heir in the kingdom, and this blessing to the church begins before the setting up of his kingdom. The church "are by nature children of wrath even as others," but they are not to be restored to what was lost. The offer to them is that they shall become copies of the Redeemer and lay down their lives, walking in his footsteps, and that he will make up for all their deficiencies and that thus the Father of Mercies will bring them like their Lord to the divine nature, will assist them in making their "calling and election sure" to the heavenly state which God has promised them, for "if we suffer with him, we shall also reign with him; if we die with him, we shall also live with him."—2 Tim. 2:11, 12.

THE HALLELUJAH CHORUS

In verse 14 we have a kind of Hallelujah chorus or angelic response to the Message of the angel already given. A heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men." How grand! How inspiring! But we see not yet this glorious condition achieved. The proper glory to God is not yet rendered on earth as it is in heaven. Nor does peace yet wave her banner, even over so-called Christendom.

What is the matter? Ah, said the Apostle, that is a secret, a mystery, hidden from past ages and dispensations! The mystery is that God not only intends to have Jesus for his Anointed One, to rule and bless the world, but he has foreordained also a company of footstep followers to be with him and share his work, and this entire Gospel age has been devoted to the work of selecting this class, variously called the body of Christ and the "espoused virgin," which eventually, at the second coming of the Lord, is to become "the bride, the Lamb's wife" and joint-heir.

CONSECRATION IN THE TEMPLE

Luke 2:22-39.—JANUARY 28.

"For mine eyes have seen thy salvation, which thou hast prepared before the face of all people."—Vs. 30, 31.

When Jesus was forty days old, Joseph and Mary took him to Jerusalem and presented him in consecration in the Temple. This was in accordance with the custom which related specially to the first-born in each family. Although the first-born of the entire nation were passed over at the deliverance from Egypt, they had been exchanged for the one tribe of Levi, which had been specially devoted to God's service; nevertheless, the same principle was exemplified in respect to the first-born of each mother. It was to be devoted specially to God and his service.

The significance of this we see when we remember that the elect church, being gathered during this Gospel age, is styled the church of the first-borns. Again, St. James tells us that we are "a kind of first-fruits unto God of his creatures." The clear intimation of all this is that after the church shall have been gathered to heavenly glory by the power of the first resurrection, the kingdom then to be established will bring blessings to all the families of the earth, giving them also the opportunity of becoming sons of God, on the earthly plane, by restitution processes.—Acts 3:19-21.

Incidentally we remark that it is the custom of some parents to make a formal consecration of their children to God in the presence of believers. The influence upon the children cannot be other than beneficial, as in future days they shall look back and realize the parental care and love and devotion thus manifested in the giving of the very best they possessed to the Lord (the fruit of their bodies). Doubtless very many children will thus experience a beneficial influence upon their minds as respects their own consecration to their Creator.

Furthermore, we believe that the parents who thus give their best to the Lord are really bringing to themselves great blessings. Trials and difficulties are sure to come, but in all of these their children belong to God. And if they can pray, Thy will be done, then they may have a peace and receive a joy in the Spirit which others cannot know. Of course, this does not take the place of the child's personal consecration when it reaches the age of discretion and judgment, but we believe that the blessed influence will be helpful to the child in mature years, assisting to a right decision for God, for truth and for righteousness.

At the time of the consecration ceremony at the Temple, an aged prophet came forward and took the babe Jesus in his arms and praised God. The record is that in some manner God had revealed to him that the accomplishment of the gracious promises made to Abraham was nigh, and that he should not die until he had seen the Deliverance of Israel. By some power divine this aged prophet recognized Jesus, and, after saying, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation"—the way in which thy salvation shall come to Israel and to all the families of the earth—he proceeded to say, "which thou hast prepared in the presence of all people—the Light of the world and the Glory of thy people Israel."

"SET FOR THE FALL AND RISING AGAIN OF MANY IN ISRAEL"

Simeon, addressing Mary, declared prophetically that the child was "set for the fall and the rising of many in Israel, and for a sign [mark or standard], which shall be spoken against, that the thoughts of many hearts may be revealed." How wonderful a prophecy! It reminds us of the words of St. Paul, that our Lord is "a stone of stumbling and rock of offence" to many in Israel, that many stumbled, being disappointed. And St. Paul told also of the rising again of many who stumbled. He declares, "Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded"—stumbled—turned aside from divine favor. (Rom. 11:7) Nevertheless he assures us that as soon as "the elect," the church of Christ, shall have been completed, by the power of the first resurrection, then divine favor shall return to natural Israel, through elect spiritual Israel: "They shall obtain mercy through your mercy."—Romans 11:25-33.

Not a sufficient number of "Israelites indeed" were found to complete the foreordained elect, and hence the invitation went beyond Abraham's natural seed to gather during this Gospel age the saintly of every nation, people, kindred and tongue. These must all be found before the blessings shall go to Israel and to the remainder of our race, offering to them restitution and human perfection.

A saintly woman, Anna, a prophetess, over a century old, resided in Jerusalem and in the precincts of the Temple courts. She, also, moved by the holy Spirit, recognized the babe and gave praise to God and mentioned the matter to the saintly ones who were waiting for the fulfilment of the Abrahamic promise—"for the consolation of Israel."

If the seeing of Jesus as a babe was worthy of praise and thanks, still more was it a cause of gratitude to God for those who beheld him at the age of thirty, consecrating himself a living sacrifice even unto death, and who realized that he had been begotten again by the holy Spirit to be a new creature, of the divine nature. Those who saw the Master's faithfulness in performing the sacrifice of his consecration during the three and a half years of his ministry beheld still more for which to give God praise. And when he had finished his course at Calvary and was raised from the dead the third day, and forty days later ascended up on high where he was before, happy were they who recognized that further development of the divine plan for man's salvation—the blessing of all the families of the earth.

Still more blessed were those who at Pentecost received the holy Spirit as a begetting power and those who since have received the same, evidencing that they are the children of God, and "if children, then heirs of God and joint-heirs with Jesus Christ" their Lord to the great inheritance—to the oath-bound promise made to Abraham, that through them all the families of the earth shall be blessed.

THE FALL AND RISING AGAIN

The entire nation of Israel stumbled over Jesus, failing to recognize Him as the Sent of God—except the comparatively few who became his disciples—probably ten or fifteen thousand, according to the records. Of the nation in general the Prophet Isaiah declared, "They shall fall backward and be snared and taken." St. Paul, quoting Isaiah's prophecy, proceeds to show the recovery of Israel to divine favor as soon as the elect class of this Gospel age shall have been completed from amongst all nations. Then will come the time for Israel's rising again to divine favor.—Isa., 8:15; Rom. 11:9-11.